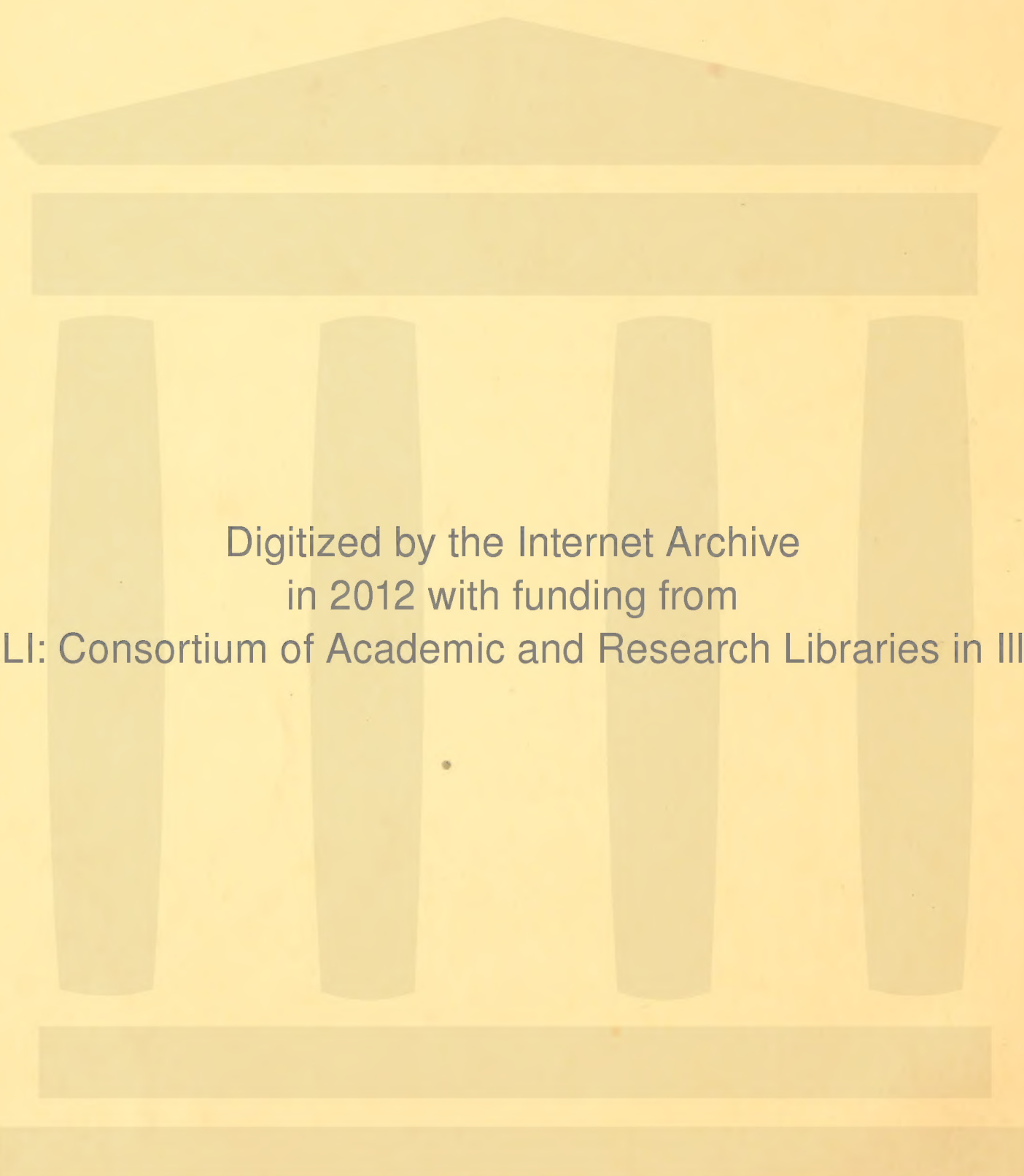


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The CHRISTIAN CENTURY



A Journal of Religion

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1. The past is dark with sin and shame,
 2. For man has striv - en, a - ges long,
 3. He could not breathe an ear - nest prayer,
 4. But nev - er rose with - in his breast
 5. 'Tis dark a - round, 'tis dark a - bove,

The fu - ture dim with doubt and fear;
 With fal - t'ring steps, to come to thee;
 But thou wast kind - er than he dreamed,
 A trust so calm and deep as now:
 But through the shad - ow streams the sun:

But, Fa - ther, yet we praise thy name,
 And, in each pur - pose high and strong,
 As age by age brought hopes more fair,
 Shall not the wear - y find a rest?
 We can - not doubt thy cer - tain love;

Whose guar - dian love is ev - er near.
 The in - fluence of thy grace could see.
 And near - er still thy king - dom seemed;
 Fa - ther, Pre - serv - er, an - swer thou!
 And man's true aim shall yet be won! A - men.

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* * *

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ful typography of
this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

CHICAGO, JANUARY 5, 1922

Number 1

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EDITORIAL

"Wherefore Discourage Ye the People?"

ONE of the rules for officers in the British navy is as follows: "No officer shall speak discouragingly to his mate, either on the watch or at mess, concerning the business on which he is or may be engaged." It ought to be a rule for officers engaged on the business of the King of kings; and never more so than now, when we seem likely to overdo what some one has called "the world is evil stunt." One disillusionment has followed another so rapidly that many a stout heart has felt dismay, but that is not a Christian mood. The saying of Macauley is still true: "What is new is not the horrors we see but the horror which they inspire, and that is a hopeful sign. The things that terrify us now were there before, but we were blind to them, deluded by an easy, unthinking, and sometimes cowardly optimism. Attending a meeting of ministers today is often like reading a Book of Lamentations; but it ought not to be so. Where is our faith, and what is it for? To faith must now be added a new realism which sees all that the pessimist sees, if we are to have a faith worthy of the name. The shallow optimism that sees no evil, that takes everybody at his word, that reads unsuspectingly the reassuring claims made by newspapers and political leaders on behalf of measures and developments of which they are obviously not disinterested interpreters, that takes ecclesiastical employed officers' statements of church and denominational conditions at their face value—this sort of optimism is not faith at all, it is credulousness and illusion. Faith has an element of grimness about it. It faces reality unflinchingly. It explores the dark places. But it does not whimper nor groan, nor does it infect others with gloom. Its essence is courage and clear-eyed vision. Even God

must find it difficult to do anything with a coward soul who refuses to face facts, and believes only what it wants to believe. There is no short and easy way to victory over the desperate evil of the world. It is a long campaign, and all our courage and strategy will be needed—"Wherefore discourage ye the people?"

Dr. Joseph Parker:
"God, and the Experts"

MUCH that has happened and is happening now recalls the famous sermon by Dr. Joseph Parker, of the City Temple, entitled "God, and the Experts." When he told a group of his young brethren what was to be his subject, he dared them to guess what his text would be. They tried valiantly, but failed. Nor did they find out until he mounted the high pulpit and announced his text: "The stone which the builders rejected has become the head of the corner." Then, after a dramatic pause, he thundered: "The *builders!* The men who know all about stones." It was one of those flashing insights for which he was famous, and it lets light through many of the muddles in which we find ourselves. An army of experts assembled at the peace conference in Paris, but the corner stone of a stable peace was overlooked. Again, at Washington, it is the experts who are making most of the trouble: they know so many things that they miss the main thing—perhaps because it is so simple and obvious. Expert knowledge is not enough; it has to do only with the past, whereas it is the future with which we have to do. And for that we must have vision, faith, and courage, if we are to walk where no path is into a world such as men have not known before. The Washington conference started off with a flash of vision and a stroke of daring; but, alas, the experts seem about to whittle down

the proposals made, until they are but a shadow. The great things done in history have been the things which the experts said were impossible!

Murder Statistics in America

FREDERICK L. HOFFMAN, the leading authority in this country on the subject of murder, reports that in the numbers of murders to the hundred thousand of population, Maine is the most law-abiding state in the union. This state is closely followed by Vermont and New Hampshire. The state with the worst record is Mississippi. The number of murders in Mississippi is ten times as great per hundred thousand of population as in Maine where the record is 1.9 per 100,000. Chicago has the worst record of any metropolitan city in the world, but the inhabitants of that city may take comfort in the fact that after all there are many small cities in the United States where the chance of being murdered is greater than in Chicago. The most dangerous city to live in in America is Memphis, Tenn. The murder rate there is 64.5 per 100,000. In that city murder seems to be in a fair way to displace golf as the popular recreation. The figures given above for Memphis are for 1920. The previous year the rate was 70. The cities that follow Memphis in direct line are Savannah with a rate of 44; Atlanta with a rate of 40; Charlestown with a rate of 36. Comparing these cities with the Chicago rate of 7.2, it will be seen that it is the size of Chicago's population which has given this city a reputation for preeminence for homicide in the United States. The rate in New York is 5.9; Buffalo, 4.1; Newark, 3.4; Milwaukee, 3; Rochester, 1.3. The last named is the safest city in the United States to live in. The statistician indicates that contrary to popular impression the murder rate in the United States is slowly declining. The Sullivan law in New York makes it illegal to keep a gun in one's own house and this law has been widely recognized as exposing law-abiding men to felonious attacks. The low murder rate in that state, however, would seem to indicate that the law has proved helpful.

The Actor as Victim of Commercialism

MOST professions that have existed through the centuries have developed a code of professional ethics. A reputable lawyer will hardly solicit a client nor will a physician of standing advertise. Teachers are conscious of special loyalty to the truth, and a preacher of character would not be guilty of irreverence. One problem of the modern stage is its apparent lack of such ethical restraints as obtain in other professions. The difficulty has been diagnosed by many keen observers as commercialism. The pride of honest professional achievement is sacrificed to the box-office receipts. A generation ago Edwin Booth saw how things were going and made an appeal to his fellow actors. He never allowed his wife or daughter to attend a theater which he had not himself inspected. He said of the play-houses of his time: "The theater is permitted to be a mere shop for gain, open to every huckster of immoral gimcracks." He proposed that

the control of theaters should be placed in the hands of the actors. Meanwhile the modern stage goes on its way unashamed. Now and then a play appears in which the moralities are not outraged. Occasionally one goes to a show in which there is clean fun without disgusting double meanings in the lines spoken by the players. More often the man of normal standards comes away with a kind of feeling that he has been tricked and besmirched. The drama at its best is one of the great instruments of inspiration. Playing upon the pity and the admiration of the spectators it may often arouse the loftiest purposes in the human soul. At its worst it becomes the side partner of the panderer and the debauchee. Attention is being drawn to the fact that the theater today is largely in the hands of men indifferent to religious conditions. Most of the big theater owners are Jews who in many cases have abjured their religion. The noble profession of acting should be no more subject to an overhead commercialism than should the profession of teacher, doctor or preacher.

Monogamy and the Church

UPON Protestant churches has rested for a long time the imputation of having less zeal for the monogamous home than do Roman Catholics. It is probably true that a majority of Protestant ministers, excepting those of the Episcopal communion, raise no fundamental question about the ethics of remarriage under certain conditions, but those whose scruples are so loose as to allow them to marry anybody who has a license and a five-dollar bill are too few to be representative. The Roman Catholic position is popularly supposed to be no remarriage under any condition. Yet the careful student knows that there are ways for the ecclesiastical authorities to get around difficulties, and recently the Catholic journal *America* has explained how this is done. The following are causes for which the church will declare a marriage contract null and void: Want of requisite age, impotency, disparity of worship—one or both parties being unbaptized, solemn profession in a religious order, public propriety, spiritual relations. Strictly speaking there is no such thing as a Catholic divorce, but the power to annul a marriage accomplishes the same end. Unlike the Protestant churches, the Catholic church gives no recognition to civil marriage. A marriage by a justice or a Protestant minister followed by a divorce in the civil courts would be no bar to marriage by a Catholic priest. The only marriage that is indissoluble from the Catholic point of view is a marriage solemnized by the church. Other marriages are in a different category. This has become an issue in Quebec where a real conflict has arisen between civil and church authorities over the question of marriage and divorce. Protestant sentiment needs to be strengthened continually. There can be no question that the ideal of Christianity is the union of one man and one woman until death do them part. What concessions are to be made to the weakness of humanity, and within what zone the Christian conscience may rightly permit remarriage are practical questions which must be settled in the light of that ideal.

The Shorter Bible

SO suspicious have certain self-appointed defenders of the faith become that they go about looking for a colored gentleman in every woodpile. Prof. Charles Foster Kent and a group of scholars working with him have recently produced a volume called "The Shorter Bible." This book is made up of those passages of the Scripture which have more direct and vital significance for the life of today. It is in some measure the kind of thing that has always been done by missionaries and Bible agents when they hand out a single gospel instead of a Testament, believing that the shorter book would be read while perhaps the whole Bible would not. But conservative journals see in "The Shorter Bible" some subtle scheme to subvert the faith. It must be so since the "higher critics" have produced it. The shorter Bible leaves out the long genealogical lists whose function in edification could hardly be considered indefensible by even the most pronounced literalist. The ceremonial law of the Jew is omitted, for scarcely anyone today thinks that this law has vital significance for a twentieth century American. Under the necessity of brevity it is probable that certain portions of the Bible which have some measure of significance have been omitted. But the idea of a shorter Bible which will invite people rather than repel them is a response to one of the real needs of the time. If people are to read all the Bible, they must first of all get a start. The shorter Bible is also given a fresh translation. As the church is emancipated from the letter of Scripture, these new translations that appear from time to time will cease to shock. None of us talks King James English. It is time that the most fundamental of our life interests was given a vocabulary and a volume as well understood by everybody as Luther's Bible was by the German people.

The Church's Slacker List

RECENTLY congress published the slacker list of the world war. Eleven thousand names are written on the congressional record to live through history as the names of cowardly souls. Some may not deserve a place there, but without doubt the list of names ought to be much longer than it is. If all those who used their country's emergency as an occasion to profiteer at the expense of the general welfare were tabulated it would be an interesting list to scan. The church has a slacker list much longer than the one that reposes in the archives of congress. All those who have looked upon the church from the point of view of what they could get out of it instead of how best they might fight the battles of the Lord belong on this list. Some have seen in the church a badge of respectability. Others seek business connections through the church with the best people of the town. Still others like to hear good music and a fine oration at the cost of a mere "tip" given sometime during the service. Meanwhile the battles of the Lord are to be fought. Thousands of quiet self-sacrificing men and women give up their Sunday morning rest that they may help educate

some millions of children in the knowledge of God and righteousness. Church life demands frequent gatherings for good fellowship and a few unselfish women are always behind the scenes in the church kitchen. Men are needed to carry petitions in fighting the saloon or war or boss government. While the many wait for their door bells to ring, the real soldiers of the Lord take upon themselves the burdens which must be borne if the kingdom of God is ever to be ushered in. To these there is reserved the plaudit "Well done thou good and faithful servant." But what about the Lord's slackers?

British Churchmen on Social Problems

ALL reports from England indicate that the churches are taking a steadily deepening interest in social problems, especially those connected with industry and labor. Labor leaders and the unions have never been so remote from the churches in England as in other countries. The outstanding and most trusted labor leaders are churchmen, and the most trusted church leaders are no longer inhibited from stating Christianity in terms that involve radical changes in our social order. At a conference of representatives of north of England Congregational churches, held at Manchester, Rev. A. J. Viner, ex-chairman of the Congregational Union of England and Wales, who presided, said it was not easy for the Christian churches to take an active part in the solution of industrial and economic difficulties, but they could at least insist that no kind of economic solution would endure if it failed to realize the ideals of Christianity. A Macclesfield minister said it was the recovered sense of Christ which in the nineteenth century both revolutionized theology and gave rise to the Christian socialist movement. In the name of Christianity Ruskin challenged the whole philosophy of the commercialism of his day, but the teachings of the older political economists, said the speaker, were not yet quite uprooted. A business man, who took part in the conference, said there is nothing discordant between religion and business; they rested, or should rest, on the same foundation—the principle of service. But he went on to say, we want a new spirit in commerce, and if business men do not impart it into business, how can we get it? To get rich should be the very last aim of a follower of Jesus, though he might not be able to avoid riches if wealth came to him as his business operations enriched the community. To the true Christian the rewards of business are not personal possessions but a trust." Rev. A. Penry Evans of Liverpool pointed out that while the labor program is based on Christian principles, the labor party pick and choose from them only those that affect economic affairs, ignoring the great spiritual and moral principles of Christianity. One of the great troubles today, he said, is that people are claiming Christian privileges and denying Christian obligations. "There should be a Christian socialism," he continued, "not a labor party socialism, but a Christian socialism within the church, having nothing to do with politics or any party in the state. There should be within the church a Christian band of men, sworn to Christ, exploring the

possibilities of the City of God in terms of the socialistic state." He suggested that "some great public man like the Bishop of Manchester" should found within the Christian church a Christian socialist community, and if he did so the speaker, although a nonconformist, would leap to his side. The difference between a Christian socialism within the church and the socialism now existing outside would be (1) of temper, (2) of method of approach to the socialist state: it would be evolutionary, not revolutionary, and (3) the inculcation of Christian principles that are neglected by labor. Christian socialism within the church would be in touch with a great dynamic power. He believed that sooner or later a socialist state would be established in England, but there was no finality in socialism, and we should pass through the experiment to something higher.

Political Prisoners and the Christian Conscience

OUR national government permitted itself to celebrate Christmas by releasing from prison a fraction of the men imprisoned for violating the provisions of the special war-time legislation restricting civil liberties known as the espionage act. Less than thirty such men have been released, including Mr. Debs; over one hundred remain in prison. This occurs over three years after the armistice was signed and over two years after the slate of all the nations associated with us in the war was wiped clean of this score.

The record of our attitude toward those who "for conscience sake" refused to support the war is a matter which Christian intelligence can no longer decline to contemplate. We passed laws depriving such men of what they had supposed were their constitutional rights of freedom of speech and press. We enforced those laws with a degree of passion in excess of that obtaining in any other country, not excepting even Germany itself. We stretched and strained their language far beyond its face value.* For their violation we imposed sentences of ten and twenty years imprisonment while our allies were punishing similar offenders with sentences of six months to three years. When the war was over we refused to grant the amnesty that was given after our civil war on the ground that these men were criminals because they had disobeyed a statute which made the expression of opinion a criminal offense. By the same legal sophistry we might pass a law declaring wilful homicide not to be murder and there would then be no murderers in jail. Finally we let a few of these men out into the sunlight with the same action that sets free others condemned for murder. Some of them we let go on condition that they consent to deportation and pay their own expenses. The rest we do not pardon, for that would restore their citizenship rights; so we commute their sentences. In France such men had their citizenship restored by law and

in England and Italy several of them are serving in the national legislatures, and that by vote largely of ex-soldiers.

Surely this latest act in the passionate tragedy of the conflict between war and conscience is a halting, grudging gesture. Yet is it perfectly typical of the feeble, fumbling manner in which we are slowly disengaging the national mind from the clutch of war propaganda and painfully feeling our way toward political sanity and Christian justice. Even this partial release of political prisoners is drawing down upon the administration the anathemas of the organs of property, certain leaders of the American Legion, and—some ministers. Yet the pressure of certain newspapers and other journals of labor and of the rest of us who still believe in the right of conscience and the validity of the constitution compelled some action. There can be little doubt that the kind of action that resulted demonstrates the representative nature of our government. At this moment the administration is the American people; kindly, sympathetic, well-meaning, but constantly failing adequately to realize its good intentions because of an over-consideration for supposedly practical interests, political and economic. We are continually stultifying and nullifying our ideals, failing to do the thing we know is right, in church as well as in state, because it will put us in conflict with some small but powerful group, whose economic interest is therefore able to assert itself successfully over our convictions.

The concessions made to the opponents of amnesty in taking up each case separately widens at once the standing room of economic interest and is liable to result in grave injustice. It must be remembered that nearly all the men convicted under the espionage act were members of either the Industrial Workers of the World, the socialist party, or the Working Class Union—an organization among the tenant farmers of the southwest. Most of these men were pacifists, but all of them were radicals and economic heretics. These latter considerations entered into their trials and they now bulk very large in the opposition to their release. How does it happen that fathers and mothers of the property owning class who lost sons in the war and naturally feel very keenly, who now insist that these political prisoners are traitors to be kept in jail because they were in reality shooting our boys in the back, were not so violently vocal when men were released like von Rintzen who actually plotted deeds of destruction against our forces?

It must not be forgotten that every man of the hundred now in prison under the espionage act is there solely for expressing his opinion. Their only offense was written or spoken opposition to the war—or language construed by the courts as liable to hinder the prosecution of the war. Almost all the men left in jail are members of the I. W. W. They were convicted wholesale (400 verdicts in 25 minutes in Chicago) under a charge of conspiracy which included alleged industrial acts and policies. But the appellate court has since thrown out the counts in the indictment relating to industrial matters on the ground of insufficient evidence. Sentences on other counts have already been served so that these men are now in prison as purely "free-speech cases." A technical exception to this

*See that lucid volume on this subject, "Freedom of Speech," by Professor Chaffee of the Harvard Law School.

statement can be made in regard to the men convicted at Sacramento because they conducted a so-called "silent defense." Convinced that justice in war prosecutions could not be obtained they refused to plead. Hence all counts in the indictment were sustained without rebuttal evidence and with no chance for appeal. But the essential facts in these cases are the same as in those reviewed by the appellate court.

It is significant that the statement issued from the white house regarding the list of prisoners released at Christmas says, "It is made up of less than a third of I. W. W. prisoners and these have either expressed full penitence or are booked for deportation.. The department of justice has given no recommendation in behalf of the advocates of sabotage or the destruction of government by force, and the President let it be known that he would not consider such cases." This is clearly a reflection of popular prejudice against the I. W. W., a prejudice whose bearing upon the conviction was so manifest to the legal officer of the military intelligence department charged with reviewing the record that his conscience compelled him to write the President urging action to right the wrong he was sure had been done. The white house statement clearly implies that the I. W. W.'s are convicted for advocacy of sabotage and violence. Now the department of justice and the white house can be excused for ignorance of the I. W. W.'s. Like most of the rest of us they have never seen one in the flesh, we know them only as interior Chinese know the "foreign devils." But it is the business of the department of justice to know the legal facts in this matter. Yet we find that department writing to the government of Denmark which had interposed regarding a Danish I. W. W., that so far it was adverse to clemency, and giving as a reason that the defendant "took an active part in the lumber workers' strike during the summer of 1917." The department of justice ought to know that the I. W. W. defendants have been acquitted of industrial offenses by the United States circuit court of appeals and are now held in prison solely for expressions of opinion on war, that not one of them is in prison on a conviction of sabotage or violence.

There are of course plenty of people who would keep these men in prison merely because they are I. W. W.'s just as they would have kept Debs in because he is a socialist, for the lawless spirit is strong just now in conservative quarters. But it is unthinkable that this spirit should find entrance into the department of justice and the white house. True we remember the illegal searches and seizure, the criminal violence of the Palmer raids and deportations; but it ought to be harder now for the lawlessness of the frightened rich to disguise itself in patriotism. To hold these I. W. W.'s in jail for offenses of which they have been acquitted, because they are popularly believed to advocate sabotage and practice violence is a procedure as unjust as it is intolerable. We cannot believe that our officials would contemplate or our nation condone such a monstrous procedure. When they understand that these men now in jail are serving sentence under precisely the same charges as the men recently set free, surely they will see to it that all shall receive that equality of

treatment which is the boast of our political and judicial system.

It seems to us that the Christian ministers and teachers of the country have a particular responsibility for seeing that this result is arrived at. When they were considering the duties of the church in war time they declared for freedom of conscience. The Federal Council of Churches said: "Already free speech has been unreasonably curtailed and has been abused by the local authorities who have curtailed it. Its abuse is not so dangerous as its suppression. When the state compels men to military service it raises the ancient religious question of freedom of conscience." The I. W. W. has a right to freedom of conscience as much as the rest of us.. It was established beyond dispute in the Chicago trial and admitted by the government that continuously for twelve years prior to the declaration of war the I. W. W. had carried on the most active propaganda against both war and conscription. A good deal of the evidence offered in support of the charge of conspiracy to hinder the war was intimate and confidential correspondence about these matters in the light of our entrance into the war, letters about the stand the organization should take, and letters stating that the organization had taken no stand but that the matter was purely an individual affair to be decided in accordance with the dictates of each individual's conscientious views.

How many Christian leaders had the same conscientious views about war as the I. W. W. had? How many would feel a trifle more respect for themselves if they had followed their conscience a little further, instead of letting themselves be bullied by the crowd? It may be a bit of heart's ease for some of us now to do the unpopular thing of insisting upon justice for these Industrial Workers of the World, who now lie in jail for ten and twenty years for conscience sake. At any rate we can insist that the matter be not closed against them on the ground of their industrial philosophy and activities. Even the American Federation of Labor is doing that much. Its leaders wage unremitting and unrelenting warfare against socialism in theory and the I. W. W. in practice. Yet they have stood squarely and unanimously for general amnesty for all political prisoners, and Mr. Gompers actually visits Mr. Debs to assure him that they will go on working for release for the rest, who are nearly all I. W. W.'s. Can the church do less? Through its official bodies as well as through its pulpits?

The London Nation recently reviewing a volume of essays by Prof. Gilbert Murray described him as "a liberal to whom the vital aspect of his faith is its regard for the inherent dignity of the human soul. This attitude implies above all an insistence that the primary care in the organization of our institutions must be respect for conscience. It is, as a consequence, against every act which attempts the degradation of conscience that he is adamant." Here is the root of the matter. The church that stands by without protest while the state coerces the conscience of its industrial radicals and heretics will soon suffer the degradation of its own conscience, and the loss of its spiritual authority. The present status of political prisoners does but reiterate the challenge of the war to the church and

its ministers; it asks whether they are to become once more the agents of the state to drill the conscience of the people according to the interests of those who control the state, or whether keeping their own souls in freedom they are to continue to function as the creators of conscience in the direction of their spiritual ideals.

The Preaching of Tomorrow

ONE of the most thoughtful, brilliant and timely addresses of recent years was that delivered at the opening of the eighty-sixth year of Union Seminary, New York, by Dr. Johnston Ross, and now published in the seminary bulletin. Dr. Ross has just returned from his sabbatical year, most of which he spent on the Christian frontier in the orient, and his experiences, observations and reflections during his holiday formed the background of his address. His whole address was a protest against provincialism in intellect and religion, which is doomed to death by laughter and scorn, and the disappearance of which must reshape the message and method of the preaching of tomorrow.

More specifically the address was concerned with the conditions in which the message of the Christian preacher can live, not in the esoteric atmosphere of the church only, but in the open and sometimes blustering air of the new world into which we are entering. To that end the speaker set forth four points—four “incredible platitudes,” he called them—as descriptive of what the preaching of tomorrow must be. First, it must take seriously the primacy of character as the end of preaching; the business of helping people to be good must take precedence above all else, as the end of ends in preaching—above doctrine, rituals, and every other consideration. The ultimate end of religion, he said, is the production of character, by which he meant “a disposition of respectful, ministrant goodwill.” Simple, God-anointed goodness is the one religion to foster which the church and pulpit exist, and this is the untried avenue of reunion of the churches—agreement on the centrality and supremacy of love. On the mission field, especially, there must be an enthronement of the Christian moral ideal in preaching and practice—and if that is to be so it must begin at home.

Second, it is not enough to tell people to be good; there must be the discovery of the individual, and his stimulation to goodness. If it be said that Christ is the inspiration to goodness, it is fair to ask how, precisely, does Christ help men to be good, in the sense of being incarnations of respectful ministrant goodwill? By his teaching? By his example? But it is one thing to see duty; it is another to be empowered to do it. The appalling revelation of the war was that men had reverence for the moral beauty of the character of Christ, but that reverence was linked “with an all but universal ignorance of any method of relating him to the moral life.” Is it true that Christ is still alive and active among us, quickening men to a new and haunting kind of goodness? If so, how can we make him real to men—as real, say, as the influence of their good relatives who have “passed on”? In

visiting the east the speaker was impressed by the variety of stimuli used by people toward the achievement of goodness—such as the influence of the dead, of august personification of ideals, and especially of Gautama Buddha. How can we use the Christian realities to better advantage as stimuli to the goodness which is the finest flower and fulfilment of religion?

Here, as his third “platitude,” Dr. Ross adopted the formula of his colleague, Dr. Harry F. Ward, “the use of scientific knowledge to make effective the spirit of goodwill.” Science will and must be used by the preacher of tomorrow, as it has never been used before, if he is to be effective in promoting loving kindness among men. Between true science and real religion there is never any conflict, much less enmity, and the preacher of the new day will find science an aid in strengthening the sense of God in the minds of men, as well as in cultivating the worshipful spirit. Dr. Ross thinks the next step in the human advance will be a new sensitiveness of the conscience of mankind in our interpretation and use of nature, as it is revealed by science. This new discovery of nature will be concerned not only with her beauty and use, but with her meaning; her connection with the moral life, the power of an immoral use of her resources to react upon the personal and national life, and her capacity, when rightly used, to stimulate our highest aspirations.

History, too, will be revalued, the more because, as Rothe said, our Christian gospel appeared in the world as “a row of facts,” and back to those facts we must go for the sure foundation of our faith. Thus the preacher of tomorrow must seek to bring his people to terms with the God of history no less than with the God of nature. Most of the new cults ignore history, and thus reduce religion to one mental pose, or else make it a “set of dateless dogmas or mateless maxims of life.” The third dimension of science is the study of the mind which, in spite of its early crudeness, and its occasional blunders, has taught us much—for one thing, making us more anxious to teach than to excite—and will teach us more. Theology, today, bears to psychology a relation similar to that of alchemy to chemistry, but that will change, and is actually changing, and the result will be a better understanding of our relations to God and to our fellow man.

For, above all things, it is a better understanding of our fellows of other races and religions that we need, if we are to know their goodness, much less help them, and ourselves, toward that more intelligent, ministrant goodness which it is the chief aim of Christianity to create. Respect, courtesy, goodwill toward other peoples and other faiths, is fundamental in the little world in which we now live, where humanity is jammed together, and must learn love or perish. What oriental peoples, what all non-white peoples want and demand is respect. “Every missionary who goes to the orient out of mere pity for the heathen—mere pity—should be sent home.” In recent years we have loudly proclaimed our faith in the fatherhood of God and the brotherhood of man; and our task now, at home and abroad, is to take that faith seriously—so seriously that men the world over will be brought into one family of mutual respect and goodwill.

"Such preaching will be sacrificial, for it will have an experience of the cross at its heart; but for the preaching that makes love its end of ends, preaching that offers its doctrine and its central persons as stimuli to life, preaching that endeavors to use in the furtherance of its message every ascertained lesson learned in the school of science, preaching which is based on a profound respect for humanity and belief in its capacity for respectful ministrant goodwill—for preaching of this sort there has never been a finer opportunity than that which God is presenting to the preacher whose work is just beginning now."

Such, in bare outline, is the substance of a thrilling address which, in its spirit and method, illustrated the kind of preaching which it portrayed. But this sketch gives little idea of the vividness of the address, its flash and play of insight, humor, pathos, and that power of personality by which truth is made real and winsome, and which remains the secret of preaching today, as it will be tomorrow. This address, if accompanied by another of like kind—hinted at in one paragraph—dealing with the worship of tomorrow, a matter in respect of which Dr. Ross has more to tell us than any man known to us, would make a golden little book to be read and studied by the young men of today who are to be the preachers of tomorrow. We beg to make that as a motion, Mr. Chairman; we also second the motion most cordially; and it is carried—unanimously!

The Points of the Compass

A Parable of Safed the Sage

ONCE upon a time I journeyed unto a great city whose name was New York. And I lodged in an inn other than that wherein I had lodged previously. And when I arose in the morning I was Turned Around. For the North appeared unto me to be West and East appeared North. And I could not make it seem right, albeit I knew which way to go; for I had been there before.

And I went unto Twenty-third Street and stood looking toward the place where Fifth Avenue doth Gee toward the right hand and Broadway Haweth to the left. And then I recalled the vision of the town where I was born.

And straight before me I saw the little White Church, and I knew that I was looking North. And on my right down Twenty-third Street I saw the Red Brick School-House, and I knew that it was East, and behind me I knew was the Town Hall. And on my left hand I saw the house where I was born, over against the Town Pump, on Main Street where it joineth unto Richmond Street.

Thus did I pick up the city of New York and set it upon the top of a Flat Iron Building and twist it around till the points of its compass agreed with those of the town where I was born. And I was Turned Around no more.

And this same stunt have I wrought in London and Los Angeles, and in Paris and Pittsburgh; I have done it in New Orleans and I shall do it if there is occasion in the New Jerusalem, which standeth four square.

And this also have I done in Matters of Morals. For I learned other things than the points of the Compass in the little town wherein I was born. I learned the Ten Commandments, and the Golden Rule, and divers other good things. I learned invaluable Things in the Red Brick School House that is turned toward the rising of the sun, and in the Church that is toward the North Star, and in the house that stood over against the Town Pump, where Main Street joineth unto Richmond Street. And when I am perplexed concerning great matters or right and wrong, I pick up the Great Problems of Political Economy and International Law, and Corporate Responsibility, and I resolve the whole matter upon the Town Pump of the place where I was born, until I find how its Moral Directions conform to the points of the Compass in Ethicks which I learned from Godly Parents, and faithful though not brilliant pastors, and competent though not Illustrious Teachers.

Now there be those who Consider that this process is Provincial, and who think themselves Very Clever for having outgrown this method. But the Compass pointeth Straight toward the North Star in the room where I knelt by my Mother's Knee; and out of the window in the morning I did Ever behold the Rising Sun, and it rose ever in the East.

BY THOMAS CURTIS CLARK

Influence

(Dedicated to all ministers of the Gospel.)

IF one shall journey calmly down the years
Nor yield to fret, disdaining fear and dread,
Still hoping when fate strikes his fortunes dead,
Still singing when the whole world's drenched in tears,
A hundred others, not so strong as he,
Shall too walk blithely through the puzzling maze
Which men call life; he shall reveal clear ways
Through darksome forests, and their eyes shall see
By his true vision dawns of deathless hues.
Each hour for them shall be joy-laden. They
Shall bravely journey through the night, till Day
Comes fair and golden o'er the hill. The dews
Shall not tell clammy death. Through struggles rife
Their shepherd pointed them the path to Life!

Pessimist and Optimist

A YEAR of drab and uninspiring tasks,
Of weary days, nights marred by haunting fears;
Old friendships lost, new friends found insincere;
Hope turns to ashes, love proves but a wraith;
Dread takes the place of joy, despair of faith;
The days' bright faces are deceiving masks.

Three hundred days of glad and grateful toil—
Up with the dawn, homeward with day's decline;
Each task well done, as for my Lord Divine;
The winter past, comes springtime's singing choirs,
June brings the roses, and ere winter fires'
Snug comfort, autumn hoards its golden spoil.

The Aftermath of the War

By Jane Addams

[This article is the substance of a chapter in a new book by Miss Addams, to be published by Macmillans early in February, entitled "Peace and Bread in Time of War." While dealing with objective facts and events the book will, we believe, take on its chief significance from the fact that it records the interpretations of war from the point of view of a pacifist who paid a great price in maintaining her moral convictions while the conflict was on and men's passions were raging. Scarcely less poignant have been the experiences of peace minded men and women since the armistice. Miss Addams' book will throw a flood of light upon certain human aspects of the war, particularly the way in which our fierce American super-patriotism vented itself upon certain types among our immigrant communities. The book promises to be one of the most significant of the steadily enlarging post-war literature. —THE EDITOR.]

ALMOST immediately after the war, liberals began to realize that a contest was on all over the world for the preservation of that hard-won liberty which since the days of Edmund Burke had come to mean to the civilized world not only security of life and property but of opinion as well. Many people had long supposed liberalism to be freedom to know and to say, not what was popular or convenient or even what was patriotic, but what they held to be true. But those very liberals came to realize that a distinct aftermath of the war was the dominance of the mass over the individual to such an extent that it constituted a veritable revolution in our social relationships. Every part of the country had its own manifestations of suspicion and distrust which to a surprising degree fastened upon the immigrants. These felt, some of them with good reason, that they were being looked upon with suspicion and regarded as different from the rest of the world; that whatever happened in this country that was hard to understand was put off upon them, as if they alone were responsible. In such a situation they naturally became puzzled and irritated.

CLASSIFYING MEN

With all the rest of the world America fell back into the old habit of judging men, not by their individual merits or capacities, but by the categories of race and religion, thrust by them back into the part of the world in which they had been born. Many of the immigrants, Poles, Bohemians and Croatians, were eager to be called by their new names. They were keenly alive to the fresh start made in Poland, in Czecho-Slovakia, in Jugo-Slavia and in other parts of eastern and southern Europe. They knew, of course, of the redistributions in land, of the recognition of peasant proprietorship occurring not only in the various countries in which actual revolutions had taken place as in Hungary and Russia, but in other countries such as Rumania, where there has been violent revolution. These immigrants were very eager to know what share they themselves might have in these great happenings if they returned. They longed to participate in the founding of a new state which might guarantee the liberties in search of which they themselves had come to America. They were also anxious about untoward ex-

periences which might have befallen their kinsfolk in those remote countries. For five years many of them had heard nothing directly from their families and their hearts were wrung over the possible starvation of their parents and sometimes of their wives and children.

LACK OF SYMPATHY

Had we as citizens of the United States made a widespread and generous response to this overwhelming anxiety much needed results might have accrued to ourselves; our sympathy and aid given to their kinsmen in the old world might have served to strengthen the bonds between us and the foreigners living within our borders. There was a chance to restore the word "alien" to a righteous use and to end its service as a term of reproach. To ignore the natural anxiety of the Russians and to fail to understand their inevitable resentment against an unauthorized blockade, to account for their "restlessness" by all sorts of fantastic explanations was to ignore a human situation which was full of possibilities for a fuller fellowship and understanding.

It was stated in the senate that one and a half million European immigrants had applied in the winter of '19 and '20 for return passports. In one small western city in which 800 Russians were living, 275 went to the western coast hoping for an opportunity to embark for Siberia and thus reach Russia. Most of them were denied passports and the enforced retention of so many people constantly made for what came to be called social unrest. We would sometimes hear a Russian say, "When I was in the old country I used to dream constantly of America, and of the time I might come back here, but now I go about with the same longing in my heart for Russia, and am homesick to go back to her." In Chicago many of those who tried in vain to return, began to prepare themselves in all sorts of ways for usefulness in the new Russian state. Because Russia needed skilled mechanics they themselves founded schools in applied mathematics, in mechanical drawing, in pattern work, in automobiling.

RAIDING A SCHOOL

It was one of these latter schools in Chicago, where they were so cautious that they did not teach any sort of history or economics, which was raided in the early part of January, 1920. A general raid under the direction of the federal department of justice "ran in" numbers of Chicago suspects on the second of January, but an enterprising state's attorney in Chicago, doubtless craving the political prestige to be thus gained, anticipated the federal action by twenty-four hours and conducted raids on his own account. The immigrants arrested without warrant were thrust into crowded police stations and all other available places of detention. The automobile school was carried off bodily, the teachers, the sixty-four pupils, the books and papers, the latter being considered valuable because the algebraic formulas appeared so incriminating.

One Russian among those arrested on January 1, 1920,

I had known for many years as a member of a Tolstoy society, which I had attended a few times after my visit to Russia in 1896. The society was composed of Russians committed to the theory of non-resistance and anxious to advance the philosophy underlying Tolstoy's books. I knew of no group in Chicago whose members I should have considered less dangerous. This man, with twenty-three other prisoners, was thrust into a cell built for eight men. There was no room to sit, even upon the floor, they could only stand closely together, take turns in lying on the benches and in standing by the door where they might exercise by stretching their hands to the top bars. Because they were federal prisoners the police refused to feed them, but by the second day coffee and sandwiches were brought to them by federal officials. But the half-starved Tolstoyan even then would not eat meat nor drink coffee, but waited patiently until his wife found him and could feed him grains and milk. As a young man he had edited the periodical of a humanitarian society in Russia and it was as a convinced humanitarian that he began to study Tolstoy. Because the grand jury held him for trial under a state charge he could not even be deported if the federal charge were sustained. It was impossible, of course, not to "stand by" old friends such as he and others whom I had known for years, but the experience of securing bail for them; of presiding at a meeting of protest against such violation of constitutional rights; of identification with the vigorous Civil Liberties Union in New York and its Chicago branch, did not add to my respectability in the eyes of my fellow citizens.

And yet the earlier settlements had believed that the opportunity to live close to the people would enable the residents to know intimately how simple people felt upon fundamental issues and we had hoped that the residents would stand fast to that knowledge in the midst of a social crisis where an interpreter would be valuable. Could not such activity be designated as "settlement work?" It was certainly so regarded by a handful of settlement people in Boston and New York, as well as Chicago.

FEAR OF DISCUSSION

There were two contending trends of public opinion at this time which reminded me of the early settlement days in the United States, one the workingman's universal desire for public discussion and the other the employer's belief that such discussion per se was dangerous. In the midst of the world-wide social confusion and distress, there inevitably developed a profound scepticism as to the value of established institutions. The situation in itself afforded a challenge, for men longed to turn from the animosities of war and from the futility of the peace terms to unifying principles, and yet at that very moment any attempt at bold and penetrating discussion was quickly and ruthlessly suppressed as if men had no right to consider together the social conditions surrounding them.

This dread and fear of discussion somewhat accounted for the public sentiment exhibited toward the hundred members of the I. W. W. who were tried in Chicago for sedition. They were held in the Cook County jail for many months awaiting trial. Our jail conditions, which

are always bad, were rendered worse through the inevitable overcrowding resulting from the addition of so many federal prisoners. One of the men died, one became insane, one, a temperamental Irishman, fell into a profound melancholy after he had been obliged to listen throughout the night to the erection of a gallows in the corridor upon which his cell opened. A murderer was "to meet the penalty of the law at dawn," and before the drop fell the prisoners were removed from their cells, but too late to save the mind of one of them. Eleven of the other prisoners contracted tuberculosis and although the federal judge who was hearing the case lowered the bail and released others on their "own recognizance" in order to lessen the fearful risks, the prisoners were then faced with the necessity for earning enough money for lodging and breakfast, before the long day in court began. Fortunately the judge allowed a dinner and supper at the expense of the government. Some of us started a "milk fund" for those who were plainly far on the road to tuberculosis and perhaps nothing revealed the state of the public mind more clearly than the fact that while we did collect \$1,500 the people who gave it were in a constant state of panic lest their names become known in connection with this primitive form of charity. The I. W. W.'s were not on the whole "pacifists" and I used to object sometimes that our group should be the one fated to perform this purely humanitarian function which would certainly become associated with sedition in the public mind. No one else touched the situation in Chicago, although at the very moment the representatives of "patriotic" societies working in the prison camps of the most backward countries at war, were allowed to separate the tubercular prisoners from their fellows, and to give them special food.

VICTOR BERGER

The Berger trial came in January of the wretched winter. I had met Victor Berger first when as a young man he had spoken before a society at Hull-House which was being addressed by Benjamin Kidd, the English author of the then very popular book on "Social Evolution." I had seen Mr. Berger occasionally during the period when he was in Washington as a congressman, and knew that many of the socialists regarded him as slow because he insisted upon proceeding from one legislative measure to another and had no use for "direct action." And yet here he was indicted with three Chicago men, one a clergyman whom I had known for years, for "conspiring to overthrow the government of the United States."

Later there was the sudden rise of "agents provocateurs" in industrial strikes, and working men believed that they were employed at Gary by the secret service department of the government itself. The stories constantly current recalled my bewilderment years ago when the Russian exile Azeff died in Paris. He was considered by one faction as an agent provocateur, by another as a devoted revolutionist. The events of his remarkable life, which were undisputed, might easily support either theory, quite as in a famous English trial for sedition a prisoner, named Watts, had been so used by both sides that the English court itself could not determine his status. It was hard to be-

lieve that a Russian, well known as a member of the czar's police, had organized twenty-four men in Gary for "direct action," had supplied them freely both with radical literature and with fire arms, but that fortunately just before the headquarters were raided the strike leaders discovered "the plot," and persuaded the Russians that they were being duped by the simple statement that any one who gave them arms in a district under military control was deliberately putting them in danger of their lives.

SUSPICION OF GOVERNMENT AGENTS

So it was perhaps not surprising that the Russians became angry and confused and were quite sure that they were being incited and betrayed by government agents. The Russians were even suspicious of help from philanthropists because a man who had been head of the Russian bureau in the department of public information and who had stood by the discredited Sisson letters, had after the discontinuance of the department been transferred to the Russian section of the American Red Cross; it was suspected that the settlements, even although they were furnishing bail, might be in collusion with the Red Cross society.

I got a certain historic perspective, if not comfort at least enlargement of view, by being able to compare our wide-spread panic in the United States about Russia to that which prevailed in England during and after the French revolution. A flood of reactionary pamphlets, similar to those issued by our security leagues, had then filled England, teaching contempt of France and her "liberty," urging confidence in English society as it existed and above all warning of the dangers of any change. Hatred of France, a passionate contentment with things as they were, and a dread of the lower classes, became characteristic of English society. The French revolution was continually used as a warning, for in it could be seen the inevitable and terrible end of the first steps toward democracy. Even when the panic subsided the temper of society remained unchanged for years, so that in the English horror of any kind of revolution the struggle of the hand-loom-weaver in an agony of adjustment to the changes of machine industry, appeared as a menace against an innocent community.

WAR ENTHUSIASM AND MORAL IDEAS

Was this attitude of the English gentry long since dead repeated in our so-called upper classes, especially among the older men in professional and financial circles? Among them and their families war work opened a new type of activity, more socialized in form than many of them had ever known before, and it also gave an outlet to their higher emotions. In the minds of many good men and women the war itself thus became associated with all that was high and fine and patriotism received the sanction of a dogmatic religion which would brook no heretical difference of opinion. Added to this, of course, were the millions of people throughout the country who were actually in the clutches of those unknown and subhuman forces which may easily destroy the life of mankind. A scholar has said of them, "Morally it would seem that

these forces are not better but less good than mankind, for man at least loves and pities and tries to understand." Such forces may have been responsible for the mob violence which broke out for a time against alien enemies and so-called "traitors," or may it have been merely the unreason, the superstition, the folly and injustice of the old "law of the herd"?

There was possibly still another factor in the situation in regard to Russia—the acid test, a touch of the peculiar bitterness evolved during a strike where property interests are assailed. That typical American, William Allen White, once wrote, "My idea of hell, is a place where every man owns a little property and thinks he is just about to lose it." Was the challenge which Russia threw down to the present economic system after all the factor most responsible for the unreasoning panic which seemed to hold the nation in its grip, or was it that the war spirit, having been painstakingly evolved by the united press of the civilized world, could not easily be exercised? The war had made obvious the sheer inability of the world to prevent terror and misery. It had been a great revelation of feebleness, as if weakness, ignorance and overweening nationalism had combined to produce something much more cruel than any calculated cruelty could have been. Was the universal unhappiness which seemed to envelop the United States as well as Europe an inevitable aftermath of war?

VERSE

On Seeing a Picture of Christ In a Junk Shop

I WALKED today, along a city street
 So squalid, so unclean, my whole soul shrank,
 Revolted, from foul sights and odors rank.
 Naught could I see in those I chanced to meet
 Save hard or sodden faces, shambling feet,
 Eyes bleared with vice and liquor. My soul drank
 The lees of loathing. Then it was—I thank
 Who willed it!—that a Face, austere and sweet
 And strong and pure had stopped me, like a hand
 Laid gently on me. O'er that thoroughfare
 Of wretchedness and sin they looked, those eyes
 Of one who was too tender to despise
 The least, or of the lowest to despair.
 Rebuked, I passed. The Christ must understand.

MARION W. WILDMAN.

Legacies

UNTIL my friends I give my thoughts,
 Unto my God my soul,
 Unto my foe I leave my love—
 These are of life the whole.
 Nay, there is something—a trifle—left;
 Who shall receive this dower?
 See, Earth Mother, a handful of dust—
 Turn it into a flower.

ETHELWYN WETHERALD.

Christ and Criticism*

By Reginald J. Campbell

THERE is no subject of more fundamental importance to Christian experience and to the future of religion in this and other countries than that of an adequate view of the person and work of our Lord Jesus Christ. It is a subject on which scientific inquiry into Christian origins has been busily engaged for several generations, and it is a subject which is exciting earnest and animated discussion even at the present time, perhaps as much as in any previous time. Recently we have been hearing a good deal about it on account of the summer gathering of modern churchmen at Cambridge, at which a certain address was delivered by Dr. Rashdall, Dean of Carlisle, dealing with the doctrinal conception of the person of our Lord. To speak quite frankly, I cannot see very much the matter with what Dr. Rashdall said. It has been grievously, most unfairly, misreported, and it does not offend, when pushed to its last analysis, against ordinary orthodox Christian belief in the significance of our Lord's person for mankind. The problem of who and what was Jesus Christ is one that none of us can afford to pass lightly by, and we may say that there never would have been any such things as the higher or the lower criticisms of Holy Scripture, nor would there have been the amount of archeological investigation that is proceeding in the Holy Land and elsewhere at the present time but for the interest that is excited in nearly every mind by this vital subject.

PHASES OF CRITICISM

Criticism has passed through several well-marked phases and certain very definite schools of thought have emerged in the last fifty years in connection with this theme. To begin with, there was a reaction against the conventional figure of Christ who might reverently have been described as a divine official—the second person in the Trinity, the eternal son of God. Many persons, some of them very devout Christians, were inclined to believe that that divine official had been superimposed upon the real Christ, the Christ of the Galilean days, who taught by the lake shores and on the hillsides of eternal life, and who could be rediscovered in the gospels if sufficient care and sufficient knowledge were brought to bear on the task. The assumption was that if we could come upon the real Christ, Christ as he actually was, we should find him to be a teacher, I might almost say a purely human teacher, ages in advance of his time, an apostle of sweetness and light, to use a well-known phrase of Matthew Arnold's; a person whom we could understand, very much like ourselves, only greater than most, perhaps greater than all, of the masters of men who have ever spoken in the name of God.

Now that seems a very natural and reasonable assumption. It seems so simple, it seems reasonable to conclude that Jesus Christ is perhaps the greatest of all the religious teachers who ever appeared in the world,

but that he was not essentially different from other teachers who had preceded him. And so the cry was, raised in the early decades of the nineteenth century, Back to Christ! That cry meant much: for one thing, that we must seek to discover or rediscover the truly ethical standard of Christianity and adjust our individual and corporate life thereto, and in that sense the cry back to Christ needs to be re-echoed today as much as in any day. But it also meant, let us get back far enough and see if we can find out what this man, Jesus, the founder of Christianity, was really like, what he actually said, what we can reasonably believe about him, where we are on firm ground and where we are not. Let us, so to speak, put the divine official on one side, the dogmatic Christ of the intervening centuries, and come upon the purely human Jesus. The assumption was that if we could come upon the actual historical figure himself, dis-interred not only from written records, but still more from tradition, we should find him to be a man, as much a man as any of us, with nothing supernatural about him, and who of course would be too reasonable to make staggering claims about his own status in relation to the godhead and his authority with mankind. We might call this a critical prepossession, and it has not gone yet, though a good many of the very foremost of the authoritative critics of the New Testament sources of the present day have frankly given it up. Their problem was to get behind and beneath the text of the gospel and come upon indisputable history.

THREE OUTSTANDING CRITICS

Here one might mention as typical of this process three outstanding names. Everybody has heard of Strauss who published his "Leben Jesu" about 1875; perhaps the more important edition would have appeared a few years later, and it is only fair to say that that was itself a reaction against some of the more extreme conclusions of the rationalistic school who have begun the work I have indicated. Strauss proceeded upon the theory, the mythological theory it is called, which still holds the field to some extent; that is, that the gospels are to be regarded as documents more or less, say, of the type of "The Little Flowers of St. Francis," those beautiful stories that appeared about the little poor man of Assisi within quite a few years of his death. Strauss assumed that there is historical truth there, but you have to get behind the myth to find what it is. Strauss gave priority to the fourth gospel, which many people love best, and it somewhat hindered his progress as a New Testament critic that he did so. But his theory was so novel, and being novel was so unpopular with religious authorities that it ruined that distinguished man's career. He never recovered from having published such drastic views, although he modified them to a considerable extent a little later on.

Everybody has heard of the great French writer, Ernest Renan, whose Life of Jesus has been translated and re-translated and gone all over the civilized world. I once

*An address delivered in St. Paul's church, Covent Garden, London, November 29, 1921.

heard no less a figure than the well-known author, Mr. Jerome K. Jerome, say in the City Temple, at a meeting over which I happened to be presiding, that Renan's *Life of Jesus* had made him a Christian. He is the only man I ever heard of saying that. But I know what he meant. He said that Renan had made Jesus very real to him, very vivid; he felt that here was an unmistakable historical figure, and he began to ask himself questions about it. On Renan's principles and assumptions was this Jesus to be fully accounted for? Jerome came to the conclusion that he was not.

Then in our country at about the same time, or a little later—in the middle of the nineteenth century—was published a book which in its way is as suggestive as Renan's and almost as beautifully written, Seeley's "*Ecce Homo*." You remember the chapter on the Enthusiasm of Humanity; that chapter could very well be printed in letters of gold and circulated in this troublous hour as a solvent of our difficulties and a force to get rid of the antagonism that has arisen or re-arisen between man and man and class and class since the war ended.

THE HUMAN CHRIST

But all those three *Lives of Christ*, or studies of the Life, proceeded from the standpoint that Christ was a purely or at least a truly human figure, and that as presented to us traditionally and conventionally in Christian usage he was not fully, he was not accurately interpreted; he needed to be re-interpreted, and therefore there came a new emphasis on the humanity of Jesus, and a multitude of studies of his life arose, the best known in this country perhaps being Farrar's. A good deal of water has run under the bridge since Farrar's *Life of Christ* was written. All these studies, even the orthodox remember, stressed very emphatically and in a new way the human character of Christ. The fourth gospel, I repeat, remained the favorite for a considerable time as the norm and standard whence to survey and to interpret the others. But after a time critics began to see that that was impossible, and there was a reaction against the authenticity, at any rate the historicity, of the fourth gospel. It would be too much to say that that reaction has ceased, but I shall indicate in a moment that there are signs that it soon will.

Critics began to see that the three earlier gospels, which bear more or less resemblance to each other in style, drew upon an original source for the history and very largely on another source for the teaching of our Lord; and that in their present form you must give the priority to the second gospel, St. Mark. Now the fourth gospel we must admit is a problem by itself; it is not solved; but I dare to affirm that its value as a historical record, and not so much as correcting but as deliberately supplementing the others, has been re-established within the last few years. More and more we are coming to see that the fourth gospel must be reckoned with just as much as the others for any true and accurate view of what Jesus was and is. I admit it is not so much a biography as a spiritual treatise, but a spiritual treatise written by one or derived traditionally from the reminiscences of one who stood very close to the actual historical person of Jesus himself.

It is also seen that the other three gospels, the earlier gospels—by the way, not so very much earlier than the fourth after all—the other three gospels equally emphasize the superhumanity of the central Figure. Now and then, when criticism has percolated down—permit the hackneyed phrase—to the man in the street, the assumption is made, or the assertion is made, that the first three gospels present a really understandable human figure and the fourth a divine. That is not correct. In the three earlier gospels the figure of Christ is as supernatural as in the fourth. Recall, for instance, that one passage in St. Matthew, which criticism is prepared to pass as genuine: "No man knoweth the son but the Father, neither any man the Father save the son, and he to whomsoever the son will reveal him." The Christ of the first three gospels is just as much a superhuman figure as the Christ of the last gospel; and as a friend of mine of former years, Dr. Anderson of Dunlee, used to say, the Christ of the whole four gospels is not, strictly speaking, a human person, as we understand that phrase.

Now this is how the case has stood in recent years. The farther back we go, the more evident it becomes that the purely human Christ, that is, the enlightened teacher in advance of his time, does not exist and never has existed. That is, as far as criticism can get back to the sources of Christianity it still comes upon an august superhuman figure. Christianity did not begin by preaching, as so many people seem to think, a human Christ, and then, later on, lifting and lifting until at last they placed him upon the throne of God. They began by preaching the divine Christ, and no criticism so far has succeeded in establishing or justifying any other theory. He made claims such as no mortal ever made. In this respect St. Mark's account is as uncompromising as St. John's, and the oldest strata of the gospel record indicates that point of view.

AN ELUSIVE QUEST

Then, further, there is the question of miracles, on which I have not time to touch. But the late Dr. A. B. Bruce, of the Free Church college, Glasgow, in a pregnant sentence in the *Expositors' Greek Testament*, has said that the miracles stand on as solid ground as the best accredited part of the teaching—though, of course, we must admit that messiahship and the working of miracles did not necessarily imply each other. Our Lord wrought miracles, but these did not attest his messiahship. His messiahship could have been attested even to the Jewish nation without any miracles at all.

And so criticism has been forced upon this alternative: either Jesus was a being more than human as we understand humanity, or he is only an ideal; he never was a historical figure at all. That is the alternative: either the Christians began to preach an ideal figure at the beginning of Christianity in this world who had no real existence as a human being, or else the historical Christ is something quite different from, let us say, the familiar Unitarian conception. Perhaps I ought not to have used the word Unitarian, because the Unitarianism of today is not the Unitarianism of some previous days, and there is more than one school included under that term, some approximating

very closely to the ordinary orthodox Christian standpoint.

It has to be admitted that not all critics would be prepared to admit my alternative; they are still working away, still hoping, many of them, to come upon a more understandable purely historical figure.

THE IDEAL CHRIST

What about the ideal Christ? Again I have something to admit—nay, to assert. I do not like the phrase the Eternal Christ very much, because Christ is a historical name, yet what can I do but use it? The perfect and eternal or ideal man, or the Gnostic conception of the dying and rising Saviour, God, was long preached before there was any Christianity, before Jesus lived. There was an ideal figure believed in and proclaimed within Palestine, but still more without it, before there was any Christianity to preach. This ideal not only existed before Christ but would have existed if there had been no Christ as we know Christ today. And so there are some scholars of the Christ Myth school, a very small group, who still maintain that the Christ that St. Paul preached never lived, but that quite truly he could be proclaimed as that in God which is akin to ourselves, and has come to our deliverance. Take the Pauline phrase: "Though we have known Christ after the flesh, henceforth know we him so no more." Paul's "Christ," of course, is that ideal Figure upon the throne of God.

The difference between Dr. Rashdall's conception and the Gnostic conception was this. Gnosticism said that at the back of the purely human Jesus, for there was such a person, he was taken hold of, as it were, overshadowed and possessed by that eternal figure, perpetuated in the creeds as the second person in the Trinity; and in one of the apocryphal gospels you see the salutation from heaven thus given in Old Testament terms: "Thou art my son. This day have I begotten thee." So that, as it were, the human Christ disappears in being taken possession of by the eternal Christ. Now Dr. Rashdall does not say that. What Dr. Rashdall says is that the word Christ is historical, that Jesus was truly human—he began in history just as you and I began in time—but that the Christ is eternal, the Son of God is eternal and existed before becoming incarnate in the person of Jesus of Nazareth. That is not the same thing as the Gnostic conception to which I have alluded. Criticism today is firmly convinced of the historicity of the Christ of the gospels, and up to the present, in spite of rationalistic leanings, is compelled to admit that this historical person cannot be separated from the ideal or eternal Son of God, the object of our faith and worship, the faith and worship of Christians throughout the world.

In conclusion, it is this Christ the Lord of glory, to whom all authority is committed in heaven and on earth, with whom you and I have chiefly to do. He meets our needs as no purely human Christ ever could. Do recognize that. I am continually meeting men who say, the Christ who is precious to me is the Christ who was tempted like me, who had the same battle with life to fight that I have to fight, who asked questions as I have to ask them about

the mystery of existence, and so on. Yes, all that is perfectly true, but if you did not feel that at the back of that same Christ was the authority of Deity he would not long remain precious to your experience. And yet he is human. We may thank God for that. The power of Christianity resides in that, that our Lord and Master is both human and divine, carrying our humanity into God. He is the infinitely far but is also the infinitely near, our kinsman upon the eternal throne, able to lay himself alongside every human experience. And I will dare to add he is the only person you have ever heard of whom you feel to be the intimate Companion of your own spirit.

O God, O Kinsman, loved not enough,
O Man, with eyes majestic after death!
Whose feet have toiled along our pathways rough,
Whose lips drawn human breath,
Come, lest this heart should, cold and cast away,
Die, ere the Guest adored be entertained,
Lest eyes which never saw thy earthly day,
Should miss thy heavenly reign.

The Cog

HERE at the window all day long I stand,
Eight hours a day, six days a week and self
Stamps, and weigh packages, and things like that.
A child comes in and wants a postal card,
A blonde stenographer wants two cent stamps,
A farmer's wife has eggs to parcel post,
"How much it cost send this to Budapest?"
So it goes all day long and every day.
One day a woman said, "I want to get
Eighteen *Kenosha* stamps." You'd never guess
What 'twas she meant. Yes, there are funny spots
Light the routine—but it's monotonous.
Some day I'll drop and then—another chap
At the same window, doing the same work,
In the same way, for the same pay—about.

Sometimes I tell Janet I'm just a cog,
In a machine. Then she bursts into flame:
"Why, Dickie, boy, you're not, you're no such a thing!
You stand there at your window and you weave
The web of life. Think of it! Christmas gifts,
Engagement rings, and bits of wedding cake,
And packages of food to hungry lands.
Letters from home to far-off boys and girls,
Letters from boys and girls to folks at home,
Letters from friends, and lovers, husbands, wives,
Pass through your fingers like the warp and woof
Of a great, golden tapestry of love,
Tucked close around us all to keep us warm.
A cog! Why, Dick, what makes the world go round
Is just such strong and faithful cogs as you."

Of course, that's only Janet's jollying
But—jollying, too, helps make the world go 'round.

FREDERICK HALL.

A Christian Conscience On Social Justice

By William E. Sweet

THE social and economic problems of the world can only be solved by the application of the principles of Jesus Christ made effective through the operation of the Christian conscience of the world. This fact is becoming increasingly apparent. Leading statesmen and publicists in all nations are united in saying that the philosophy of life proclaimed by Jesus Christ is the only solution for the turmoil, distress, and hatred from which the world is now suffering.

The church—Protestant and Roman Catholic—is the only institution in society whose sole task is to study and interpret the spirit and ideals of Jesus Christ to the world. For this cause the church was founded. If it fails to teach the supreme value of every individual soul in the sight of God, and ceases to proclaim sacrifice and service as the laws of his kingdom, its influence upon civilization becomes negligible, while some other agency will take the place of the church in the task of redeeming civilization. On the other hand, if the church proclaims courageously and fearlessly the whole message of Jesus and tests society by this standard, its power will increase and expand throughout the world. This will require that the church shall carry through to their roots the teachings of Jesus concerning social and economic justice. This will require that men shall approach the teachings of Jesus with an open mind. Most of all, it will require that Christians shall cease being skeptical about the possibility of these teachings becoming dominant in the world. The church is moved by fear and timidity whereas it should be actuated by courage and boldness and assurance. The church must face the world with the trenchant revolutionary judgments of the Master. Happily, in recent months the church has given evidence that it realizes its power and responsibility in a world floundering in a sea of doubt and uncertainty.

SOLIDARITY OF CONSCIENCE

Before the church can be effective in moulding public opinion on a moral issue it must first possess a solidarity of conscience on this issue. This was illustrated by the church and the question of slavery. Until the church possessed a solidarity of conscience on this matter it was impotent and powerless in attacking the evil. At one time Henry Ward Beecher was criticized in scathing terms by his congregation for his attack upon slavery and members of his church in sympathy with this evil withdrew from the church. The first task therefore for the church is to create a solidarity of conscience within its membership on the question of social justice. At present there is no common understanding as to what constitutes social justice and there is no common method for securing this understanding. There is a conflict of opinion as to what constitutes a thorough Christian civilization. Opinions differ widely as to how it can be established. Furthermore, standards of conduct vary greatly among Christian business men affecting social practices and there is no

unity of purpose or ideal among them concerning a social order which would make it easier to practice social justice. Often men who make no pretense of practicing the ideals of brotherhood in business are men of influence and power in the church. They will prevent, if they can, any attempt on the part of the church to teach the social implications of the gospel. There is, however, a constantly enlarging group of laymen, as well as ministers, who believe that the social gospel is a matter which the church should teach and proclaim. The church, nevertheless, is divided and ineffective in meeting the present crisis and it will continue to be until it has created a solidarity of conscience in its membership on what constitutes a Christian social order.

The question may be honestly asked whether or not a common economic interest is not a stronger tie for holding men to like purposes of action than is a great moral issue. The workers of the world are united because of their common needs and desires to better their economic conditions. No amount of criticism, antagonism or bitter opposition has been able to break down this class conscious spirit. In England over 6,000,000 workers are united in the trade union movement. We may deplore a class conscious spirit but it exists nevertheless in the world as a mighty bond of fellowship. A common economic interest also binds our capitalistic group into a solid compact body which speaks unitedly on every measure affecting the interests of this group. For instance, municipal ownership of public utilities is quite unanimously opposed by organized business associations because it is thought to be inimical to the economic interests of this group.

For this reason the same interests very generally oppose the Plumb Plan for the operation of the railroads. No one would say that the moral issues raised in the discussion of what constitutes social justice are as effective in uniting the thought of men as are economic interests. Until moral issues are held paramount to everything else the church cannot come into its rightful place of power and influence. In the preface to the book "The Church and Industrial Reconstruction" the church is summoned "to reconsider its own gospel, to re-define its attitude toward the present social order and to interpret for our time the way of life involved in Christian discipleship."

BASIS OF CHURCH MEMBERSHIP

Out of this will come a new church. A division in the church is greatly to be deplored, but better a division on the great living issues than union on the unvital issues of the dead past. The historic basis of the church membership has been that of creed, tradition, ceremony and church polity. Our fathers contended long and bitterly over these matters and they were doubtless important in their time but these are not the vital questions which confront the church of the twentieth century. Is not the in-

dividual's purpose to apply the principles of Jesus Christ to all of life a sufficient basis of church membership? Such a basis would unite in fellowship all those who desire to explore Christ's teachings to their very roots regardless of their effect on the social order. In this day the disciples of John Knox, Charles Wesley and Roger Williams will welcome to their fellowship all those whose dominant purpose is the establishment of justice in the world.

This gospel of social and economic righteousness will create a new type of apostle in the pulpit and a new type of disciple in the pew. The solidarity of the Christian conscience was never more necessary than now when justice cries aloud for some one to plead her cause in establishing a new Christian social order. What power is strong enough to penetrate the armour of self-interest? The only power that can do this is the Christian church dominated by men and women who are imbued with the spirit of Christ, and who are courageous and unafraid. When the church is once aroused it will prove invincible. The future of civilization depends upon the ability of the church to establish the principles of Christ on earth. We must study earnestly to determine what these principles are and then work vigorously and persistently to have them applied to the social order.

Jesus and Our Scientists

By Lynn Harold Hough

JESUS was not a protagonist of science. He did not antagonize its conclusions. He never said anything about the subject. There is no evidence that he ever thought about it. And all this for the very good reason that during the period of his life and teaching that which we know as science did not come within the range of his experience. The Greeks had produced a scientific type of mind in Aristotle in the fourth century B. C. But we have no reason to believe that the work of that encyclopaedic mind ever occupied the attention of Jesus. And as for those habits of observation and classification and generalization which have produced what we call modern science, these did not come to their own in the life of the world for many hundreds of years. Jesus was not a contemporary of Darwin and Spencer and he never breathed the intellectual atmosphere of their age.

It may seem then to be a futile thing to attempt to compare the mind of Jesus with the mind of a contemporary scientist. It may seem like trying to find a common denominator for music and commerce. But if we are careful to see just what we mean to do and to think patiently and clearly the attempt may not prove abortive after all.

The truth is that everything which Jesus said and did depends at last upon certain fundamental assumptions about life. They constitute the very foundation of his ministry and of his influence in the world. And it is perfectly reasonable to ask whether it is still possible to make these assumptions in the light of the conclusions of modern scientific activity. Is it possible to believe in

freedom and responsibility and righteousness and a personal God and brotherhood and the spiritual life and immortality in the light of those positions which modern science makes inevitable? Jesus did not argue about these things. He did not try to prove them. But the belief in them lies back of every word which fell from his lips and every deed which expresses the deep meaning of his life. They are the great fundamental assumptions which lie back of his activity in the world.

We may admit with the utmost cheerfulness that the documents of the Old Testament and the New must meet the same criterions of scientific historical criticism as any other writings. And with equal cheerfulness we may concede that an ethnic myth or a hoary superstition is not to be treated with some special reverence because it lies embedded in these documents. But all such considerations are far from the heart of the real discussion. For the question of primary and crucial importance is just as to whether, when all the evidence is in, we can still believe that we live in a world of free choice and responsible action with a lofty and final standard of character and a God as good as he is strong and as strong as he is good.

Now it cannot be denied that some scientists have held positions which implied the denial of every characteristic assumption of Jesus. In their thinking the universe had become simply a vast mechanism which moved with mathematical precision and in which everything unfolded with inevitable movement. There was no freedom. There could be no responsibility. Righteousness became a word without meaning. A personal God was an idle fancy. Brotherhood was a flat contradiction of every actual fact of existence as they interpreted these facts. The spiritual life was a neurotic make-believe. Immortality was but a dream. In very downright speech some scientific thinkers have advocated such a view of the universe. And it cannot be denied that other scientists who had no desire to go the full length of these conclusions have occupied ground which has seemed to involve just these results when logically understood.

When one comes to analyze these mechanistic and deterministic views of the universe several important matters come in for consideration. In the first place the belief in a world of hard and fast uniformity where freedom is an idle dream is always reached through the closely applied activity of a mind every step of whose work implied the possession of that very freedom whose existence is at stake. In other words, a man must always assume that his mind is free in order to prove that the universe has no place for freedom. But if the universe has no place for freedom, what becomes of his free mind? And if his free mind is gone, what becomes of his proof? It is only by reducing the mind to impotency that you can come to believe in a universe without freedom. And when the mind is so reduced its processes have no significance one way or the other. It seems clear that we can never accept in a conclusion that which would invalidate the very process by which the conclusion was reached. And if that is true, freedom can never be ruled out of the universe in which we dwell. It is not simply

an assumption of Jesus which is here at stake. It is the very life of science itself. For the validity of every investigation of science depends at last on the freedom and the responsible action of the human mind. Attack that and you attack every science. Destroy that and you destroy them all.

But after all, is it possible to believe in a spiritual life moving in its own free way amid the uniformities of nature without breaking that order and uniformity which science has discovered to be the basal character of the physical world in which we dwell? It is easy to confuse the issue here by attempting to confine our discussion to the spiritual nature of God which at once puts the matter in a distant and formal position. But this is entirely unnecessary. The question of a free moving spirit using the very uniformities of this world in its own masterful fashion is a matter of daily experience. Every time one man knocks at a door and another opens it you have the amazing meeting of two worlds of experience. On the one hand you have the world of physical uniformities which you can trace. On the other you have the decision of that free spirit unbound by mechanical laws. The one constant experience of human life indeed has to do with the fashion in which the invisible human spirit uses the uniformities of nature to accomplish its own behests. Human commerce is the demonstration of freedom in a world of law. And in a world where we must concede so much to man there is clearly ample room for that which we need to assign to God.

If by science you mean the objective study of the forces of nature, it is easy to reach a position where all personal activities are translated into impersonal forms. But if by science you mean the careful observation of all the facts and the constant critical insight into what is involved in the possession and the use of intelligence it soon becomes clear that science itself requires that very world of freedom and responsibility and spiritual life which were fundamental in the thought of Jesus. And when once these preliminary positions are clear it quickly follows that there is a place and a demand for righteousness and brotherhood and there is at least no inner contradiction in the belief in immortality.

It does not then surprise us that some of the most acute intellects which have applied themselves to the pursuit of science have held with assured and hearty confidence to those positions upon which the very possibility of ethical religion rests at last. There is indeed no need of religion which does not at last reveal itself to be a need of science. And the assumptions of Jesus are seen at last to be the foundations upon which science finds it easiest to work. In the case of freedom and a directing intelligence, such presuppositions are necessary as a basis for the whole structure of science.

It is impossible to speak too highly of the services which the scientific method and the scientific habit of mind have rendered to the world. And when men who profess its sanctions fail it is really because they need more science rather than less. They need to cover a larger territory, to survey a vaster field, to exercise a more critically scientific mind, and to include the essen-

tial presuppositions of scientific investigations in their interpretation of the facts. So apprehended there is no contradiction between the assumptions of Jesus and the conclusions of science. Jesus was intuitive in his approach to reality. Science is inductive in its methods. But it is the same truth which is reached by the two methods of approach. The obscurantist has no right to claim the banner of Jesus as his own.

A Father's Prayer

LORD GOD, who let your Baby Son
Pass earthward where the joys were few,
To a hard death, when all was done,
And very far away from you.

My little lad must go one day
Roads where I cannot guide his feet,
Through dangers that I cannot stay,
To griefs I cannot help him meet.

He must hear voices calling him—
When youth is wild and life is warm
And sight seems far away and dim—
To evil things and battle storm.

Lord God, whose son went steadily
Down the hard road He had to tread,
Guard my son, too, that he may be
Strong through his hours of doubt and dread.

MARGARET WIDDEMER.

Contributors to This Issue

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Revolution and Missions

By Jerome K. Davis

WITH ever increasing tempo, as idea succeeds idea and culture supercedes culture in the unfolding of social evolution, the Christian church has had to face new battles and use new stratagems. This was never truer than in an age of world war and revolution. In dealing with revolutionary Russia, each of the great powers has adopted hitherto unheard-of policies and relationships. The Christian church should be ahead of all other agencies in changing its program to meet the unprecedented. To the rabbinical leaders of Palestine, one of the most startling characteristics of Jesus' methods must have been their novelty; and we too must be ready to try unique and perhaps untried policies. This is preeminently true if we desire to spread the contagion of the spirit of Christ in Russia.

In the slow onward march of missionary activity, ideas and methods have been completely revolutionized and those changes have today become part of the established order. We no longer attempt to win men to Christianity by the sword, neither do we send the missionary to distant lands armed only with Holy Writ. With him go the doctor, the teacher, the social service worker and perhaps even the agriculturist. Furthermore, it is almost axiomatic that we should study the religion of each people and utilize its elements of truth for winning them to Christ. To cite one of the most masterful and well known examples, Paul used the inscription "To an unknown God" in Athens as an introduction to his appeal. He worked through an existing faith.

LOVERS OF BEAUTY IN WORSHIP

In Russia today we find a people who profess to be Christian. There are Orthodox churches scattered broadcast throughout the length and breadth of Russia. The interiors beautiful with golden ikons and glittering candles, the fragrance of sweet incense, the magnificent music, all make a powerful mystical appeal to a people unusually susceptible to such things. Even to the Westerner this beautiful worship takes on new meaning when he comprehends that it is all in honor of Christ. In Russia, then, we have to deal with a people who have long been ministered to by the forms of Christian worship.

For hundreds of years this church was held in bondage to a corrupt and autocratic tsardom. Today these bonds of oppression and tyranny have been destroyed. The church stands free to champion the cause of Christ unfettered. Not only has church been separated from state, but her rich lands have been confiscated. Some of her priests have been imprisoned; attacks are constantly being made against her faith; and on the wall of the city hall in Moscow has been inscribed, "Religion is the opium of the people."

In thus persecuting her, the bolsheviks have unconsciously rendered the church an inestimable service. Corrupt and selfish leaders, forced to endure hardship and oppression, have melted away like snow. Consecrated and devoted priests, on the other hand, have endured all with

increased devotion. The people suffering from starvation and misery are flocking to the services. In consequence priests testify that they have never known what it was to be so happy. In serving a people who are thus deeply longing for spiritual realities, they have discovered the key to the richest joys and satisfactions.

THE CHURCH CHANGED

With this new consciousness working in the midst of a changed social order, the church herself has undergone the greatest revolution since Russia accepted Christianity in the ninth century. To meet the changed conditions, she desires new methods, new visions, new opportunities for service. Her priests stand calling for the programs and principles that western Christianity has proved and found good. "Can you not share with us your rich experience in Sunday schools, men's clubs and social service agencies?" they say. More than ever before they want to preach to the people, yet their training has been entirely inadequate for the task. As one of them expressed it, "If we are silent in the house of worship, we at least satisfy some of the deep needs of the people; if we speak, we too often but display our ignorance." These men long for sermon aids and concrete material for devotional talks, yet have none. They are anxious for the inspiration and help of the religious literature from other lands. To the foreign worker in Moscow they bring again the old Macedonian call, "In Christ's name bring us help from America. Send us Bibles, your Christian books, share with us your rich and abundant stores of devotional, inspirational, and social service literature."

How eagerly they appropriate any such material was brought home to the writer in Russia. Through cooperation with the patriarch, a Russian translation of Fosdick's devotional books, "The Manhood of the Master," and "The Meaning of Prayer" was given to the priests. As a result some of them began to preach entire sermons based on these books. The Russian church has consecrated Christian leaders, she is passing through one of the greatest crises in history, and the patriarch of all the Russian churches and the priests are calling to the stronger forces of Christendom, "Come over into Russia and help us."

A CHALLENGE TO THE CHURCH

This is a real challenge to the consecrated forces of the Christian world. Are we sincere enough to adopt a new missionary method, a more unselfish motive? Can we go into Russia, not to build up a Protestant faith but to help the Orthodox church; not to use our money, our time, our Christianity to impose a western church where it may not be needed, but to give the best that we have gladly and unselfishly to the Orthodox church?

It would be quite simple for us to respond to this call. Some one denomination, perhaps the Episcopal because it has long been on terms of friendship with the Orthodox,

or preferably a federation of various denominations such as the Federal Council of Churches, should send in representatives, not to build up new churches but to aid the existing church. They should go prepared to make this their life work. They should go with the best literature and consecration the West has to share. Could England and America only catch the vision of this unparalleled opportunity! A nation with a Christian church, a Christian priesthood stands calling to her sister churches across the

seas, calling for religious comfort, aid and instruction.

Perhaps in some lofty moment of prayer, as Paul toured among the feeble and struggling Christian groups who were crying to him for help, he had a vision that in a far off age, not isolated churches but an entire nation would call for help. And today not from a handful here and there but from a nation of Christian churches, comes this challenge. Surely it will not be in vain, somewhere a modern prophet and statesman will catch the vision.

British Table Talk

London, December 12, 1921

PEACE with Ireland! The news met me on one poster outside our station on Tuesday, December 6th; I did not believe it; but in the city every poster told the same good news. The day which Gladstone and Redmond hoped to see and saw not, had dawned. There opened before us a new age in which Ireland should no more vex England, nor England, poor bewildered nation, trouble Ireland! With that vision came a new hope for the world, for we had been told and we believe that without a settlement in Ireland there could be no permanent understanding and friendship between the great nations of the west.

The day had come. Did we become elated and sing Te Deums? Were our mouths filled with laughter and with singing? Not in the least. We are a strange people. We said casually to each other, "good news this from Ireland!" and passed on to the routine of the day. It is small wonder that we are misunderstood. And yet, beneath the calm surface there was a thrill of joy; perhaps we were a little afraid of believing the news.

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A Cheap Reprint of a Noble Book

"There can be no better use for money than to spend it in spreading the knowledge of a noble life." With such words Mrs. Barnett prefaces the cheap edition of the life of Canon Barnett. This can now be had for 6s; it is a book of more than 800 pages, with abundant illustrations, and by far the cheapest of books to be had, and if not the best, not far from the best of all recent biographies. Mrs. Barnett published it first during the war at a cost of 26s and this brought no profit to author and publisher. It became at once a classical work; but the price put it outside the range of many readers who wanted not to borrow but to possess it; now thanks to the generous and characteristic act of Mrs. Barnett the book is set free to do its work over a new range. When Clemenceau was in England some years ago he said that he had met "but three really great men in England, and one was a little pale clergyman in White chapel." There are few of us who would not agree with the Frenchman in this choice. Barnett left the mark of his wise and far-seeing mind upon all who followed him in the University Settlement Movement; he and his wife—for they always acted and thought together—profoundly changed the attitude of the nation to poor relief and poor law reform; they helped to create a new conscience within the church; in the lives of many distinguished public men, when the influences which shaped them are recalled, you will read 'Enter Barnett!'

It is sometimes said that widows do not make the best biographers; but three, at least, of the best lives published within recent years are by the widows of distinguished men. Lady Burne-Jones wrote the story of Burne-Jones in a way that makes the book a sheer delight; Mrs. Creighton's life of

her husband is a classic; and Mrs. Barnett has kept for after generations the story of that noble man with whom she lived and worked and served her generation in the love of God.

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Some Losses

Among the deaths of the week there is the name of Lord Halsbury, the most stalwart of the Die-Hards; a "Church and State" man, who remained to the end where he had been for fifty years. Nevertheless he was honored as a great fighter and a sound lawyer; and rich in years, he has finished with the goodwill of all men. There is one supreme advantage in the lingering behind the rest of such a man; it is discovered how in spite of fierce words we really value our enemies' characters; they have only to live long enough. . . Sir Arthur Pearson was the hustler of the tariff reform party—a great journalist who very nearly captured The Times. In his early days he got his first opportunity when Sir George Newnes sent him to America on an errand concerning The Review of Reviews. He became a powerful force in English public life, but he will be remembered most for his heroic facing of blindness when it came upon him; he determined to make it not the end of life, but the beginning of new interests. Both before the war and afterwards he had devoted all his powers to the service of other blind folk. To them he imparted something of his own indomitable spirit. He turned his "necessity to glorious gain"; and the blind of this land, especially the blind soldiers, never had a truer friend.

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The Free Catholic Conference

The opening of the New Year brings with it this interesting annual conference. The main theme is worship; one morning's session (January 3rd) is devoted to the history of worship when Dr. Biggs is to speak of the meaning and growth of ceremonial, and to me not a member of the society has been allotted the task of showing why the Protestants revolted against ceremonial. Other sessions are devoted to worship and education, worship and the evangelism of the masses, and before the conference closes it will consider the reforms needed. The speakers are from many churches, Anglican, Methodist, Congregational; they should be able to survey the whole ground with the thoroughness which comes from experience; and there is much need that the churches should pool their gains one with another, and also their warnings upon this matter of worship.

* * * *

The United Council of Missionary Education

Of this council, which is a cooperative movement of all the missionary societies, I have written before. We met for our annual conference at Swanwick last week, and were brought

face to face with the ever-expanding problems of missionary education. Every day it is becoming more certain that missionary education cannot be dissociated from religious education taken as a whole, and that religious education cannot be separated from education in its widest range. In his massive book on education Mr. Maxwell Garnett definitely claims that the one inclusive interest in all education is to train for world-citizenship with this master-interest. In such a situation it would seem that missionary education has a great part; those who are responsible for it may well lead the way in the church to a new coordination which will unite all the provinces of education into one mighty and ordered kingdom. Once more just as in the political scene, the missionary enthusiast has won a recognition unknown before, so in the educational world the pioneers in world-citizenship have their chance. May they rise to their high calling!

To that council we were able to welcome Dr. Warnshuis, who has now taken up his work at Edinburgh House, head-

quarters of the international missionary service in this country. He brings to us a first-hand knowledge of American missionary work and from his wise and experienced statesmanship we are expecting great things.

* * * *

Here is a schoolboy's prayer, given in The Children's Newspaper; it might be a prayer for others than schoolboys.

Give me a healthy body, Lord;
Give me the sense to keep it so;
Give me a heart that is not bored
Whatever work I have to do.

Give me a sense of humor, Lord;
Give me the power to see a joke,
To get some happiness from life,
And pass it on to other folk.

EDWARD SHILLITO

CORRESPONDENCE

"Soldiers and Plaster Saints"

EDITOR THE CHRISTIAN CENTURY:

SIR: In your December first issue, you have an article entitled "Spoiling the American Legion." One would infer from reading same that the American Legion is already spoiled and that even the leadership is a bunch of rough-necks who care nothing for law and order. I have always been an admirer of your fine editorials, but I confess to a feeling of disappointment in reading this, which is wholly unfair and unjust in face of the existing facts. To say the least, your statements are misleading. To quote a few lines—"Sufficient has been said to indicate that a disorderly element of the organization must be in control. Boisterousness and riotousness characterized the meeting. . . . Along the lines of march hats of citizens were knocked off if they were not taken off quickly enough. At last a young riot developed and policemen were beaten with clubs for discharging their duty."

I realize that it is quite the tendency to form hasty conclusions from newspaper reports of such a big event as the American Legion convention in Kansas City, especially when those same news reports were not altogether true to facts. The truth of the matter is, there never was a representative body of American citizens who conducted themselves in a more orderly and business-like manner than did the delegates in business sessions at the American Legion convention. The leadership represents as high a type of American citizenship as can be found anywhere.

Few people understand the organization of the American Legion. It is a fair cross-section of American young manhood. Its membership is not hand-picked. The only qualification required beyond acceptable character is an honorable discharge from the army, navy or marines who served during the world war. That a man gave his life in service for his country is sufficient recommendation. Gather 60,000 of these men together in one place where they are permitted to renew old associations and revive memories and experiences of the greatest tragedy the world has ever known and you could not expect the conduct to measure up to that of carefully selected delegates at a Christian Endeavor convention.

The war is over and the general public has already largely forgotten the high price paid in moral idealism. For months our young men were taught savagery; how to kill and destroy; how to be hard in the presence of the horrors of war. For more months they were putting into practice what they had learned—hellishness and destruction. The necessary tyranny of the army, the physical discomfort and sordidness of camp life would not be apt to produce model characters. "Soldiers raised in barracks do not grow into plaster saints." The people who stayed at home and who were influenced in no such way by the war, can little

appreciate (and would naturally soon forget) what these men passed through. This is attested by the general indifference on the part of the public towards "adjusted compensation" for the ex-service men, or even for the welfare of the thousands of sick and wounded who are still without sufficient care and attention.

Boisterousness did exist in Kansas City, but not riotousness. Groups did gather in hotel lobbies and they shot craps on the floor and they might have used profanity when anyone interfered. Some cow-boy legionaires from Texas, in a spirit of fun, did lead a steer into the lobby of a hotel. I once knew of some students in a Disciples college who led a cow up four flights of stairs and into the chapel where they left her all night. I did not know of any policemen who were beaten with clubs. Neither did I know of any hats that were "yanked from the heads of people before they had time to take them off themselves." I did see hundreds of able-bodied men standing along the streets during the parade with their hands in their pockets and showing no inclination to remove their hats as the United States flag went by. This was naturally a bit galling to some of us who were willing to give our lives that it might wave unsullied over the homes of these very people who show it so little respect.

There was undoubtedly more revelry than there should have been. Sixty thousand live soldiers with perhaps forty thousand guests could not well be expected to deport themselves in a very orderly manner on the streets of a city no larger than Kansas City. The disorderliness that did occur is deplored by those in leadership and authority, and it is hoped that as the years go by and the men become older, they will perhaps become more dignified. But before one condemns too severely and concludes that the "meeting" was made up of "hoodlums," he should at least be fair enough to consider a few of the more important phases of the situation: For instance, the bigness of the occasion. 100,000 ex-service men and their friends gathered together for a good time. Then the tendency of some newspapers to exaggerate the sensational—one paper gave an account of a riot in one of the hotel lobbies and stated that said lobby was "completely demolished." I was in the same hotel that night after the occurrence and saw nothing out of its usual order. Again, the rough element in Kansas City, which has been restricted recently because of a stricter police administration, saw

BOOKS Any book in print may
be secured from The
Christian Century
Press, 508 S. Dearborn Street, Chicago.
Give name of publisher, if possible.

an opportunity to "kick the lid off," knowing that the blame would be placed upon the Legion.

It is unfortunate, Mr. Morrison, that among the reports you read of the convention, you did not have the official report of the secretary of the convention bureau of the Chamber of Commerce in Kansas City, Missouri, Mr. Frank M. Robinson, who made a thorough investigation of all hotels and city conditions after the convention. Had you read this, I am sure your editorial would have had a different tone.

E. A. BLACKMAN,
National Chaplain, American Legion.

The Resurrection of Faith

EDITOR THE CHRISTIAN CENTURY:

SIR: The above was the title of an editorial in a recent number of *The Christian Century*. What a striking editorial. Like many another reader I look each week for light and leading from the editorial pages of this live journal. "Here surely," I said, "is something to read." I reasoned that it would be the pronouncement of some eagle-eyed prophet looking steadily at the moving panorama of contemporary history and decrying the signs of a revival of faith. So I settled myself down to read the article.

I yielded myself to the writer. I followed him with pencil in hand. I began underlining and making notes. I followed him carefully as he went from point to point analyzing the changing moods of the mind of the world as men and women everywhere have pressed on from the time of the shock that came with war until the hilarious days after the armistice and I found myself pretty much in agreement with him.

"Then came the awful mood of disillusionment and emotional relapse. * * * Not a single moral aim of the war had been accomplished. Disillusionment developed into cynicism," etc., etc. With all of which every thoughtful reader must agree. But—after this, what? I confess I was disappointed. I expected the writer to go on to show how faith was coming into a new resurrection. The title of the editorial had led me to expect as much. The facts seem to me to be plain. But just at this place in the journey he turned off and made in an unexpected direction and began to point out the need of resurrecting faith. Ah, then we are not on the eve of a revival, but we need a revival of faith!

I confess that the writer states the alternative before the world just now most eloquently—it is faith or nothing. Unless there is reality in progress how can we believe in providence? If we cannot believe in brotherhood how can we believe in God? If we cannot believe in public religion, religion for our total corporate life, how can we believe in it for the individual heart? If Christ's kingdom cannot stretch from sea to sea and take in all life, what comfort has it for the individual breast? And so.

But this is not the turn I expected. I do not believe that it is the turn we should make just now. Let us for once and all get out of this alternative business and speak out confidently and with assurance and in the fullness of faith. The facts warrant it.

I have of late been studying the Golden Rule—not in the commentaries, not in the original Greek. But in the latest editions! The newspapers and magazines are telling us of scores of places where it is being tried out! Surely the world is moving rapidly towards industrial democracy and the Gays cut as sorry a figure today as the Ludendorfs yesterday. Our labor leaders as well as our captains of industry in America should wake up and learn that the day of appeal to brute force has set in clouds and that this is the time of spiritual vision and of spiritual instruments.

And why the "ifs" and the "unlesses" and the "either—ors" now? The disarmament conference is meeting not in Europe at Paris or Berlin, but in America, and at Washington! Its eyes are not upon the Mediterranean or the Atlantic, but upon the Pacific. It is made up of yellow men and black men and white men, not of white men only. Why, the world is flowing together

and Harding and Hughes and Balfour are not talking like old Pharaoh or Sennacherib or Ghengis Kahn.

Poverty, disease, war must be abolished—that is the way men talk today. I do not say pathetic prophets, but red-blooded men of the world. And religion has broken through the old forms and the old wine-skins and is reinterpreting life everywhere and flooding the hearts of men with new courage everywhere.

At least this is the way I feel. I do not want any one to say to me that religion must be resurrected, that faith must be pulled out of the hole in which it is now for the sake of all concerned. I say the resurrection of faith is already a fact. Out of the spiritual slump of the world following the war men have already emerged and are going forward to build over again what has been shaken down. It is not "we had hoped," but we do hope. Religion is not stranded and struggling to be free,

"Mine eyes have seen the coming of the Glory of the Lord."

Anaheim, Calif.

JAMES ALLEN GEISSINGER.

Dean Inge's Imagination

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a recent subscriber to *The Christian Century* and I frequently find your articles provocative of thought and a desire to "answer back." I would like to criticise a little the article by Dean Inge in the last issue, on "What is a Liberal Christian?" In his paragraph on early changes in Christianity he says: "In St. Paul we trace the gradual decline of the messianic idea, and the growth of an incarnational theology. And finally, in the author of the fourth gospel, whom we call St. John, who carried the doctrines of St. Paul to their logical conclusion, messianism is practically abandoned, and the incarnation, with the gift of the Holy Spirit, takes the place of the expected second coming. . . . That, I say, is a greater change than has taken place since in the Christian religion."

Now if this were really true it seems to me that the gospel of John would make no allusion to the second coming of Christ, as the expectation of the apostles, since it had been fulfilled, so many years before, on the day of Pentecost. But we find, in about the last statement made, chapter 21:21-23, an incidental reference of the clearest kind, showing plainly in an indirect way, that they were looking for the personal return of the Lord and the translation of the saints, just as it is stated in the earlier writings. The peculiar emphasis and explanation of the writer shows that he still looked for the return of the Lord, because, if that return had already been accomplished, many years before, at Pentecost, his comment would have been quite without sense or reason. It is also evident that he did not understand the Lord's return to mean his coming for his people at death.

Also, if St. Paul had given up this original idea of the Lord's return and the messianic kingdom, and believed the whole thing was fulfilled at Pentecost, how could he possibly have written those words, at the very end of his life, and in the very shadow of approaching death? 2 Timothy 4: "I charge thee therefore before God, and the Lord Jesus Christ, **who shall judge the quick and the dead at his appearing and his kingdom**". . . "Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me **at that day**, and not to me only, but to all them **that love his appearing**." I can see evidence that, at this time, the apostles had given up their original expectation of the **immediate** return of the Lord, and really there was nothing in the teaching of the Lord to justify that view; in fact, the Lord taught distinctly in parable that he was going away **for a long time, and to a far country**, see Matt. 25, 14, 19; and Luke, commenting on this parable says Jesus gave it because "they supposed the kingdom of God was **immediately** to appear."

In view of these things it seems to me that Dean Inge is not justified in his conclusions and that he has drawn chiefly

upon his imagination, or at least those liberal Christians of whom he speaks have done so.

GEORGE WILLIAMSON.

Tampa, Fla.

THE SUNDAY SCHOOL

If Baal be God, Follow Him

ELIJAH was a strong, fearless, clear-cut leader. He knew how to state his case. Hear him: "How long go ye limping between two opinions? If Jehovah be God follow him, but if Baal, follow him." That put the situation up to the people straight. It demanded immediate and sharp decision. Joshua did the same thing when he said: "Choose ye this day whom ye will serve, but as for me and my house, we will serve the Lord." To see the other side helps us to solid conviction. Do you love the United States or Russia? There you have it plain and straight. It was fine business to deport some of our loud-mouthed anarchists to this lovely land of the Bolsheviks. Some of them would like to get back to the good, old U. S. A. You do not know how fine America is until you read the statements of those just back from Russia. If you prefer Lenin and Trotsky to Harding and Hughes, go to it, but do not stay under the Star-spangled banner while you are praising the former. The only way to appreciate the Christian church is to go off somewhere devoid of all churches. Returning from China a noted professor says that he has learned to appreciate the Christian church. He sees now that we in America enjoy the vast backgrounds of the church. We live in an atmosphere charged with Christian principles. Many of the cheap writers, who in magazines are constantly heckling the church, ought to be compelled to live long enough in some heathen land to get the point of view. They will come back to praise the underpaid, bravely struggling preachers that they now take such keen delight in decrying. It is like sitting in a room made warm and comfortable by a coal-stove and at the same time laughing at the stove. An hour in the storm-swept field or a bit of work in the cold barn would help their appreciation. To understand schools and appreciate them one should consider the situation where there are no schools. Having spoken several times recently in high schools I have come to an even higher appreciation of our marvelous school system. It is easy to criticize our schools, but "if Baal be god, follow him"—suppose we did not have our American schools. Thus we come to see the value of our state, our church and our school by looking straight at the opposite conditions.

If you do not like the kind of God we have, try Baal. There were those who did. Baal offered fleshly indulgence, but he was a poor god in time of trouble. Baal was a poor national deity. We see men today choosing other deities. I know men who worship at the shrine of Pleasure or of Wealth, or of Fame, or of Ambition, or of Ease. What we want to do today is to come out plainly and shout to these men and say, "All right, if Wealth be god, follow Wealth, pin your faith to Wealth, let Wealth answer your prayers, let Wealth offer you heaven, let Wealth sit by the bedside of your sick, let Wealth preach your funeral sermons, let Wealth inspire your sons, let Wealth teach your daughters, let Wealth inculcate your morals." If men will have wealth and nothing else, cut them off from the comforts and inspirations of our Christian faith and let them drift upon the high seas in that storm-proof ship named "Wealth." But when you put it to him that way your man will shudder and pause. Does he want to put to sea in such a boat? Will you make Fame your god? It is a fickle god. Today the crowd sings your praise and strews flowers in the streets before your advance; tomorrow the same crowds hiss your name and carry the fagots for the stake upon which you are bound. Surely, you

would not build your shrine to Pleasure! This gay goddess is very capricious with her smiles, she only likes you when you have youth and money. She hears laughter but not groans. Only a fool would dismiss Christ to accept Pleasure. Ambition appeals to many of our best. He seems a noble god, but he drinks blood. He takes your best, he demands more and more. He is ruthless, knows no pity. When your hand grows weak, he repudiates you and turns to another. But take your choice, only use some thought about it. If Business is your god, serve him. Give Business your days and nights, give him your youth and energy, give him your friendships and your family; heap high the altar with your most precious treasures and when you are old and friendless and forsaken and sick Business will give you a bag of heavy gold. Lloyd George was right, "*It is Christ or chaos.*" "If Baal be god, follow him"—follow him to hell—take the bitter consequences, but if Jehovah be God, serve him with devotion and passion, giving and receiving the best in the universe.

JOHN R. EWERS

New Versions of the New Testament

MATTHEW ARNOLD once wrote to Charles Reade, the English novelist: "The old Bible is getting to be to us literary men of England a sealed book. We may think that we know it. we were taught it at home; we heard it read at church; perhaps we can quote some verses, or even passages; but we really know very little of it. I wish, Reade, that you would take up the Old Testament and go through it as though every page were altogether new to you—as though you had never read a line of it before. It will astonish you."

The reason of the wide popularity of the recent versions of the New Testament is simply that they aid the reader in coming to its messages with a sense of freshness. The pages glow with new interest. We recommend as the very best new translations the following:

Moffatt's New Testament, \$1.50 plus 10 cents postage. (Pocket edition, gilt edges, \$1.75, plus 8 cents postage).

Weymouth's New Testament, \$2.00 plus 12 cents postage. (Pocket ed., \$1.35 plus 8 cts.)

The Shorter New Testament (Kent), \$1.00 plus 10 cents postage.

The 20th Century New Testament, \$2.00 plus 10 cents postage. (Pocket edition, \$1.50 plus 8 cents postage).

The Christian Century Press
508 South Dearborn St., Chicago

*Lesson for January 15, "Elijah's Challenge of Baal Worship," 1 Kings 18:20-24, 30-39.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Plans for Disciples Congress Are Developing

The Disciples Congress promises to be a very interesting affair this year. The real pressing problems of the fellowship will be discussed at this meeting. The Congress will be held at Columbus, O., the week after Easter. Among the addresses scheduled for this meeting will be one by Rev. John Ray Ewers on "Should the Disciples Practice Open Membership?" The parish paper of East End Church of Pittsburgh comments thus upon this appointment: "There was a time when they discussed, 'Should America Practice Prohibition?' or 'Should Women Have the Right to Vote in the United States?' Discussion is a right good thing. We learn by it."

One Million Catholic Women Enrolled for Social Service

The enthusiasm of the members of the Roman Catholic Church for the social service idea may be seen from the fact that one million women of that communion are now enrolled for definite service. It is hoped that during this coming year a school for women's service may be opened in Washington. The program for service in America includes homes for working girls, dramatic guilds for the cultivation of musical and dramatic ability, and study classes in political economy. These Catholic women also hope to do much special work in Poland during the coming year by teaching Polish women to carry on social service activities similar to those which constitute the program in America.

Heresy-Hunters at Work Among Southern Methodists

Just now the most frequent topic of conversation in the circles of the Methodist Episcopal Church, South, is that of the orthodoxy or heresy of Dr. John A. Rice, a Bible teacher of the Southern Methodist University of Dallas. He has written a book entitled "The Old Testament in the Life of Today." The book states critical results in a conservative and constructive way, and cannot be regarded as being specially advanced in its conclusions. Nevertheless two of the supporting conferences have demanded the resignation of this progressive thinker. The conferences are taking the point of view that the people who pay the bills have a right to dictate the conclusions of a scholarly process in advance of investigation. Large numbers of forward-looking Methodists in the south dissent from the conclusions of these conferences.

Holy Ghost Society Sold Under the Hammer

The sheriff has recently wound up the affairs of one more of the freak religious movements which have been characteristic of American life for the past twenty years. In Durham, Me., the Holy Ghost and Us Society was for many years under the leadership of Frank W. Sanford,

a preacher of the revivalistic sort. He declared himself a reincarnation of Elijah and allowed the rumor to spread that he might be a reincarnation of Christ. He took a ship and set out for the Holy Land some years ago "without chart or compass." After many days on the sea, he came back with a number of people dead and many more ill. For this escapade he was given ten years in the penitentiary. He is now living in retirement in Boston, and his former society has been sold out to satisfy a judgment for \$2200. Large numbers of people entrusted their all to his partially communistic enterprise, and are, of course, left stranded late in life, which is one of the familiar by-products of this form of religious fanaticism. At one time in his sensational career he had more than a thousand people gathered about him at Durham.

Dr. Fosdick Thinks We Need a New Reformation

On a recent Sunday Dr. Harry E. Fosdick of New York preached on the theme "Does Our Western Christianity Need a New Reformation?" He answered his question decisively in the affirmative. He is strong in the conviction that we are not exporting the right kind of religion to Japan and China. He thinks the intelligent men of those nations will scarcely accept "our denominational divisions, our metaphysical controversies, our left-overs of medieval theology, our belated rituals and ceremonies, rubrics and hymns." He mentions with some mirth the possibility of an American Dutch Reformed Chinese

church. The western world not only needs a new reformation, but it is the observation of a good many men that that reformation is actually on the way.

Dr. Grenfell Is Back in America

Dr. William T. Grenfell, well-known missionary on the Labrador coast, has returned to America, and he spent the Christmas holidays in Boston. During the past six months he has visited every part of the Labrador coast in his hospital ship, the Strathcona. Considerable progress has been made toward providing the \$1,500,000 endowment which he has asked for his work, but the goal is still distant. Dr. Grenfell hopes to respond to invitations this winter, which for lack of time last winter were refused.

Disciples Promote Evangelism

Rev. Jesse M. Bader, the Disciples secretary of evangelism, was responsible for bringing together in Chicago during the Christmas week a conference on evangelism with which the National Evangelistic Association of the denomination cooperated. About a hundred men from outside Chicago attended, most of them pastors of the middle west. Rev. Charles Reign Scoville, an evangelist of wide repute, presided over the sessions. Many evangelists appeared on the program with the usual denunciation of the steady-going, every-day methods of local church work. Other speakers, however, emphasized two ideas that have

Church Affiliations of Present Congress

THE percentage of church membership of congressmen is very much higher than it is for the general population of the country. This indicates that one of the elements of success in life is the possession of religious convictions. Mr. Deets Pickett, research secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church has provided the following statistics on the religious preferences of the members of the present congress:

Representatives: Methodist—Methodist Episcopal, 48; affiliated, 15. Methodist Episcopal, South, 34; affiliated, 1. Methodist Protestant, 1. Total, 99.

Presbyterian, 43; affiliated, 10. United, 2. Total, 55.

Protestant Episcopal, 22; affiliated, 8. Total, 30.

Protestant (desiring to be known as non-Catholic), 5.

Baptist, 29.

Congregational, 20; affiliated, 3. Total, 23.

Roman Catholic, 17; affiliated, 4. Total, 18.

Christian, 9; affiliated, 2. Total 11.

Lutheran, 10; English, 1. Total, 11.

Disciples, 8; affiliated, 2. Total, 10.

Unitarian, 1; affiliated, 4. Total, 5.

Jewish, 3.

Quaker, 3.

Universalist, 2.

United Brethren, 1.

Mormon, 1.

Independent, 1.

Mennonite, 1.

Dutch Reformed, 1.

Evangelical, 1.

Not affiliated with any church, 23.

Church affiliation unknown, 98.

Senators: Methodist—Methodist Episcopal, 6; affiliated, 3. Methodist Episcopal, South, 8. Total, 17.

Protestant Episcopal, 11; affiliated, 1. Total, 12.

Protestant (desiring to be known as (non-Catholic), 1.

Presbyterian, 9; affiliated, 2. Total, 11.

Congregational, 6; affiliated, 1. Total, 7.

Baptist, 3; affiliated, 3. Total, 6.

Roman Catholic, 6.

Lutheran, 2.

Dutch Reform, 2.

Unitarian, 2.

Mormon, 2.

Christian, 1.

Not affiliated with any church, 4.

Church affiliation unknown, 23.

not previously had much favor in the Disciples camp. One is educational evangelism among the children of the church through classes, and the other is careful methods of Christian nurture after the new converts are received. Mr. Bader, who is a relatively young minister, startled his hearers by saying that the Disciples had practically stood still in their numerical strength during the whole period of his ministry. He has a program of a million new members in five years. He has secured a place for evangelistic results in the annual year-book. One of his plans is to get the secretaries and college professors to hold evangelistic meetings during the coming five years. He told some interesting stories of evangelistic success achieved by these men in quiet teaching campaigns. The close of the sessions was a banquet in the Association building given by the Disciples club of the city, which was attended by about 150 people. Out of the meetings has come renewed enthusiasm for the recruiting of new members for the church.

Four Kinds of Baptists in China

Four different kinds of Baptists are at work in China, and after many years of labor, there are about a thousand churches. These have widely varying customs, as might be guessed from the fact that both northern and southern Baptists of the United States have worked by the side of English and Swed-

ish Baptists. It is now proposed that these four varieties of Baptists shall unite to form a native Chinese Baptist church. The denominational press speaks of this obvious thing as though it were attended with great difficulty. Were the matter put in the hands of the Chinese and they allowed to settle matters, doubtless the difficulties would become much fewer.

State Federation Will Bring Pastors Together

The Ohio State Federation of Churches has a unique custom in bringing together the pastors of the various denominations into a single mass convention once a year. The third of these conventions will be held at Columbus, January 23-26. Noted leaders from various denominations have been secured to interpret to these ministers the opportunities of the church in this age. Among the speakers are: Bishop Francis J. McConnell, Rev. John Timothy Stone, Prof. Alva W. Taylor and Dean Shailer Mathews. By meeting at Columbus, it is possible to secure the assistance of a number of the professors of the state university, who assist particularly in setting forth the functions of the rural church.

Promises Automobiles for Two Missionaries

Mrs. W. B. Taylor, widow of a Disciples minister, has set herself to the voluntary task of providing an automobile for two veteran missionaries of In-

dia. The Disciples mission work in India is in Central province, and large areas must be covered. Rev. and Mrs. C. G. Elsam are stationed twenty-four miles from a railroad, and they must cover long distances in their evangelistic work. Mrs. Taylor has already secured a considerable sum, and hopes to be able before the spring season opens up to provide one of the cheaper models of touring cars for service in central India. Already many automobiles are in operation there.

St. Louis Leaders Hear Dr. Shannon

The annual meeting of the St. Louis Church Federation was held on December 6. At this meeting Dr. Frederick F. Shannon of Chicago was the chief speaker. The sessions were held at the City Club. Dr. Shannon was once a circuit rider in the southern Methodist church and has unusual power of adaptation in meeting different groups of Christian people.

Methodist Board of Hospitals and Homes

The Methodists in the administration of their hospitals and homes now coordinate their work through the Board of Hospitals and Homes. This board met in Chicago December 11, and Bishop W. O. Shepard presided over the meeting. The Methodists now have seventy hospitals in sixty-seven cities. Their total bed capacity is 6,340. About 135,000 patients are received each year. The

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executives and student nurses form a total of 2,500. The church also has thirty-eight homes for the aged. The bed capacity of these homes is 1,714. The value of the houses and land equipment of these institutions is \$3,630,000, while the value of the hospital equipment is \$23,260,000. In the care of children the Methodists have built forty-two homes, with a bed capacity of 2,624. About 3,000 children pass through these homes each year. The value of the land and houses is \$3,036,532.

Bible Goes into Public Schools at Ft. Worth

The school board at Ft. Worth, Tex., decided that the King James version of the Bible should be used in the public schools of the city. This action was contested as it usually is wherever the issue is raised. After the case was tried before the Supreme Court of the state, a decision was rendered that such use of the Bible is legal. The school board in its resolutions called attention to the fact that the United States government is founded upon principles to be found in the Bible, and that the study of the Bible has been made compulsory at Harvard and some other great universities of the land.

Tragedy of the Missionary Family

One of the greatest crosses a missionary has to bear is the lack of family fellowship. This is well illustrated in the case of Rev. William Remfry Hunt, veteran missionary of the Disciples of Christ, who has spent thirty years in China. He is an Englishman, and part of his family are now living there. Two sons live in Wisconsin. The entire Hunt family has never been together at one time to have a family group picture taken. Mr. Hunt is supported on the field by Seventh Street Church of Disciples, Richmond, Va. He is now in this country recuperating his health, but expects to go back to the foreign field to finish out his life.

Church Federation Advertises Good Movies

The Religious Education Department of the Sacramento Church Federation has taken a new tack with the movie problem in that city. Volunteer workers visit each theater the first time a new film is put on. The committee votes at the close of the performance whether the film shall be publicly commended or whether the attitude of the committee shall be silence. The movie men have quickly sensed the value of the commendation of the church people, and the result has been a notable improvement in the quality of pictures shown in Sacramento.

Minister of the Same Church Fifty Years

In this land where many churches change ministers once a year, it is hard to understand the state of mind of English and Scottish churches whose ministers often spend most of their lives serving a single congregation. The Congregational church at Brentwood, England, has heard 4,635 sermons by Rev. William

Legerton, who has served this church for fifty years. He perhaps holds the record for pastoral service in a single church. Two generations have been taken into the church, and now some of the people of the third generation are being received.

Miss Royden Will Visit America

The visit of Miss Maude Royden to America in the spring will be one of the most interesting features of the ecclesiastical calendar. Miss Royden is the daughter of a shipbuilder who was given a baronetcy late in life. She grew up in

the luxury of the upper middle classes and had time to reflect deeply on the problems of her nation. After she gained a vote in the civil affairs, she turned her attention to the disabilities under which women suffer in the church. She was permitted to address selected audiences from the chancel steps in the Anglican Church, but this was not enough. She became the evening preacher at the City Temple in London. Since then she has been associated with Rev. Percy Dearmer in the Fellowship Guild. While she is claimed by many parties and sects, she has kept her mind singularly open to new ideas, and is by no means orthodox in

Many Nations Meet in Chicago "Y" Meeting

THE ends of the earth met at the Chicago Y. M. C. A. on December 28. The students' department of the Association for the seventh year provided a good old-fashioned American Christmas dinner with turkey and pumpkin pie for the foreign students who were in the city. Over three hundred students sat down together, a few of them women, but for the most part men. The dinner was provided by the gracious hospitality of Cyrus H. McCormick. Mr. W. F. Hypes, president of the Chicago Young Men's Christian Association, presided at the dinner.

The roll of countries was called, and then one realized what a cosmopolitan group it was. The following countries were named as the roll was called: Africa, Argentina, Armenia, Australia, the Barbadoes, Brazil, Bolivia, British West Indies, Peru, China, French Guiana, Egypt, France, Greece, Guatamala, Hawaii, India, Jamaica, Japan, Corea, Norway, the Philippines, Porto Rico, Russia, San Domingo, Costa Rica, Siam, Ukrania, and Germany. The German students were two young women recently arrived, and they were given a special ovation. Of all the national groups, the largest by far was the group of young Filipinos.

When the list of schools was called, there was also an astonishing diversity. The few native Chicagoans realized for the first time probably that they live in the leading educational city of America. The University of Chicago led, with Northwestern a close second. In the list were students of the fine arts, and of the Lindloff College of Applied Therapeutics. Several were students of the Greer College of Motoring. The various professional schools had a liberal showing of students, including the theological seminaries. Nor was the list of schools confined to those under Protestant auspices. Loyola University and DePaul University were among the institutions named.

There was no attempt to make any discriminations on the basis of religion. Students from Catholic countries were there, and were unembarrassed. Among the Hindus were many who are still loyal to their native religions. They hold

every religion to be true, and Jesus to be one of the great prophets of religion. They deny to the founder of the Christian religion, however, any unique place among these teachers. Evangelical fervor was more manifest among Chinese students than among some other national groups. Large numbers of the students are loyal Protestant Christians.

The students had a good talk fest consisting of nine five minute addresses by men of different nationalities. Jose Carios of the Philippines could hardly be gaveled down, for his blood was hot with the cause of national independence. A man from Korea spoke who insisted that world peace might be born in just such an international group as this assembly of students. Ivan Yaroslvtzeff from Russia insisted that the way to settle radicalism is to give the people something to eat. M. Guzman of Bolivia called the period we are now living in humanity's Christmas, for in this time the whole world thinks of the Christmas song, "Gloria in Excelsis." Masuo Kato brought greetings from Japan and said, "We accept with you the responsibility of creating a better future." One of the keenest and most discriminating addresses was that by T. J. Cornelius of Indiana. He contrasted Lenin, the realist, and Ghandi, the idealist, as typical of eastern and western points of view, greatly to the advantage of the western. He insisted that the position of Ghandi was more Christian than that of many so-called Christian statesmen.

Mr. McCormick spoke briefly and gave the young men a good motto: "If you want to get on, get honor and then get honest." This needs to be repeated aloud to appreciate its alliteration. The closing address was by Bishop Nicholson, who with his characteristic love of research brought a handful of newspaper clippings to prove that the city in spite of its commercialism had much of the real Christmas spirit in its heart. The bishop spoke of the new appreciation on the part of Christians of the truths in other religions, and he then interpreted Jesus Christ as the fulfillment of the hopes of all religious groups in the world.

any particular school of opinion. Though a member of the Anglican church, she has friends in many communions. She is described as a "small, sallow, lame spinster past forty, whose garment of beauty is her art, her vivacious audacity and her magnetism." Her itinerary in America has not yet been announced, but it is thought she will visit many of the leading cities of the country.

The Christian Century Is Repudiated

A "congress" of those Disciples of Christ represented by the Christian Standard was recently held in Louisville, Ky. Among other resolutions it adopted the following: "Be it resolved that this congress repudiate the position and propaganda of The Christian Century and protests that it in no way represents the brethren here assembled. Furthermore, we make request of the United Christian Missionary Society that it also repudiate the position and propaganda of The Christian Century."

Y. M. C. A. Succeeds in the Philippines

The wonderful versatility of the Y. M. C. A. is seen in its ability to adapt itself to conditions in the various foreign lands. Going to the Philippine Islands ten years ago, the Association had to face in the early days of its work there the natural conservatism of a people toward a novel method of religious work. At the end of the ten years there are 3558 members in the three branches of

the work. The student branch has been entirely taken over by native Filipinos, while the other departments are in a period of rapid change. A training school is now in operation to train Filipino secretaries. Up to the present time it has seemed necessary to keep the direction of the physical activities in American hands and the general secretary for the islands is an American.

John Wanamaker's Message Given Wings

Rev. Percival H. Barker recently secured from John Wanamaker a statement of his life principles. Mr. Parker then preached a sermon on Mr. Wanamaker in the Point Breeze Presbyterian Church of Pittsburgh, which was sent out into the air by the Westinghouse Electric Co., by wireless. Mr. Wanamaker has a wireless set in his own home. He sat at home in Philadelphia, and listened to the sermon. It is estimated that over 200,000 people heard Mr. Barker. Mr. Wanamaker emphasizes the place the daily reading of the Bible has had in building up for him a successful career.

Methodism Has an Independent Journal

In the Methodist denomination, most of the newspapers are published by the book committee of the church and are therefore under direct control of the general conference. The one outstanding exception is Zion's Herald, a journal which recently completed 99 years of

history. Zion's Herald is controlled by the Wesleyan Association. It has in times gone by been conspicuous in advocating innovations in the church and in opposing positions taken by the bishops. Bishop Blake credits the Zion's Herald with being responsible for the new plan of area jurisdiction for the bishops of the church. Plans are being made for the celebration of the one hundredth anniversary of the paper one year hence.

Drew Theological Seminary Offers Special Lectures

Drew Theological Seminary, a leading theological institution of the Methodist Episcopal church, located at Madison, N. J., recently offered a course of lectures by Dr. Lynn Harold Hough, pastor of Central Methodist church of Detroit, on "The Preacher in His Study." The lectures given by Dr. Hough were: "The Preacher as Student," "The Preacher as Scholar," "The Preacher as a Man of Letters," and "The Preacher and His Message."

Episcopalian Editor Justifies Methodists in Rejecting Lambeth Appeal

The editor of the Churchman has committed the major heresy in publishing recently an editorial in which he justifies the Methodists in rejecting the Lambeth appeal. The Churchman said in a recent issue: "For a great communion like the Methodist Episcopal church, with its abundant evidence of God's gift of grace, to question the validity of the orders of

Preaching and Paganism

By ALBERT PARKER FITCH,

Professor of the History of Religion in Amherst College.

THIS volume contains the Lyman Beecher Lectures on Preaching for 1920, which were delivered by Dr. Fitch this year, under the auspices of Yale University. In this book the author "asserts the eternal and objective reality of that Presence, the consciousness of Whom is alike the beginning and the end, the motive and the reward of religious experience."

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The Fruits of Victory

By NORMAN ANGELL

Author of "The Great Illusion."

NO ONE is really prepared to face the questions which the discussion of disarmament is bringing to the fore unless he is informed of the economic facts underlying such discussion. Norman Angell has furnished just this information in his new volume, "The Fruits of Victory." The argument of the book is that from an economic viewpoint war is utterly futile. Every minister who plans to take his part in the coming campaign for disarmament should have this volume and master its contents.

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its clergy, even if church unity could be furthered or even accomplished by so doing, would be, as it seems to us, an event of most tragic consequence to Christendom." The Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut, has challenged the editor to show how the Lambeth appeal makes such a demand on Methodists. This challenge is accepted and is easily disposed of by the Churchman which quote large sections from Headlam's recent book "The Doctrine of the Church and Christian Reunion." The editor of the Churchman issues this further challenge: "Church unity will not get beyond the dead point until, under the propulsion of the Holy Spirit, the doctrine of apostolic succession, elevated to a disproportionate importance in the doctrine of the church, sinks to the place it occupied in the early centuries."

Mission Worker Killed by Automobile

Miss Bertha Merrill, mission worker on the east side in New York in the employ of the United Christian Missionary Society, was struck by an automobile on Christmas day and killed. Her girlhood home was Springfield, Ill. She attended Eureka college, and made the beginnings of city mission work in connection with the Russian mission conducted by the Disciples in Chicago, on Union street, near Fourteenth. She was frequently employed to interpret city missions at conventions in various parts of the country.

Aberammergau Will Not Sell Out

The American movie producers have at last found some people they cannot buy. Various concerns have been making a desperate effort to secure the film rights for the 1922 exhibition of the Passion Play. One offer running to 70,000,000 marks has been considered, but has been refused. The villagers are standing firm in their resolution not to "play Judas to our tradition, despite our poverty." The giving of the Passion Play is a custom that grew out of a religious vow, and is not a commercial scheme as some may have imagined.

Christian Mayor Is a Success

The success of Prof. E. R. Cockrell the college professor who became mayor of Ft. Worth, is now an admitted fact. He was a teacher of economics in Texas Christian University for many years. He has shown himself a man who could face out the practical details of an administration. The Ft. Worth Record speaks thus of him: "Inaugurating an innovation in the form of periodic public meetings where he has reported in person to the citizens, and asked questions and criticisms, Mayor Cockrell has shown that he considers himself the servant of the people and that the city administration should be an open book for the people who have created it and who pay the bills. With department commissioners

who are making new records in modern and efficient city management, and a mayor who is the servant of the people as well as the leader in civic affairs and who has shown the courage to break precedents and move forward for a better Fort Worth, this city is rapidly moving toward its destiny—leadership among the municipalities of the great Southwest."

Prayer Book Revision is Proceeding

The growing demand for a revision of the Book of Common Prayer of the Anglican church has brought renewed activity on the part of the committee. Some of the scripture selections which have long been regarded as inappropriate have been changed, and the prayers for rain and fine weather are greatly abridged. Bishop Welldon has asked for the privilege of ex tempore prayers, but it seems unlikely that this will be granted. The Athanasian creed will be used only once a year, on Trinity Sunday. The new Book of Common Prayer will contain a harvest thanksgiving service. An effort is being made for more variety in the morning and evening services of the church.

Cannot Tell Christmas Story in New York Schools

Canon William Seafe Chase, of the Episcopal communion, is making an investigation of the rules of the Board of Education of Brooklyn, which at present forbid the telling of the Christmas story in the public schools. A kindergarten teacher who told the Christmas story last year was notified that she would be removed from her position if she repeats this story at any subsequent Christmas. The objection to the Christian story comes from the large Jewish population, of course. Canon William Seafe Chase takes the position that this is a Christian country, having been so declared by the Supreme Court, and that Christianity is the common law of the state according to the courts of New York state. His position is that the Board of Education has exceeded its rights.

Movies in the Hands of Timber Wolves

The Watertown clericus of the Episcopal church listened recently to a paper by Rev. Louis T. Scofield, of Pierrepont Manor, on the moving picture industry. Mr. Scofield is himself the author of scenarios. He referred to a report that the life of Christ is to be filmed. Commenting on this, he said: "The movie people have capitalized crime, the uncleanness of sex, the bestialities of the underworld: now for the same reason they wish to capitalize the gospel." Mr. Scofield is opposed to censorship. His objection to this process is stated thus: "I do not want a committee to tell me what books I may read or what food I

may eat or what clothes I may wear. Reliable criticism is one thing, censorship is another. Such censorship as already exists can boast of ineptitudes fully as great as those of the movie magnates."

Episcopalian Hospitality Most Cordial

The Massachusetts Federation of Churches is holding follow-up conferences on rural problems in various sections of the state. The conference at Concord, Mass., was entertained at Trinity Episcopal church. Rev. Smith A. Dexter, rector of this church, provided a complimentary luncheon for his guests, and at the close of the day proposed that a communion service be held. This invitation was accepted, and members of the various communions, including the Baptist, received the sacred emblems at the hands of an Episcopal priest. The quality of the hospitality was so generous that the secretary of the church federation wrote a letter of appreciation to the bishop.

Head of Orthodox Church Has Been Selected

Meletias, metropolitan of Athens, who is now touring the United States, has been selected as the ecumenical patriarch of the Eastern Orthodox church in an election held in Constantinople on Dec. 4. This is the first time in centuries that such an election has been held free from the control of the Turkish Sultan, who had always had the privilege of striking from the list the eligibles. There are 3,000,000 members of this communion in the United States who have interest in this election. These come from various countries, but are likely now to be organized into a single denomination in this country instead of being governed by various national ecclesiastical officers.

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Though limited in scope, the report is of more importance to Americans generally than the first and more comprehensive book was. It strikes deeper. It goes beyond the steel strike, in implications if not in facts. It studies, in the light of the western Pennsylvania phases of a single industrial conflict, sets of circumstances which are neither local nor temporary.

Propaganda is the theme. Presuming that public opinion often is the decisive factor in industrial war, what feeds public opinion? When an army of workmen walked out of steel mills throughout the country, stopping a great basic industry, how accurately was the interested public informed?

Public opinion was misdirected systematically, according to the commission of inquiry. Pulpit and press, unions and companies, public officials and welfare organizations—all failed, for one reason or another, to provide the public with accurate information.

Trained students of social phenomena, indorsed by a commission of which Bishop Francis J. McConnell is chairman, here present detailed evidence in support of their contention that public opinion was scientifically poisoned and American law was brazenly betrayed by press, church and government in order that strikers might be beaten—all with the implication that the same thing may be expected elsewhere in America tomorrow.

Prof. Alva W. Taylor commends this new book as one of the most challenging published in many years.

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Minister Central Church, Chicago

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THE third Lord's Day in January is set apart in the missionary calendar of Disciples churches as Education Day. On this day the attention of the whole church should be called to the importance of Christian education and the necessity for the church to maintain institutions of higher learning, where a leadership for the church can be adequately trained. On this day the whole church should be informed, and made aware, of the excellent work which the various Disciples Universities, Colleges, Schools of Religion, Bible Colleges and Chairs are doing, in building the Kingdom of God. On this day the whole church should be challenged to a generous support—through the budget or by special offering—of the holy cause of Christian education. Money given for Christian education will be used to assist the institution for which it was intended. Send all Education Day offerings to the Board of Education, 222 Downey Avenue, Indianapolis, Indiana.

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By REGINALD J. CAMPBELL, D. D.

*Vicar of Christ Church, Westminster, and
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“We cannot regard what Jesus was,” the author concludes, “as an open question; we must assume that to be settled by nineteen centuries of Christian witness. Hence when critics of the gospel records of his ministry diverge from the accepted view of the church on this point we can only reply that they are not in a position to determine it; we know Jesus, not from criticism of literary sources, but from the unimpeachable fact that there is a continuity of Christian life which claims to derive historically from him and to be immediately dependent upon fellowship with him in the ordinances of the church and the ministry of the word.”

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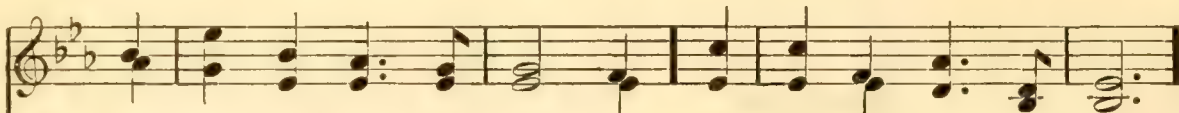
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3. My Mas - ter was a help - er, The woes of life he knew,
4. Then, broth - ers brave and man - ly To - geth - er let us be,



And he who would be like him Must be a work - er too;
And he who would be like him Must be a com - rade too;
And he who would be like him Must be a help - er too;
For he, who is our Mas - ter, The Man of men was he;



Then wel - come hon - est la - bor, And hon - est la - bor's fare,
In hap - py hours of sing - ing, In si - lent hours of care,
The bur - den will grow light - er, If each will take a share,
The men who would be like him Are want - ed ev - 'ry - where,



For where there is a work - er, The Mas - ter's man is there.
Where goes a loy - al com - rade, The Mas - ter's man is there.
And where there is a help - er The Mas - ter's man is there.
And where they love each oth - er The Mas - ter's men are there. A-men.

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Volume XXXIX

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EDITORIAL

No Time to Revive the Old Revivalism

AT this moment in the church year evangelism always assumes large proportions in Christian thinking. During the holiday several conferences of evangelists were held. A wholesome evangelistic spirit is of the very essence of Christian experience and passion. But the very name evangelism has suffered through the perversions to which the fine art of soul saving has been subjected. In this period of reaction following the war it is easier to follow old-time custom than to blaze new paths, and church leaders are in danger these days of attempting to revive certain discarded methods of Christian recruiting. To repeat former errors only sets back the great task of bringing men and women of good-will everywhere into the church of Christ. The professional revivalism of the past stands indicted on several counts. Its sordid commercialism robbed it of spiritual power. Big fees to well-known spellbinders became a scandal. Another count against it was its irreverence. The most holy things were phrased in the cheapest slang for the sake of the sensational shock. If the church is wise, she will no longer allow the holy things of the altar to be pawed over with profane hands. The recruiting work of the past labored with a partly wrong psychology. It emphasized the self-regarding motives. Often enough no motives were presented, but an unethical use of mob psychology, which induced men and women to act without depth of conviction characterized the revival meeting. Under the stress of pseudo-emotion, thousands were swept forward to an altar while but few among them had any root of moral purpose. This is no time to countenance the revival of past errors. The church's recruiting activities need reformation. Probably the evangelism for the new age

must be carried on by modest and unselfish people whose reward is not all in this world. It must use the teaching method and appeal to the great motives to which Jesus appealed. It will not judge itself by results this year or next. To make America Christian and the world Christian requires more than an amiable spasm. What is needed is statesmanship and pedagogy, all motivated by powerful spiritual conviction.

Government Votes Supplemental Gift to Russian Relief

THE voting of \$20,000,000 for Russian famine relief by the United States government is an act of first rank moral significance. The representatives and senators who voted for this bill are all men who have conceived the greatest abhorrence for the government under which Russians live. They might have said, Overthrow your bolshevist czar, and we will feed you! But they did not. While the sum is relatively small for a great people like ours to give, it should be remembered that such grants are seldom voted. Most famines throughout the world have been met by private charity. Yet with both public and private charity at work, many millions must perish in Russia before spring. Sir Philip Gibbs, the widely-known journalist, writing about the conditions in Russia, gives the following picture: "Thousands of people are swallowing a blue clay to give themselves a sense of being filled, though at the cost of horrible internal pains. There is nothing else for food in the houses of the peasants I visited but that handful of hard clay and a small bowlful of apple leaves ground up into power as flour. In Samara and Saratof and Simoirsk, and Kazan and hundreds of other places, children are left by their parents who can not feed them any more. In the Ufa district there are

22,080 abandoned children; in the Samara district 28,000, and most of them are picked up with but a few rags about them, and as starved as birds who fall from the nest to the frozen ground." The government's action is purely supplemental to voluntary charity and is in no sense a substitute for it. Through the American Relief Association, the Friends' organization and the Red Cross the gifts of those who cannot keep faith with their own consciences while such wretchedness obtains should continue to be sent.

Let Mr. Debs Go To Russia—and Come Back!

MR. DEBS desires to go to Russia. He is a great admirer of Lenin. He should be given every facility to go and to come back again. The American workingman should know from all angles of interpretation exactly what is going on over there. The Russian situation is too big for any single interpreter to tell the whole truth. From the mouth of just such a man as Debs most important truth might be learned as to the collapse of bolshevist rule. Mr. Debs would not expect to find that collapse. But he is fair enough to tell on his return just what he did find. Meanwhile the American people continue to profess the creed of their fathers about the freedom of the press and freedom of speech. They are not children in their mentality to be protected from hurtful ideas by some officious postmaster general or some attorney general. The people of this nation may not be infallible, but they consider themselves sufficiently grown up to face the problems of the world as they are. After the first newspaper publicity of Mr. Debs' release, the public has quickly forgotten his case. The conservatives ought to have been able to see during the past three years that by their actions they were giving Mr. Debs and his ideas a vogue which they could hardly achieve in the normal course. The sons of revolutionary fathers instinctively listen to the man who pays in the coin of suffering for his convictions. The socialist leader free will make more speeches, but to smaller audiences. A trip to Russia would be an educational discipline for Mr. Debs as well as a source of information for American intelligence.

Marcus Garvey and the American Negro

THE American Negro has long waited for a leader who would help him assert his racial pride. No down-trodden people has endured oppression forever. Either they have risen against their oppressors or they have perished. Last August there came to New York a West Indian by the name of Marcus Garvey. It was not long until the whole Negro colony was filled with new emotions. The cry had been raised, "Africa for the Africans." Plans for a continental republic of black men were expounded in public meetings to gaping crowds. An international organization was created called the Universal Negro Improvement Association which claims a membership of 4,500,000, half of whom live in the United States. This organization already holds the majority of the stock in the Black Star Line which is reported to own three vessels. There is no thought of racial amalga-

tion in the movement. On the contrary there is such a stiffening of racial consciousness that the mulattos and octoroons of this country will find themselves in bad standing in an organization which emphasizes the value of a black skin quite as much as some groups would assert the desirability of being white. The Garvey movement is not a secret society, though it has a gorgeous ceremonial with robes and ritual. White men love to parade in robes, as do most other races. It is not to be wondered at that a Negro organization should find use for such devices. The leadership of the new Negro organization is not religious, and religious leaders may well question whether the American Negro is safe if he is tempted to turn aside from the faith of a hundred years under the spell of the new watchwords. Negro bishops and churchmen are not enthusiastic for the Garvey movement. There can be no doubt, however, that whatever civil disabilities still remain for the American Negro must be removed or there will be increasing friction between the white and black races in various communities all over the nation.

Erecting Criticism Into a Dogma

REFORMS of one age tend to become the dogmas of succeeding centuries. Certain critical views of ancient literatures that were once heretical have taken on in some circles the attributes of dogma. Just now many old questions are being reopened. Dr. John Scott of Northwestern University has discredited some of the work of former students of Homer by bringing forth new evidence tending to show that both the Odyssey and the Iliad are the work of a single author rather than anthologies of a whole people. The sneer of Huxley that the Gadarene swine could never have run down a slope into the sea of Galilee because there is no such slope, is disproved by better geographic information. The Old Testament reference to Ethiopia as a great and strong country was in the nineteenth century regarded as hyperbole. Now comes an opinion of certain Harvard scholars to the contrary. Ethiopia really was a mighty country in antiquity and a good deal is being unearthed with regard to its history. Such reversals of opinion are used by those who hold to eighteenth century ways of understanding the Bible as proving that the Bible is to be taken in the literalistic way. But such an inference is by no means valid. What such reversals of opinion in the field of antiquarian study indicate is that the task is by no means completed. It is still possible to hold an open mind with regard to many biblical questions. The tendency of modern research seems to confirm the historical reliability of the biblical books rather than to weaken it. While the dogmatist of the critical view and the dogmatist of the reactionary view of the Bible may be willing to let investigation cease, the honest searcher for the truth will welcome all new light. With Palestine out of the hands of the Turk, the next two decades may contribute more to biblical knowledge than the past hundred years. Buried under the soil of Palestine there yet lie treasures of great value to the student of religion.

The Jews and Christian Liberties

OURS is one of the few countries of the world where Jews have complete religious liberty. What effect this liberty has had is shown by the fact that hardly more than ten per cent of the Jews of great cities belong to the synagogue. What persecution failed to do through over two thousand years of history, toleration seems about to accomplish in the brief space of a hundred years. The Jews are intermarrying in almost every neighborhood, and the children of these unions nearly always come up in the Christian faith, if they learn any religion at all. These defections have lately brought about quite a stiffening of racial and religious consciousness among certain leading Jews. Grown suspicious of all public institutions they are indulging in unwarranted interference with the work of many public servants. Recently a teacher in Brooklyn was reprimanded for telling the Christmas story. If every casual reference to Christian history is to be excised from the teaching of the schools, how shall we teach either history or geography? Meanwhile the references to Jewish history are unchallenged by anyone. The use of the Bible in public schools has its most vehement opponents among the Jews. Over one-fourth of the states have outlawed the Bible and declared it to be a sectarian book, a legal decision that on the face of it is absurd. A fair-minded Christian will certainly admit that the public school is no place for proselytism. But when Jewish prejudice even raises objection to a Christian minister praying in the senate, it betrays a narrowness of mind that is deplorable. Let rabbis pray there also in their turn, for if prayer is efficacious at all it is not limited to Christian ministers alone. In America, with our great tradition of liberty, the religious organizations should not pursue nagging tactics toward each other, but rather find in Gamaliel's principle the suggestion for a spirit of toleration.

Americanization Program Goes Forward

RIGHT after the world war everybody was interested in something called Americanization, and then we all speedily forgot. Has anything come of the movement? The University of Minnesota in the heart of a great immigrant state established a department for the training of Americanization workers. More than fifty of these specially equipped men and women have been sent out to take positions with churches, associations, boards of education and other organizations. Meanwhile the upstart worker with no training has gradually been eliminated. Under the term Americanization a good deal of coercion was practiced on foreigners. This kind of thing had to stop. Others sought to exploit the immigrant under guise of the popular movement. The word was the cover for sectarian propaganda in more than one instance. Meanwhile the "lunatic fringe of reformers" has moved on to fatter pastures, but the real job is still to be done. The various immigrant groups have much to contribute to our American life. The educated worker appreciates this fact and seeks to conserve the value of it to the full. At the

same time the good old American tradition is vital to the immigrant as a citizen. The picture of Abraham Lincoln adorns the cottage of more than one Russian peasant to-day and the immigrant in this country may easily be invested with the idealism associated with the fathers of our republic. Into all these uplift tasks a new spirit has come in recent years. We seek to work with people instead of for them. At Brotherhood House in Chicago, conducted by the Disciples denomination, no lodger is ever put out without a house meeting and action by a majority of the residents. This is far different from the old-time idea of Lady Bountiful who descended into the slums occasionally to astonish the neighborhood with the magnanimity of her gifts.

Our Young Intellectuals

A BOOK was published the other day describing and discussing "Civilization in the United States," by thirty writers of the younger set. It is described as "an adventure in intellectual cooperation," not a haphazard compilation or conventional symposium, but a deliberate and organized effort of like-minded men and women "to see the problem of American civilization as a whole, and to speak the truth about it as they see it." The book, we are told, grew out of actual meetings of the group, and the result is "a reinterpretation of American life that has no exact equivalent since the work of the eighteenth century French encyclopedists." To which is added three essays on American civilization from the foreign point of view, English, Irish, Italian.

Turning to the table of contents we find essays on the City, Politics, Journalism, Law, Education, Science, Philosophy, Music, Art, the Theater, Radicalism, the Small Town, History, Sex, the Family, the Alien, Advertising, Business, Nerves, Sport, Humor, and so forth. Religion is omitted. Apparently it has no place in American civilization; no influence, no meaning. It is ignored as a thing that does not signify. A deliberate effort to see American life "as a whole" does not discover the existence of religion as one of the forces at work. One would have thought that at least one of the group of writers might have detected the presence of religion; as an obstruction, if nothing else; but it is entirely overlooked. In a recent issue of the New York Evening Post there appeared a review of "The Truths We Live By," by J. W. Hudson, in which we may perhaps find one reason for so strange a lapse of memory:

I may as well confess that I approached the book with all the misgivings usually aroused in a so-called "modern young man" by the title, and all the prejudices certain to be touched by the author's announcement that these eternal verities are none other than our classic theological pillars of faith: God, immortality, and freedom of choice. Upon the further declaration of the world as a moral order, I was indeed prepared for the worst. Why? Clearly because I was a typical modern university passman, who, like the rest of us, had exultingly absorbed the main generalizations of nineteenth century materialism in college, poisoned the joy of life in as many innocent young illiterati as we could for a while, become bored by it

all in a year or two, and, finally, settled down to our trades and professions, feeling that the ultimate questions of life—God (imagine!), immortality (the very idea!) and freedom (could any thing be more absurd?)—were hopeless enigmas which stern logic drove up to view with extreme pessimism, and which were best met with a joyous Rabelaisian cynicism.

I believe that this is an accurate picture of a young man's philosophical outlook today. He looks upon God as a discredited hypothesis, upon immortality as a dual mask of vanity and terror to hide the horrid face of death, and upon free will as a contradiction of all science. As for morality—which he conceives of only in terms of the bourgeois virtues—it inspires him with loathing and nausea (if he is a young intellectual), and with a certain perfunctory hypocrisy (if he is in the bond business). A religious education based on Tom Paine and Ingersoll, a conception of the social sciences founded on the great English evolutionists, and a view of philosophy and morality fathered by Nietzsche and vulgarized by H. L. Mencken, comprise the main articles of his intellectual equipment. As counter-agents to this depressing view of life, the Young Intellectuals have evolved a conception of the "pure artist" and the "pure humorist," while the young business men have evolved a fetish of success, expressed in some such slogan of hard-boiled elegance as "I'm gonna get mine, see!"

Here is the new style; we are getting along. George Eliot, as Myers tells us, renounced God, immortality, and duty, as they walked together in Trinity garden, Cambridge. But she did so sadly and with such infinite regret, as one might yield a scroll of prophecy. Nor did she actually surrender the sovereign obligation of moral law. God, how inconceivable, she said; immortality, how unbelievable; duty, how peremptory and commanding. But that was long ago. Besides, George Eliot was a "Victorian," and to a Young Intellectual that is taboo—the one thing about all others to avoid. The times have changed. A great war has divided history into before and after. Today the renunciation of God is not a bereavement, but a "stunt" performed by "typical young men" dancing on the graves of a "wasted generation" to the accomplishment of jazz music. It is done, as this writer tells us frankly, with "the cocksureness and sardonic cleverness of the modern gospel of futility, tempered by vulgar hedonism."

Exactly; at last we have found the words to describe the new style. What strikes us in the attitude of the Young Intellectual of today is not its flippancy, its comic logic, its casual omniscience, but its incredible vulgarity. A "religious education" based on Tom Paine, Bob Ingersoll, and the Mencken version of Nietzsche—what a background for a modern university man! What is to be said of our institutions of higher learning, if they leave "typical" young men not morally bankrupt, but spiritually illiterate. It is a queer outcome of our education when it ends by making men regard morality with "loathing," or else with "perfunctory hypocrisy," and the eternal verities that make us men as sentimental fictions to be tossed aside. Something has gone wrong when a "modern young man" mistakes cleverness for culture and futility for wisdom. Whatever "the bourgeois virtues" may be, they do seem to move on a level a little higher than the ethics of the thug, "I'm gonna get mine, see!" There was once a man named James Russell Lowell. True, he was a "Victorian," but he was reputed to be a man of intellect,

and, though not a devotee of "free verse," he had some fame as a poet. He wrote two sentences pertinent to the matter in hand:

The worst kind of religion is no religion at all, and these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads, and tanned their hides, like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has founded a place on this planet ten miles square where a man may live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe, where the gospel has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.

What should be the attitude of the church toward the Young Intellectuals with their smug conceit and garish smartness? It must be patient with the young who, since ever time began, have been wont to fill their belly with the east wind and blow the twisted bugle of revolt. It must keep covenant with truth and the advance of the human mind, remembering the epigram of Erasmus when he said, "By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance." But it dare not compromise with a superficial, artificial, paprika cleverness, devoid of the refinements of the intellect and the amenities of the heart. When Jesus stood before Herod he said not a word. Where there was no moral earnestness, no sense of spiritual need, even he was helpless. He faced cheap vulgarity with the silence of divine scorn, going "the way of dominion in pitiful, high-hearted fashion," and Herod is known to us only because he stood for a moment, unseeing, in the Light of the World—and vanished!

John Gerson Redivivus

EVERY era of progress and every great social issue has its Gerson. Like the prototype of the fourteenth and fifteenth centuries he is scholarly, zealous in good works, of the highest personal character, grieves over the evils of his times and the institutions of his society, offends mildly by his rebuke of blatant simony, and still defends the established order and its corrupt institutions with a vigor and determination which insures them a comfortable security, while he pounces upon those who would root out the evil at its source with a zeal which surpasses his onslaughts upon the corruptionists themselves. John Hus and Jerome of Prague, certain historians intimate, would probably never have been burned at the stake had it not been for the insistence upon that policy by John Gerson, the foremost scholar and "reformer" of his age. He himself became in the end a fugitive and died teaching little chil-

dren to join him in the prayer, "Lord, have mercy on thy poor servant Gerson." Yet he had written, in the height of his influence, to the Archbishop of Prague, anent the issues raised by Hus and Jerome, imploring him to "cut off the heresies, with their authors, and burn them."

How familiarly the old fellow lives again today, and has revived to muddle every great issue of every age! He grieves the reactionaries and stand-patters and corruptionists by stealing their lamb, and then becomes their most serviceable protagonist in executing him who has stolen their sheep. None could write and speak more eloquently and convincingly than he against the abuses of that age when the popes had reached the lowest abysses of corruption and degeneracy which the papacy has ever sounded, and yet none probably had more to do with determining the fate of poor Hus and Jerome, whose crime was the attempt to dig out at their root the evils against which he himself so fervently declaimed. Gerson and his group succeeded in delaying the Protestant Reformation by one hundred years, and insured that degree of violence and intemperance when it did come, from which modern civilization has suffered in every pore of its being. Historians are accustomed to remark that the world was not prepared for the reforms advocated by Hus and his associates; the generations must wait for Luther a century later. In more exact statement they mean that John Gerson and his following were not prepared. In similar fashion it is often asserted that "the people" or "the country" are not ready for this or that thoroughly logical and necessary move of statesmanship, when the fact is rather that a particularly stubborn senatorial or commercial bloc is determined to stay the natural and inevitable course of events as long as possible. In the end the event is usually attended with more or less violence and extreme radicalism. The heavier the body "sitting on the lid," and the longer it holds the lid down, the more noisy is the explosion when it is finally blown off.

The Gersons today are busy preserving our religious denominational order. None is louder in denouncing the evils of the system. None "hates" sectarianism more cordially. None can say bad words with more unction about the viciousness of the factional, divisive spirit in religion. They are wholly and eloquently committed to "Christian unity," especially if all the others will come over and join their denomination. But straightforward proposals for the abolition of the system are censured as premature, and such intemperance is piously deplored. "Reckless radicals" are warned against the unwisdom of "throwing out the baby with the bath." Those who conceive of methods and programs which set the denominational order aside are afflicted with a diseased imagination. They even outdo their historical prototype in conceding the eventual dispossession of the system, but now is not the right time. Comfortable and smooth-running programs of today would be too seriously disturbed by attempts to re-order affairs. Wait. Cut the dog's tail off gradually. No surgery has yet been developed which will keep the dog in good humor while his offending caudal appendage is being removed an inch at a time, but our zealous Gersons do not despair of developing such an art.

The uses of the Gersons is an interesting speculation. They should be taken dispassionately, though they do not take themselves so. It is of their nature to grow vehement, if not violent, when their darling papacy is attacked by others. The deeds of the papacy are pernicious enough; they are themselves the most eloquent witnesses to its iniquity. But heresies which aim at the abolition of the evil thing itself may be meetly atoned for only by anathema and the torch. The sectarian spirit is a terrible sin, but the attempt tightly and finally to choke the vent whence that sin issues as water from the spring, is even more to be condemned. We must preserve the machine and keep it well oiled and running, while we gratify our passion for righteousness by denouncing its product. None can gainsay Gerson's zeal. The comfortable timidity of his doctrine should not too blatantly impugn his sincerity. He knows not what he does. He cannot see ahead a hundred years to witness the civilized world in the throes of a violent and all too futile revolution. He only thinks it easy and comfortable to rebuke "radicalism" in his own day. He dies even before the Hussite wars, which his stubborn caution instigated, have drenched his Europe in their full torrents of blood. He does not know and will never know.

Yet he has his uses. It must needs be that such offences come. A higher, braver intelligence than his might order affairs with more beneficence. Steady progress without the shock of revolution is demonstrated to conserve the larger human values, but the violent redemptive processes which his obstinacy compels are still redemptive. Gerson's contribution to the degree of thoroughness and the sweep attained by the sixteenth century reformation was very considerable. The explosion resounded farther round the world when it did break out, because of the determination with which Gerson caulked the lid.

And it may be possible to discover even now the value of the service which his successors of today are rendering. The timidity which insists on preserving and even polishing up for a seemly continuance our denominational system may be working to larger ends than we quite understand. This timidity demands that something be found to take its place before it is discarded. Hard words are spoken about radical and "destructive" criticism. Perhaps it is wisely designed that these Gersons shall have their way, and their timidity shall be permitted to prevail until the cup of their despair is full. Perhaps even they must be convinced that the highest, most permanent construction consists in putting just nothing in the place of the system without which they timidly conceive that the cause of religion must perish. The worse than uselessness of the sectarian scheme of religious organization may need to be fully revealed before our redemption can be achieved. Perhaps the interposition of intermediate steps would be only tedious and painful to no worthy purpose. Perhaps the substitutions they demand would prove so flimsy as to be scarcely less unworthy than the decadent system which they cherish.

The banalities of religious institutionalism the Gersons never will comprehend. With all of the eloquence of their declamations they are easy reformers. They are not neces-

sarily insincere. They are simply too deeply implicit in the conventional order of things to see clearly. To humor them by accepting substitutes guaranteed to be just as good at all points and a little better in some, does not meet the supreme issue. What will be satisfactory to them will not satisfy that issue at all. One could wish them more open-minded, more brave, less comfortable in their easy compromises. But since they are they, and their ease is immovable, their timidity invincible, their clinging to the dear *status quo* so stubborn, a few cycles of confusion and progressive deterioration are a relatively small price to pay for the redemption which they shall delay only to make more thorough.

"Princes of the Church"

FOR thirty-three years Dr. Robertson Nicoll, as editor of the *British Weekly*, has written sketches and interpretations of the great leaders, scholars, and preachers of the church, as one by one they passed off the stage of action. Thirty-three of these tributes are now gathered into a stately volume, entitled, "Princes of the Church," which is appropriately published in celebration of the seventieth birthday of the author. From 1889 to 1921 a panorama of genius passes before us, touched by the soft light of memory and the sweet and awful pathos of the grave, a kind of Westminster Abbey of the British pulpit for a generation, and the names there written are among the greatest of the modern church.

Such a book is an honor to its author, no less than to the men to whom he pays tribute. It shows a catholicity of insight and appreciation hardly to be matched on this side of the water, where the walls of sect have, until recently, been so high that even giants were unable to see each other. At least, from no religious journal in America could a like series of sketches be assembled as a treasure for the whole church. The first sketch has the same qualities of insight and understanding that mark the tribute to Dr. Alexander Whyte with which the volume closes; the style, too, has the same grace, ease and beauty on the first page as on the last—so much so that, but for the dates stretching over a long period, one might infer that the whole book was written during the year just ended. That is to say, Dr. Nicoll found his unique and winsome style early, and has kept it through the years.

Most though not all of the men to whom the great editor pays farewell tribute were dear personal friends, whose passing meant a disabling bereavement. None the less they are studied with detachment, with full knowledge, and with discriminative judgment, and, we need hardly add, with that genius for the details of personal touches—the best kind of gossip—which makes all that Dr. Nicoll writes such a delight. Of Dr. Marcus Dods, whom he knew intimately for thirty years, he writes with a warmth and glow of love hardly found in any other sketch. Dr. Maclaren he regards as out of sight the most brilliant man all round he has ever known, a tribute which, in a galaxy such as this book describes, is notable indeed. For ourselves, we like to think of Maclaren as the Tenny-

son of the modern pulpit—as Brooks was its Browning, and Beecher its Shakespeare—his marvelous finish and music of style dedicated, with single-hearted devotion, to the exposition of the Bible. Next to Maclaren the preachers of whom Dr. Nicoll writes with most enthusiasm are Spurgeon, Joseph Parker, and Father Stanton, the glorious evangelical high churchman of St. Albans. A passage descriptive of the preaching of Dr. Parker is memorable:

It was a spiritual wonder. There was about it the touch of miracle. Apparently free from rule, it was unconsciously obedient to the great principles of art. As you listened you saw deeper meanings. The horizon lifted, widened, broadened—the preacher had thrust his hand among your heart strings. You heard the cry of life, and the Christ preached as the answer to that cry. The preacher had every gift. He was mystical, poetical, ironical, consoling, rebuking by turns. Sometimes

As from an infinitely distant land,
Come airs and floating echoes that convey
A melancholy into all our day.

The next moment you could not help smiling at some keen witticism. Then he was ironical, and you remembered Heine, and saw that he knew how much irony is mingled by God in the order of his creation. Then tears sprang to your eyes as he pictured the failure of success, and told of the long, triumphant struggle, and the victory turned into mourning by the death of the only child.

Spurgeon was a towering figure, and perhaps no one—not even Beecher—had so wide and firm a hold upon the popular heart in his generation. Dr. Nicoll thinks the two orators of the first rank in his time were John Bright and Spurgeon. His sturdy figure, his voice of many keys and tones, his air of composed mastery, his simply Saxon style, his compassionate understanding of the life of the people, and, more than all, his yearning for their salvation—all made him the master preacher. Little folk in school, servants in the kitchen, cottars in the highlands, old women in wretched garrets, no less than the learned and famous, knew, understood and loved Spurgeon. No other English preacher has ever had such wide and enduring fame in America, and his sermons are still loved and read by our people.

Dale and Dean Church, Matheson and Ian Maclaren, Liddon and Westcott, Price Hughes and Silvester Horne, two white knights of Christian chivalry, the shining figure of Henry Drummond—these and others live for us in these pages. The two least satisfactory sketches are those of Newman and Martineau, not because one was a Catholic and the other a Unitarian, but because Dr. Nicoll writes of them, apparently, without any personal contact—though he is one of the few who have paid due tribute to the style of Martineau, subtle, strong, varied, precise, and incredibly brilliant. One misses the tribute to Dr. Denney, and Nicoll might have included at least one of the princes of the church in America; but where there is so much for which to be grateful, it seems ungracious to ask for more.

Shall we ever see preachers and teachers such as these again? Yes, like them, yet different, since each age has its own insight and method of expressing the one eternal Message; each in its own tongue speaking of the wonder-

ul works of God. But in the authentic voices of our day one hears a new note in Christianity, a note not heard at all in any of the mighty preachers to whom Dr. Nicoll pays tribute—the discovery of the gospel of the kingdom of God as a Beloved Community, in which the truth as it is in Jesus is wrought into the industrial, political and social life of humanity. It is for us to preach the gospel of the kingdom with human passion and prophetic power, as the princes of the church of yesterday preached the word of God for their day.

The Smoke Consumer

A Parable of Safed the Sage

THERE came to me a man who was Down on his Luck. And he got busy with this line of patter, saying:

The world has used me very sadly and I am a much abused man.

And he felt Very Sorry for Himself. And he desired that he might back up the dray of his over-loaded Self-Pity, and dump his misfortune upon me. And I have troubles of mine own, and some besides. For the burdens that I bear for myself are light in comparison to those that I bear for others; yea, and I willingly bear

them when there is need. But this man had no need of anything except a little more stiffening in his Spine.

And I pointed out of the window, and we beheld two tall smoke-stacks. And one of them poured forth a Great Black Cloud of Smoke. And the other poured forth little or none. And I directed his gaze to the one that smoked, and said, It is a Mirror, Behold thyself.

And he was displeased:

And I said, Oh, my brother, learn to burn thine own Smoke. Waste not its carbon nor make of it a poison for the very air which thou thyself must consume.

And he said, I understand thee not.

And I said, Then come to, and understand. The man who indulgeth in Self-Pity is a defeated man before the fight beginneth. There is no exercise of the human mind that is so debilitating, so fatal to heroic resolution, as that of nourishing the feeling that thou hast an impossible job, and art of all men most miserable. Hast thou an hard duty to perform? Perform it with resolution, and get it done, and encourage thy soul with the glow of triumph. Who promised unto thee an easy life? And who but a coward and a weakling careth for an easy life? Put on a smoke consumer and get out and get busy in the sunlight. So shalt thou conquer the evils that distress thee; yea, and what is more, thou shalt be the master of thine own soul.

BY THOMAS CURTIS CLARK

How Far is it to Childhood Town?

“HOW far is it to Childhood Town?”

A small child asked of me,
Not knowing the pain she gave—
My heart she could not see;
For, as I sought, in simple words,
To please her simple ears,
A tear broke past unwilling eyes,
That looked on other years.

How far is it to Childhood Town?
Oh, many miles, my child—
Beyond the Mountains of Defeat,
Where blasted hopes are piled;
Beyond the Vale of Sorrow, where
The trees with blight are brown.
Far, far away that happy place
We once called Childhood Town.

How far is it to Childhood Town?
Far past the sun-scorched plain,
Where thronging men, with hearts inflamed,
Wage war for sordid gain;
Far o'er the Sea, where many ships
Have stranded and gone down.
Oh, far away that happy realm
We once called Childhood Town.

And yet your heart, my happy child,
Feels naught of human woe;

No mount, no vale, no stormy sea,
Your simple life can know;
For you a river, passing fair,
Flows evermore adown
By that rare realm, sweet Fairyland,
Your own dear Childhood Town.

The Day Breaks!

MAN-MADE laws and doctrines pass;
Statesmanship is withered grass;
They who spake as sovereign gods
Now are mute as lifeless clods;
Some sure voice the world must seek—
Let the Gentle Teacher speak.

Thrones are fallen; wisdom rules;
Foolish kings are kingly fools;
Royal pomp, which craved the sun,
Prostrate is as Babylon;
Love has come to power again;
Lo, the Christ stands—Let Him reign!

Dead is every king and czar—
Dead as all the millions are
Whom they slew in fiendish pride,
Slew to swell war's bloody tide:
Righteous God, the past forgive!
Kings are dead: O King Christ, live!

The Galilean Psychology

By Lloyd C. Douglas

EAVESDROPPING, in this instance, was a sin of omission. I merely omitted leaving my office. A group of high school girls were chatting, animatedly, in an adjoining room. The conversation was interestingly informative. I remained. Besides, it was my office, and I had a right to be there.

The subject of discussion was the Latin teacher. All agreed that he was a very good fellow; all agreed that they despised Latin. Had they a thirst for his knowledge it was clear they had the desire under perfect control. I gathered that he was a well-favored youth, goodly to look upon. Many adjectives, pitched to the superlative degree, were bestowed upon him. As a man, then, he left nothing to be desired; as a prince of good fellows he passed the examination with flying colors; as a teacher he was wise and good—but his line of business was beyond understanding. They were resolved—all of them—that the way to win good marks lay in giving him perfect attention when he talked; in rewarding his slightest attempt at humor with responsive smiles; and sundry other canny arts and wiles to intrigue his friendship. But no one of them had any use for Latin; and they confessed that they were taking it because it was a requirement for college entrance.

I am certain this is the prevailing attitude of many people who refer to Jesus as Nazareth as the greatest of all teachers. They are willing to express their devotion to him, as a person, in laudatory terms: they feel obliged to sit at his feet and listen to his words: they say and sing and think of him in eulogistic phrases—but his doctrines are as difficult as they were to those who, long, long ago, shook their heads, dazedly, and muttered: "It is a hard saying: who can hear it?"

CHURCH AND GOSPEL

At the present hour there seems to be a concerted yelp at the wailing-place to the effect that our churches are mostly in a bad way. Nobody has hinted, yet, that there is anything the matter with the Galilean gospel; but almost everybody is agreed that something is ailing the churches which serve as its custodians. There appear to be plenty of diagnosticians, defining the maladies of which the churches suffer; but few confident of a prescription beyond the general advice to "Get back to Christ!"—undeniably excellent admonition, but requiring specific directions to make the dose safe and effective.

It is just possible that we need, today, to make a more thorough study of what might properly be called The Galilean Psychology—meaning the processes by which Jesus dealt with the public mind, and the minds of individuals. That we have given very little attention to this subject is attested in almost every point of contact the churches attempt to establish with the present-day public. Let the bill of charges be considered seriatim.

Considerable study is being made today of church advertising, with a view to calling the general public's attention to its need of religion, and the churches' willingness and

ability to supply that need. Not infrequently a group of churches organize a campaign of publicity to announce a "Go to Church Sunday," and hawk the slogan for whatever it will fetch in street cars, hotel lobbies, shop windows, newspapers, and on the billboards.

It would be an unworthy thing to say that the intention back of all this is not the very best in the world; but even a casual examination of it is sufficient to show that it is an unpsychological appeal. It is only a frank and flamboyant confession of defeat. It is equivalent to saying: "The churches have become depopulated. Whereas they used to be able to assume the public's interest in them, and the cause for which they stand, the time has come when they must institute desperate measures to perpetuate themselves."

BAD PUBLICITY

The junior deacon—bless him, there are no better!—says the churches must jump in, and advertise, if they would hold their place in an age gone dippy over advertising. He says, "If it's good business to spend money telling the people about the superior merits of soap, collars, breakfast food and cutlery, it's just as good business for Christianity to give its wares publicity." The agreement sounds plausible enough; but it fails to pass the test of the Galilean psychology.

The soap manufacturer is not handling a unique product; nor does he enjoy a monopoly. If castile soap were the only soap on the market, with none other to be had, it is doubtful whether advertising would be of value. Indeed—to advertise it, under such circumstances, might only make the public uneasy about the quality of this commodity; and would the public not suspect that, if they only knew it, there was somewhere a substitute—perhaps cheaper, perhaps better?

Christianity is unique. In civilization it has no competition worth mentioning. One remembers present-day Judaism; but that is distinctly a racial proposition and only negligibly affect this statement. Christianity has no competitors. To keep the quality of Christianity up to grade needs be the only concern of those who have the care of it. To hawk it about; to peddle it; to paint it on fences, and declaim about it in 48-point caps, only makes the public wonder what ails it!

JOHN BAPTIST, ADVERTISER

When Jesus, the Galilean, is ready to speak it is important that he shall have an audience. John the Baptist goes out to gather up a crowd and prepare the public for the impending ministry of the Master. Does he run about with a bucket of red paint and a broom posting lurid announcements of great things to come? (You are saying "Softly, brother; all this was nineteen centuries ago!") Well; does John do the nineteen-centuries-ago equivalent of red paint? He does not. He rambles out into the Jeshimon Wilderness and shouts his message up and down the sun-parched ravines of that desolated country. A pass

ing caravan, en route from Engedi to Joppa, perhaps, hears what he has to say. The news breaks. Before long a vast crowd is coming out at terrific cost to themselves in energy and endurance to hear this hermit speak. What does he say? "One cometh whose shoes I am not fit to lace! Hear ye him!"

Good publicity? I wonder if any of our up-to-datest young advertising specialist could think of a publicity campaign quite so effective as one that would bring thousands of people, on foot, two days' journey into a desert just to hear that, presently, what he had to offer would be accessible. This was an example of the Galilean psychology in action. Its thesis seemed to be as follows: Don't go out and hound the public to take an interest in this cause; but practice methods that will intrigue the public into demanding to be told what the cause is and how it operates.

GALILEAN PUBLICITY

When Jesus is prepared to begin his work he appears one day in John's audience and is introduced. If this story were not genuine and written of The Lord it would have said he then did the usual, the customary, the conventional thing: recognized John as chairman and began with "My friends, I am deeply moved by this fine evidence of your interest in our new undertaking!" These would have been gracious words. No one could have found any fault with them. The people would have smiled and felt flattered; and then they would have yawned and wondered if it wasn't about time they were getting back to Jericho, or wherever they lived. They had waited a long time for a sight of him; and, now that they had seen him, and heard him saying the usual things, they could go home satisfied.

It is almost incredible—but Jesus never spoke one word to that crowd! He never said so much as "I'm glad to see you!" He turned and left without a sign or a syllable. Can anybody's imagination encompass the effect this must have had on that crowd? No; I didn't hint that it was done for effect. I simply say that, according to the record it was done: it is left to us to imagine the effect. Think of our silly little programs of publicity as compared to the keen psychology back of this procedure along the bank of the Jordan!

After awhile Jesus comes back from six weeks leave. Nobody knew what had become of him. When he returned he did not go back to John's crowd at all. He went up into Galilee and made friends with a few fishermen. They followed him home. Next day they came back, bringing neighbors. The news spread. John's crowd heard about it and sped to the point of interest.

BEGGING OR GRIPPING

Never once in the whole of his ministry did Jesus make the slightest attempt to secure a crowd by processes which they could understand. Had he gone about with his disciples, ringing a bell and carrying a banner, only a handful would have followed; mostly because that was the usual, the ubiquitous way of trying to attract the public's attention. Jesus made them come to him. Instead of announcing, at the close of a service, "Now, tomorrow afternoon and tomorrow evening out here on this beautiful hillside,

where you can be so comfortable and happy, we will meet again. Do come; bring your neighbors; let nothing keep you away!"—the Master would bring his gripping, binding, lifting address to an abrupt end and leave them standing there dazed while he walked away with his disciples. They would scurry away to find something to eat resolved that they would find him next day wherever he was. Once five thousand of them trailed him for miles into a desert east of Lake Gennessaret. You say, "Yes; but remember this was the Lord." To be sure; this was the Lord, and this was the Galilean psychology, namely, if you desire the public's interest in your cause don't beg the public to accept it; but make them exert themselves to find out about it.

No; I freely admit that this is not the way to sell soap, or candy, or washing machines, or automobiles. Those things are fighting for life in the midst of scrambling competition. Their producers couldn't possibly assume an attitude of dignified reserve and wait for the public to come and beg to be sold these products. If you are in the soap business you must get out with the red paint and the red fire. Christianity isn't anything like the soap business. It is positively unique.

And if today organized Christianity had the spiritual vision to understand the elementary principles of this Galilean psychology it could make the gospel mean to the general public exactly what it meant when Jesus of Nazareth walked with men and preached to crowds so vast that the people trod upon one another. We have been very blind. We have announced short, snappy sermons; spiffy music; tea and cookies; cushioned seats; do come! Is it much wonder we see such small results accruing from our efforts? We have a unique proposition: we have been shown exactly what attitude we should assume toward the public: we have done precisely the opposite thing.

GALILEAN INDEPENDENCE

Sometimes Jesus challenged his public in terms that made them temporarily peevish and indignant. They would get over it. So soon as they had time to think it through they would recover, and come back for more. Once he made some remarks that set them all murmuring. The crowd began to thin out. He did nothing to stop them. He just stopped talking to them and turned to his disciples. He knew they were displeased also. He might have said, "I sincerely hope, brethren, that you are not too seriously disturbed to stay by me!" I am sure I would have said that. Jesus seemed to know that if he besought them to stay it would only be bidding for an argument. They would begin, then, to explain to him how serious a blunder he had made. He never appeared on the defensive—never! In this case he turned to his disciples and said, "Well; are you going?" This puts them on the defensive at once. No!—they are not going! Indeed, before they were through protesting that they wouldn't leave him they had become more thoroughly committed to him than ever before. But one can easily imagine him losing them had he done any supplicating for their favor.

Line all this up alongside organized Christianity's present process of dealing with its own interested constituency

in moments when to face the truth is a bit trying! Perhaps some words really ought to be said on the general subject of social justice: maybe somebody in the audience is going to get a wallop that will feel like the pointed end of a tornado: maybe somebody can't stand the bombardment and leaves. His uncle and his aunt, his wife and her father, his mother and his brother, and his brother's wife—all leave. And the board of deacons—shall it be besought to stay by the works; and please! oh please! Bad psychology that—according to the Galilean estimate. The Galilean psychology says, "Hew to the line! Tell the truth! The public likes it! Everybody likes it! Momentarily annoyed by it, of course: how could it be otherwise? But—they like it! And; mind!—no whimpering! no supplicating! no beseeching! no truckling!"

GALILEAN RECRUITING

Here is where we have missed it all alone the line. The reason so many churches are forever up to their ears in some kind of a brawl is because of the abominably bad psychology practiced by their leadership. How comes it that the Catholics contrive to get along without rackets? Because they have the good sense to adhere to the Galilean psychology in their dealings with the public: because their leadership understands that it must respect itself to the point of never appearing on the defensive!

Not simply for the purpose of being disagreeable, but in a spirit of fraternal candor, may one inquire exactly how you go about it to win men into an alliance with Christianity, if you happen to be in a position exacting such service of you? You needn't humiliate yourself to reply: I can tell you how you do it. You go to the house and call, explaining how nice it would be if she and John would make up their minds to join the church, where so many of their best friends are; where they will feel so much "at home"; where they will be able to exert a stronger influence over other people so that they, too, may wish to join the church (where, presumably, they, also, will associate with friends, and feel "at home"), etc., etc.

Now that is positively anti-Galilean! And the reason we have such poor success securing recruits in our churches can be easily explained on the ground that Christianity, in this case, gets out and peddles its goods, instead of assuming its right to be the benefactor rather than the beneficiary!

NO SUPPLICATING

Does anybody recall a recorded instance of Jesus begging a man to accept his gospel? How did he win Zacchæus? By going around some afternoon to talk him into it? Did he go to Nicodemus ben Gorion's office on some fictitious errand to attempt a little campaign of recruiting? I am not now insisting that it would have been the wrong thing for him to take the initiative in such matters; or for you! I am simply sitting here, with the New Testament open at my elbow, reporting that I cannot find one instance of his supplicating anybody to do anything! People come to him on their own initiative; ask him all manner of questions; he answers them with sympathetic interest; he tells them everything they wish to know—

but *they* are always the suppliants. The rich young nobleman wants to know what he will be expected to do if he joins. (I hate to think what I would have said to him!) I can imagine this flashily-dressed youngster, with every pocket full of money, telling me in his superior manner that he might possibly be persuaded to come in if it didn't mortgage too much of his time.

THE RICH YOUNG RULER

Jesus made a suppliant of this fellow, too. Yes; I know. He lost him. That is to say, the nobleman failed to come through at that moment. But he must have done some tall thinking about it later. (Somehow I can't get it out of my head that this "young ruler" was Joseph of Arimathæa, There was only one "rich ruler" mixed up with Jesus' story. We see him on the road, a suppliant. Later we see him lending his costly sepulchre. It pleases me to believe that Joseph, unable to insure his immortality by his deeds, decided to achieve a relative immortality in stone. But he never forgot; and when his Ideal was dead Joseph was ready to vouchsafe to his Ideal the modicum of perpetuity he had sought for himself. But this is off the subject.) Jesus did not say, "Yes, yes; oh, dear me, friend, we need you almost on your own terms!" Jesus said, "Your stuff is too high for you to see over! Get rid of it! It has become a burden! Sell it; give the money to charity; and then come, follow me!"

Of course, everybody in the house rises up and says in concert, "That is hopelessly impractical. If one were to do a thing like that the man would leave!" Well, perhaps he would. Indeed, that was exactly what happened when Jesus did it. But I still think that the rich young ruler had better chances of the kingdom, as he went away sorrowfully, than he would have had if he had been accepted on his own conditions.

GALILEAN AUDACITY

Perhaps "audacity" isn't precisely the word I want here. Now that I have written it I rather disfavor its appearance. I hope it will be read to mean something other than impertinence: it doesn't mean that here. Jesus is in Pilate's court. "What is truth?" No reply.

"Are you a king?"

"Do you ask me that of your own accord or did somebody else suggest it?"

It is commonly believed that Jesus was on trial. As a matter of sober fact, he was not! He was trying Pilate; and Pilate knew it! Pilate showed, later in the day, that he was entirely aware of that fact when he was asked to alter the writing which was to be tacked above the head of the martyr.

"See!" whined the priests. "See!—a mistake! It says 'King!' You should change it to read 'He said he was king!'" Pilate let it stand. Jesus was "king."

Whenever Christianity gets ready to practice the Galilean psychology of self-respect, conscious of its high commissions, fearless, exultant in its strength, it may recover the ground it has lost "through the drugged and doubting years."

Is Europe Convalescing?

By Charles W. Gilkey

IN the most effective sermon which I heard during six months in Europe from May to October last, Miss Maude Royden, speaking from her own new pulpit in the Eccleston Guild House, London, put into one extraordinarily accurate and vivid metaphor the state of mind and heart from which the world has suffered since the war. With a woman's sure and sensitive hand she drew for us a scene which she herself had once personally witnessed: a dangerously sick child tossing in a high fever, and in its delirium calling wildly for its mother; while over its flushed face and unrecognizing eyes the mother herself bent, anxious and heartsick, but almost helpless to do the very things which the child's distorted mind most wanted and needed. Just long enough she dwelt on the pathos of the situation to make us realize its poignancy. Then, without any gesture or effort after dramatic effect, but with a quiet simplicity far more impressive and memorable than emphasis of delivery could ever be, she said, "So lies our sick world in the arms of God."

WEST OF THE RHINE

To one American traveler in western Europe last summer her illustration both revealed and stated with remarkable insight the double aspect of the sickness from which Europe has suffered acutely, and America also to a less degree, since the armistice. One does not need to go east of the Rhine, where the symptoms are of course much the most serious, to realize that Europe is very sick. A stay in London long enough to sense the ominousness of its growing unemployment, especially among ex-service men who have learned violence as well as discipline in the rough school of war, and have grown bitter amid the disillusionments and deprivations of the peace from which they were led to expect so much, a look below the surface into the social and economic precariousness of present Italian conditions, or into the accumulating difficulties of French public finance, will suffice, even without a visit to distracted central Europe or paralyzed and starving Russia, to make the observant visitor realize how serious are the ills of the entire European body politic. The bloodstream of its trade has become much more sluggish and less nutritive than even last year and threatens still further impoverishment. The nervous system of its foreign exchange has suffered a succession of violent shocks which have unbalanced or deranged all its coordinations. Its political as well as its industrial habits have become so entirely dependent upon the strong stimulants of government propaganda and promises in the one case, and government subsidies in the other, that any sudden withdrawal now of these powerful but dangerous incentives that were first used to survive a crisis and then could not easily be given up when the situation continued critical, might well result in a complete collapse. From the contagion of this serious sickness in the economic and social life of Europe, America has not escaped, and cannot hope to escape.

But the sickness of Europe and of the whole world since the war has not been confined to the structure of its

economic life, the processes of its body politic. Its mind and soul have been affected as well: it has been and still is in delirium. Signor Nitti, ex-prime minister of Italy, speaks in his recent book, "Italy Without Peace," of "the war mentality which still endures and overthrows all feelings of generosity and solidarity." Millions of people have been completely blinded by the passion of hate to any fair and clear view of the character and attitude of millions of other people with whom nevertheless they must get along somehow in the same region, the same continent—or at least the same small world. It is hard to say whether this blindness and distortion of hate is more prevalent among the allied nations in their attitude toward Germany, or in Germany toward the allies: the writer has personally encountered rather more of it in the two months since he returned to America, than he chanced to meet during six months in Europe.

OBSESSION OF FEAR

France is literally obsessed with the fear of what Germany may do to her when she recovers her strength; and this fear, some of the reasons for which all the world can understand and sympathize with, has become an *idée fixée* to such an extent that, like some other obsessions, it tends to produce the very result which it dreads. Megalomania, jealousy, and suspicion have poisoned where they have not brutalized the relationships of near neighbors and adjacent, even sometimes intermingled races. The harvest of illusions and delusions sown by war propaganda on both sides has proved to be peculiarly widespread and dangerous, springing up now as a cynical distrust of even accredited information, and again as an unwillingness to look squarely in the face hard facts like the Russian famine and German incapacity to pay a huge indemnity. After the terrific overstrain of the war, human nature everywhere has relaxed into an orgy of frivolity and social irresponsibility in which standards that were slow to build up have been quickly broken down; and instead of a religious revival in our midst there is a moral slump.

Along with these worldwide psychological perversions, there have been observed in some quarters pathological phenomena not altogether without a certain humor: some countries which it is not necessary now to name have suddenly turned their backs for a season on all their former protectors, friends and allies; and sitting with faces to the wall of an imaginary isolation, not wholly unlike ostriches with heads in the sand, have thanked God that they were not as other nations, while they loudly declared to all who might chance to hear, their economic self-sufficiency and moral irresponsibility. Fortunately, these complacent boasts were among the first post-war illusions to shatter on the hard realities of actual experience.

CAN EUROPE SURVIVE?

Can Europe survive so serious a sickness? Mr. H. G. Wells has faced his recent American readers squarely

with the fact that it is a real question whether civilization can be saved from the perils that threaten to engulf it. It is significant of the difficulty which we Americans have in realizing the true state of the case, that those of us who travel abroad are often told over there that our outlook is altogether too optimistic to suit the facts; and then when we return home to report these facts as we have seen them, we are charged with being unduly pessimistic and told to cheer up. The truth is perhaps that, as in all critical cases, no one can surely foretell the outcome. It is clear, however, that a change for the better in the patient's mental and spiritual state would be an encouraging symptom which would be likely to show its effects later in a corresponding outward improvement. No matter how weak the fever and delirium may leave him, we instinctively recognize in his recovery of clear eyes and a quiet mind, hopeful signs of steady even though necessarily slow improvement and ultimate recuperation. If the child in Miss Royden's story can only come to himself sufficiently to recognize his mother, a cooperation and companionship are at once possible between them which will hasten as well as ease the long road back to health.

It is the purpose of this article to consider some such hopeful symptoms in the state of mind and heart of western Europe, as they have been observed during recent travel and residence in Italy, Switzerland, France, and Britain. The first of these is: a dawning sense of the futility of force.

FUTILITY OF FORCE

The social experience of Italy since the armistice is of great interest and significance for all students of the processes of democratic, self-government. It seems to be matter of common consent among natives and residents in Italy, that she came nearer to a social revolution and the possible establishment of a bolshevist regime, than any other of the western democracies at least. Credit for her deliverance from this fate is generally given to the Facisti, a party composed at first largely of ex-service and even younger men, who organized to oppose the communists by every possible means. In their defense of "law and order" the Facisti never hesitated to take the law into their own hands and fight fire with fire. This determined opposition gave the communists pause for the moment, and there was no revolution. But presently the quick resort of the Facisti to force produced its inevitable result. Their opponents also began to organize armed bands; the doubtful line between defense and offense soon disappeared; and before long city after city became the battleground of armed factions who fought at sight. Italy relapsed within a few weeks into a mediæval state of feudal warfare which the government, either weak or timid, seemed helpless to prevent.

During my own Italian visit it was reported in a certain town that an armed party of Facisti was about to invade it in automobiles. The communists gathered on the walls to defend themselves. A single car approached, containing a British lady and her two sons, touring Italy together, entirely ignorant of this situation. A volley from the walls at the supposed invaders, and one son was killed,

the other seriously wounded. Events like this began to give sober Italian opinion pause, as it realized the dangers inevitable in the use of force by private persons or parties for whatever ends. Thoughtful men saw that the Facisti were becoming a peril rather than a bulwark to their country. The leader of the party presently resigned on the ground that the movement had lost its ideal and fallen into the hands of violent men. Its future is now more than doubtful, if not indeed dangerous. Some of us who watched this development at close range began to read the news from home about private warfare in West Virginia, and the too frequent attempts of Legion posts to maintain "law and order" by illegal means, with a new foreboding. The realization is slowly spreading in the world that force is a dangerously two-edged weapon which is never safe except in the hands of a resolutely impartial government.

SETTLEMENT BY CONSENT

And even there it may be worse than futile. We who saw British public opinion do belated penance for the Amritsar massacre as it realized its disastrous consequences in the tense Indian situation, and turn slowly but resolutely against the government's Irish policy with its "black and tans" and reprisals, until it was overturned and gave place to a settlement by consent, find here real encouragement for the future. If the Irish problem, aggravated through 700 years of racial misunderstanding, religious bigotry, and futile oppression, until it became one of the great open sores of the world, can now at last begin to heal through mutual conference and consent, then sanity is returning to human counsels, and even the tangled relationships of central Europe are not utterly hopeless.

Granted at once that such sanity has thus far shown itself only here and there and for brief moments. When one wanders through the palace of Versailles in 1921, and senses its dominating atmosphere of military splendor and supremacy, its cherished memories of

"Old, unhappy, far-off things, and battles long ago"—

one does not wonder that a treaty which took shape amid such scenes and secrecies should rest squarely upon the supremacy of force. "France's state of mind," as Nitti mildly puts it, and as all the world has seen again at the Washington conference, "is a cause of real preoccupation." But "the conviction appears to be growing that the treaties are incapable of being enforced not only because they paralyze every activity on the part of the vanquished, but are a menace for the victors, in that, the economic unity of continental Europe once broken, depression must result." And when the inevitable revision comes, the hope of the world will depend upon the sanity which recognizes the limits of force and the possibilities of consent.

READINESS TO FACE FACTS

"The truth penetrates slowly. The clouds are now too thick, but they will shortly clear away. The crisis now overwhelming Europe has sounded the alarm even to the most excited minds. Europe is still in the phase of doubt; but after the cries of hate and fury, doubt is a great prog-

ress. After the doubt the truth will come." The real significance of the Rathenau-Loucheur agreement providing for the payment of reparations in kind by Germany to France, lies in its tacit recognition of the realities of the reparations situation. That recognition began to be explicit in British public opinion as well as official policy some time ago, and in this fact lay the occasion of no small part of recent Anglo-French tension. The British realized first that the politicians' promises of 1918 to "hang the Kaiser" and "make the Germans pay to the last farthing" can never be redeemed in the present state of Europe. Gold to pay with is simply not there; payment in other forms of money raises havoc with the exchanges and consequently with foreign trade; and payment in kind inevitably means business depression at home. So too Britain discovered that her Russian policy was costing too much in taxes, more in foreign trade, and most of all perhaps in Russian lives. France, with more at stake perhaps in both regards, has been more reluctant to admit the hard facts, and in the face of them, is uncertain what to do. But sooner or later the inexorable pressure of events will force the abandonment of dreams for realities; and then (if only it be not too late) both policies and prospects will turn markedly for the better.

THE DEEPER SOLIDARITY

Miss Jane Addams has told on both sides the Atlantic the moving story of the Belgian woman carried over into Germany during the war and forced to labor there, who when she returned to Belgium after the armistice took up a collection and carried it back herself to feed the hungry German children in whom she had become personally interested. Those who know what Italy in spite of her own poverty has done for Austrian children, and Switzerland for many of her neighbors, and now Germany herself for the Russian famine, will recognize that under all the passions and divisions of war new ties of human kindness have actually been established. In the presence of great common necessities, lesser differences tend to fade into the background. A man who knew Europe well said in London last summer that the real peace-makers had not been diplomats and conferences at all (too often quite the contrary), but such enterprises of good will and mercy as the Friends' Relief and the Student Friendship Fund; and Mr. Hoover himself showed himself a statesman as well as a Christian when he said that he would rather plant the American flag in the hearts of hungry children than in any citadel of Europe.

For as Lord Haldane has pointed out, the discovery that Britain cannot prosper while Germany suffers, has been one of the most expensive lessons in applied Christianity in all human history. Christian charity quickly recognizes what common sense discovers more slowly, and business experience finally confirms; "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." Theodore Roosevelt's saying that this country would not be a good place for *any* of us to live in unless it is a good place for *all* of us to live in, applies hardly less to our modern world. And in the spreading recognition of this fact

even in America (closely related as it is to what Mr. Asquith has called the one great lesson of the war—that no nation liveth to itself alone) lies one sign of hope and promise for the future.

THE NATIONAL CONSCIENCE

It is a moving experience for a visitor to Great Britain to watch through several months the strong moral sense of the British people facing up to and sitting in judgment upon its own policy during and since the war. Discussing with a well-known Scotchman the question of responsibility for the war itself, I had remarked that it seemed more and more to me not a question of black and white, but of darker and lighter gray. To my surprise he answered, "I do not believe you can find an intelligent Britisher who will disagree with that statement." A little later, I heard Dean Inge of St. Paul's say from a London platform that he was ready to leave to history the precise apportionment of the blame for the outbreak of the war; but that he was also ready to do penance now for his own country's share of the blame. "We used to think," he went on, "that the war was caused by an abstract demon whom we called Germany, and the Germans called Russia or France. Now we are beginning to realize that we were all stark mad together."

In that reawakened moral sense, coupled as it always is in Britain with a keen and up-to-date intelligence about political and international questions, lies the best hope of the world today. In pulpit and platform and press all over Britain I found the government's Irish policy denounced with a fearless courage which I am not at all sure we Americans could match in similar case: and presently under that increasing pressure the Irish policy was reversed, and now peace is in sight after 700 years of war. That same public opinion began then to demand justice for Germany in Silesia, and a restraint upon France's more militant moods. It has long been well nigh unanimous and decidedly emphatic in its moral verdict on the Versailles treaty: "No just person any longer doubts the profound injustice of the treaty of Versailles and all the treaties derived from it." I had to return to America to hear a good word for the treaty and the peace.

FRANCE'S PRESENT ISOLATION

It was this partly moralized public opinion of the civilized world that found increasingly explicit expression at the Geneva assembly of the league of nations, and is still more obviously the driving force behind the Washington conference. A nAmerican professor who was at Geneva throughout the assembly, spoke of its sessions as a platform on which the white light of the world's opinion was focussed; and there, as now again so plainly at Washington, it is France that, in Nitti's phrase, "has never been so spiritually isolated as since the peace of Paris."

Why is it that the national conscience seems so much more sensitive and strong to the visitor in Britain than in France? Is the anæsthetic of the war's intense patriotism, or the shell-shock of its imminent terror, still too potent? Is the French press too largely spoon-fed by the foreign office, or have the French people too largely

left their foreign policy to professional politicians and traditional diplomats of the old school. Or is it that France seems so largely to lack the organized agencies for moral and religious discussion and expression which England has in her churches and her "non-conformist conscience"? The casual visitor cannot explain, but only remark, the obvious contrast: but he comes home more convinced than ever of the responsibility of the church for the edging and tempering of the national conscience; and more eager than ever that the public opinion of America, no less intelligent and no less moralized, may take its place as one of the two most hopeful and powerful forces in shaping the future of the world.

In the light of Miss Royden's moving parable of the world's present spiritual state, it is surely significant to find all over Europe signs of the quickening of religious life. From Germany and Russia come reports of the vitalizing of religion that had before been conventional or institutional. In Italy, writers like Pappini and Borsi,

both recent converts to Christian faith, are recalling men to the secret places of the soul's communion with God. In Switzerland, a group of young pastors and theologians who, like Dr. Orchard of London, have passed through and beyond the liberalism of the new theology, are making new discoveries in the Christian experience of God and the treasures of the promised kingdom of heaven. And in Britain, where the four best sermons that I heard all dealt with this same fundamental theme, the outstanding fact of contemporary religious life seemed to me to be the intimate fusion of a sensitive and truly prophetic social conscience, with a fresh and deepened consciousness of the living God. "It is one and the same spiritual experience," said A. H. Gray in a truly prophetic sermon, "that has convinced me anew of the reality of God, and has turned me into an ardent social revolutionary." There are men in many lands who know whereof he spoke. And so long as that is true, our generation will not altogether look up into emptiness, and ahead into despair.

The Liberal Movement In Japan*

By D. Tagawa

SINCE arriving in America I have been frequently asked about the Liberal Movement in Japan. That there is a large development of liberal thought in my country seems to be the common opinion among Americans. This is far from the truth. The number of liberals is few, their power is small, and the movement has not advanced to the stage where we can believe it has changed the policies of the nation. Liberalism is as yet only a germ or reed. Whether the reed grows to a big tree depends upon the future. That you may know, however, of the reality of this liberal germ in Japan I will mention a few evidences:

1. The visit of the crown prince to Europe. During the more than 2,000 years of Japanese history this is the first time a crown prince ever set foot on foreign soil. The full meaning of his voyage half way around the world it is still too soon to estimate. At present the attitude of the imperial family to the people and the attitude of the people to the imperial family is in the midst of a change. If our prince had only visited America the results would have been even greater.

2. Progressive advisers. The regency of the crown prince, by which he assumes the duties of the emperor, has been accompanied by a change in the imperial adviser, from an extreme conservative to a Christian liberal. Furthermore one of the persons closest to the crown is a Christian naval officer. These two Christian progressives occupying positions so close to our young regent is a sign of real hope.

3. Universal manhood suffrage. The movement for universal suffrage is another sign which is full of mean-

ing. We have hopes that the extension may be put into effect within a few years. The very fact, however, of this desire for the vote is a sign of the growth of liberalism in the empire.

4. The Disarmament Association. This organization was formed in September a few weeks before I left Japan. The movement started last spring, but the association has resulted from the unsuccessful presentation of a disarmament bill in the last parliament. Because of the loss of the bill one liberal leader, Mr. Ozaki, appealed to the people, lectured to audiences of more than 100,000 and asked their vote on the question. Of his hearers, 93 per cent favored substantial reductions, 5 per cent opposed, and only 2 per cent were neutral. This public activity of Mr. Ozaki gave a great impulse to the liberals, and resulted in the formation of a permanent association. This society has for its purpose (1) the reduction of the army and navy, (2) the removal of all causes which may disturb the peace of the far east, (3) the overthrow of militarism, and (4) the promotion of industrial, economic and political democracy in Japan.

5. Strikes. The occurrence of many and frequent strikes is another sign. These are not as large or as frequent as in Europe and America, but during the past year their number was over 500. For Japanese laborers trained to obedience, as our people are, to rebel so frequently against their employers is a new thing in our country. The workers are waking up to their rights as individuals.

6. University professors. Even prominent educators have joined the association for reduction of armaments and have expressed sympathy with the strikers. For university professors to attend meetings of strikers and join their voices on the platform with labor leaders is another

*Address delivered at the annual meeting of the Federal Council of Churches in Chicago, December 16.

new thing in Japan. Especially for those occupying chairs in the imperial university to take part in such activities is certainly a sign of the new liberalism.

7. Imprisonment of liberals. Four years ago I was imprisoned for attacking the action of the elder statesmen. Their selfishness and unconstitutional despotic attitude were the objects of my opposition. Since then not a few university professors have suffered imprisonment for similar liberal activities. One of them was dismissed from his professorship and imprisoned for translating a Russian book. Another received similar punishment for possessing and lending a book on bolshevism. Still another for a magazine article entitled "From Suppression to Emancipation," received a prison sentence. Another is now on trial for a published essay on the question whether the claim of an unbroken imperial line is true, and even if true whether the fact is of any pride in the face of the powers of the world. Many other court trials of the same nature have occurred. These reveal both the conservatism of the present government and the stirring among the people of liberal ideas.

8. The government policies of the liberals. (1) We desire home rule for Korea. A few favor independence for that land. (2) We desire to return to China Shantung without condition, to withdraw our soldiers, and to remove the hindrances to good feeling with that new republic. (3) We emphasize the historical friendship with America and wish to obviate all that hampers good will between the two countries. (4) We desire to withdraw the Japanese soldiers from Siberia. (5) We stand for universal manhood suffrage. (6) We believe in reduction of armaments both on land and sea. (7) We propose opening of all cabinet posts to civilians.

The above is the general movement of liberalism in Japan today. While, however, there are many evidences of a rising movement, it is very hard to know just how real and strong it is. It is my belief, true liberalism is a product of Christianity and rests on Christian foundations. It depends on vital Christian faith for its own vitality. But the Christian movement in Japan is still very young and very crude and very weak. We number scarcely more than 200,000 all told. Even so-called Christians, multitudes of them, neither understand it nor really practice it. Not until millions of Japanese have been transformed by a vital Christianity shall we have, in my opinion, a really strong and a vital liberal movement. If we are to make a free Japan we must make a Christian Japan. But the average Japanese is a hater of Christianity. How to lead the people to Christ is our pressing problem.

Two great hindrances are holding up the Christian movement:

1. Japanese visitors return to our country and report that there is little Christianity in this broad land. Their observation is, I know, erroneous. But is there not a reason for their mistake? Has not Christianity failed thus far to make its force appear as a dominant power in your national, municipal, social and industrial life? When our Japanese non-Christian visitors walk down

your streets, sit in the lobbies of your hotels or read of your bloody strikes and municipal corruption, how can they know that religion is the moving power in the nation? I long to see Christianity so vital in American life that even a casual visitor shall feel its reality.

2. Missionaries who come to Japan should make a deeper study of our old religions, of the national history and ideals and of the social system. Regarding the good in old Japan both missionaries and Japanese Christian leaders have been negligent. If one is ignorant of the very essence of the people's inner life how can one expect to evangelize a country? This ignorance of old Japanese foundations has been one cause of slow Christian progress. The speeding up and the social functioning of Christianity by religious workers in Japan will both contribute to the evangelization of our empire. Not until millions of Japanese have been transferred by a vital Christianity shall we have, in my opinion, a really strong and vital liberal movement.

For the development also of right relations with China there is need of establishing in both countries solid liberalism based on Christian foundations. To save these two nations they must be Christianized.

As a Christian speaking to Christians, let me urge you to join with our little band in Japan in winning increasing numbers of our brothers to Jesus Christ. Only as we make his personality and his principles operative in individual, national and international life shall we see true democracy established in the orient.

The New Year

A FLOWER unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the year that for you waits
Beyond Tomorrow's mystic gates.

Oh, may this flower unfold to you
Visions of beauty sweet and new;
This book on golden pages trace
Your sacred joys and deeds of grace.
May all the fruit of this strange tree
Luscious and rosy tinted be;
This path through fields of knowledge go;
This house with love's content o'erflow;
This landscape glitter with the dew
Of blessed hopes and friendships true,
This fountain's living crystal cheer,
As fail the springs that once were dear,
This casket with such gems be strewed
As shine in lives that love the Lord.

HORATIO NELSON POWERS.

Why Advocate Labor's Cause

BUSINESS men frequently write to me asking why there is so apparent a bias toward labor in these articles. They usually delineate the wrongs done in some local strike and ascribe violence to the unions. They enlarge much on Brindelism, such incidents as the Chicago bomb squad and the frequent overt demands of labor. These letters usually say a good deal between the lines and a little inquiry generally reveals the fact that the writers know much more about capital's side of the case than they do about labor's.

It is difficult for one to disentangle his judgment from his personal affairs. Thus bias unconsciously runs through opinions that the bearer fondly thinks fair. If a man reads only his trade journals and the daily press, and suffers a good many petty annoyances from labor friction he will find it difficult to see labor's side. He will protest that labor is radical when it is doing exactly what he is doing in giving partisan advocacy to its cause.

Capital is on top. Lincoln once said "it is billions of money against millions of men"; and money is power. Because money is power is the reason men so desire it. It has always taken advantage of the weak and ignorant except where it was in the hands of men of rare humanitarian principles. That means that wealth tends to use its power for its own ends, for most men live by the conventions instead of by those ethical principles which are illustrated in exceptional cases where men have acted in an original manner.

The public that stands on the side lines will sympathize with labor if its cause is incontrovertibly just, provided it is made to understand the issue, but it will desert it when the controversy begets great inconvenience for itself and a big campaign against labor's cause is put on through the newspapers. And when newspapers are themselves big business concerns and live by advertising, the inherent probability is that they will put on the campaigns.

* * *

Labor's Shortcomings

We make no apologies for labor's shortcomings. They are many and deplorable. They often make labor its own worst enemy. On last Armistice Day in a certain English city a procession of the unemployed refused either to observe the two minutes' silence at high noon or to leave others unmolested to observe it. That single act provided anti-labor advocates with an illustration that obscures all labor's virtues and created in the mind of the non-partisan public an enduring prejudice against the decency and good judgment of the labor movement. Unemployment is a bitter wrong against men who are willing to work, and when those men have battled for their country and civilization and belong perhaps to an uneducated stratum of society it is not strange that such unreasoned and radical action will be taken occasionally.

There are always men of shallow minds, uneducated men who earn only by the sweat of their brows, city bums and hangers-on who make labor's cause their own only when there is trouble on. It is from this class that most of the regrettable actions spring. Rarely is it true that violence is practiced by unions as such, or directed by leaders of labor. They know all too well what prejudice it creates against their cause. Of course the rough-neck will sometimes get a position of petty leadership in the local union. The difference between him and the employer or manager who hires gunmen and thugs is that he is low-browed and shallow-minded and acts on animal impulse, while the other fellow is usually an intelligent tyrant who loftily despises labor and deliberately arranges for the violent suppression of men who oppose him.

The human equation is about the same on both sides of the battleline. There are selfish and partisan men on both sides. Each camp has its radicals. On one side they turn "red" or communist, and on the other they oppose all labor organization and defend the twelve-hour day and the seven-day week.

Labor is at a disadvantage in the struggle of selfish men because it is under the handicap of the greater ignorance, must carry the handicap of those "born-short," the shiftless, the ambitionless and the age-long prejudices against the less successful classes.

* * *

The Age Long Ascent of Labor

The history of civilization could be written as the story of labor's progress. At the beginning of our Christian era labor was largely in slavery. In Rome there were 60,000,000 slaves—white men largely whose only misfortune was that they were hand workers. When a senator proposed that all slaves should wear a coarse garment of one color, the proposal was immediately hushed up with the warning that should the slaves of the city of Rome thus be made aware of their numbers they would burn and sack the city before nightfall. In Attica and Athens, seats of culture, only one man in four was a freeman. And the slave had no legal rights to home, religion or country. Even in these days the Roman coloni found it more advantageous to bind their slaves to the land and leave them responsible, on a share system, to provide for themselves while also providing wealth, power and luxury for their masters. Thus serfdom grew up. The man and the land alike were owned but with less personal responsibility by the master for the man's daily upkeep. Gradually a body of law for the protection of the man grew up and he gained a semi-legal status, but without citizenship. Then came industry and the parting of the man from the land. This with the desire of the employer to be free to "hire and fire" without having the responsibility of caring for laborers in times when they were not needed gave them the status of servants. But this brought no citizenship and there were more laws by far providing for the control of the master than for the freedom of the servant.

In the French Revolution the term "employee" came along with that of "citizen" and the terms "servant" and "subject" were banished from legal nomenclature. America adopted that nomenclature, but the old terms stuck for a century in England though both are now bereft of their one-time legal bondage. Even yet English law puts the ban upon labor's right to organize, and within the memory of living men wage-earners were imprisoned for attempting to organize their fellows for collective bargaining. They were allowed to bury one another in death and provide for one another in sickness—and that is all radical labor opponents in America would allow them to do today could they have their way.

It would be absurd to say our present wage-system is final. Nothing is ever final this side the fiat of Almighty God, and it is quite as presumptuous for employer princes to assume that the present system is final and infallible as it is for kaisers to presume upon the divine right of kings.

* * *

Labor's Just Cause

Labor has not yet reached the level of other social classes and until it does he who charts his course by the sermon on the mount and seeks to promote democracy and social progress must advocate labor's fundamental cause. Thus we can at once dismiss the personal equation and retire from major consideration the passing wrongs done in the midst of conflict. There is never conflict without wrong-doing, and both sides are likely to be guilty. In the labor conflict the wrongs done by labor are usually of that violent variety upon which culture and law both frown, while on capital's side the wrongs are those cunningly devised in the lack of law or under the protection of law as manipulated by highly paid lawyers.

Through organization labor has won practically all the gains registered to its good. Hours have been reduced from fourteen and even sixteen to eight and ten. Wages have been

steadily raised and comforts thus brought to the home. Children have been released from grinding toil and working women safeguarded as the mothers of the race. Machinery has been covered with safety devices and accidents decreased. The wage-earner has been lifted from dependency to free right, and the ballot has been given him as a real member of society, instead of being denied him because he was not a possessor of property. His children now have the privileges of education. He is a free man.

* * *

An Incomplete Story

There is no more tragical picture in modern history than that told of labor in the rise of machine industry. Against that pathetic picture of misery and sordid inhumanity the story of industrial reform stands out as a heartening thing. But the story is not yet completed, nor will it be until the great, toiling laboring class come fully into all the rights and privileges of the more favored classes. The child of the wage earner has exactly the same inherent right to education and a chance in life as has the child of the wage payer. The workingman's family has

just as good a right to a steady income with hours of leisure as have the families of his employers. The wage earning class must be given security of life and limb and income to a degree equal to any other's class. Labor has the same rights to organize and work collectively as have investors and managers, and it will use its rights quite as much for the public advantage once it is guaranteed. The wrongs labor does are not an abuse of the privileges it possesses; they are wrongs that arise in the quest of those privileges which are wrongfully denied them.

There is a vast inequality in the distribution of wealth. Money draws a disproportionate share of the common profits. Labor troubles will abide with us until there is a more equitable division of the common product, a more adequate distribution of leisure and a better division of management. We cannot maintain religious, social and political democracy and deny industrial democracy. Nor can we continue to educate our masters, the masses, and deny them rights and powers we possess ourselves. The only way to defeat labor's cause is to stop the public schools. That New York city councilman was right, from his viewpoint, when he said all the trouble began in the mistake we made by giving the public an education.

ALVA W. TAYLOR.

British Table Talk

London, December 20, 1921.

THERE is not much table talk this week; we are far too busy in the Christmas procession with parcels in our hands and mysteries in our hearts to talk. Once more the miracle of Christmas is repeated. The children of men are being swept almost without knowing it into the place called Bethlehem with its strange revelations of the heart of all things. The poets have been busy, as they should be at such a time; but I have seen nothing more beautiful than Mrs. Katherin Tynan Hinkson's lines, "She Asks for New Earth." They are in that fine quarterly, *The Country Heart*. Three verses will show the meaning of the poem. The desire which it sets forth must have come to us when we read about Paradise and its earthly joys.

Set thou a mist upon thy glorious sun;
Lest we should faint for night and be undone;
Give us the high clean wind and the wild rain,
Lest that we faint with thirst and go in pain.

Let there be Winter there, and joy of Spring,
Summer and Autumn and the harvesting;
Give us all things we loved on earth of old,
Never to slip from out our clinging hold.

Give me a little house for my desire,
The man and the children to sit beside my fire,
And friends crowding in to our lit hearth,
For Thy new Heaven, Lord, give me new earth!

When the door is shut at Christmastide and the warmth and joy of home are with us, we have some thoughts like these, and we need not fear that we are cherishing thoughts unworthy of our faith. We are not loyal to heaven, until we are loyal to earth; we cannot be loyal to God, unless we are loyal to man.

* * *

A Great Preacher and His Son

The same week which has seen the publication of the life of Dr. John Hunter has brought also the news of the appointment of his son, the Rev. Leslie Hunter, to be Canon of Newcastle. Canon Hunter has written the life of his father with great distinction and power and it is a life worthy of a place among those which moved the hearts and shaped the thoughts of men in England and Scotland. John Hunter, in his youth, succeeded

James Parsons of York, one of the giants among our Congregational divines. Hunter was young, daring, eloquent, with a passion for preaching; he matured early and probably changed as little as any preacher of his time. He lived and died a liberal Christian. In York, Hull, Glasgow, and for a short time in London, he exercised his ministry. No man of his time was more in demand for special services. He must have preached at the opening of more churches than any other preacher.

As a boy in Lancashire I was ready to go miles to hear John Hunter. There was something in his passionate eloquence, unlike anything else I had heard; the spirit of freedom which he breathed commended him to the soul of a boy. Towards the end he lived in Hampstead, where I sometimes met him and had a chat. He was always kindly toward me, and I can still remember his round and ruddy face in the congregation at Lyndhurst Road. He was not one of those great preachers who only attend church when they themselves are preaching. The men of his time, his friends and associates, are nearly all passed over; they were brave men and loyal to the truth at all costs. In the present age, though we can no longer look at the faith and the needs of the hour from their angle, we owe to them a debt for the freedom which they vindicated.

* * *

The Church and Washington

A public meeting was held last week prompted by the World Alliance for Promoting International Friendship Through the Churches. Many strong words were spoken in support of the resolution moved by Viscountess Gladstone; the significant words in the resolution were these: "It believes, however, that the conference will not achieve its object nor can real peace be attained unless there be created in the hearts of men a spirit of peace, and it therefore appeals to the Christian churches to foster by every means in their power sentiments of international friendship, tolerance and goodwill."

It was left to Dr. Orchard to say, as he commonly does say, the most relevant words: "Today war rested only upon the endeavor to give it a Christian sanction. We must withdraw that sanction. The church of Christ must face the issue. And only the church could face it, because it alone believed that the Person who showed us the way of the cross was the Person who was on the throne of the universe. They would not get rid of war till

they had ceased to be afraid of it. The world's present plan of 'safety first' would lead to Armageddon." There is a certain feeling abroad here that the church is doing more in America to give a backing to peace than it is doing here. It may be we are more tired than you are; but there are signs that the churches are awakening.

* * *

Dr. Peake on the Historical Christ

Much criticism has been directed against Dr. Peake by those who are waging war against "modernism." Dr. Peake is one of our greatest scholars. For a time he taught at Mansfield College, Oxford, but most of his life as a preacher and teacher has been given to the Primitive Methodists. He has had a remarkable influence upon their ministry. He belongs to the school of modern scholars who exercise a large freedom in their criticism of the Bible, but withal he is an earnest evangelist and a great believer, and in spite of the attacks upon him, he enjoys the entire confidence of the free churches. This is a preface to the fact that he has been lecturing in Manchester upon "Jesus Christ Our Lord." In the course of his lecture he used these words, which should reveal where he stands; they are words worth recording for their own sake:

"For good or for evil, we must stand beside the historical facts. Christianity would be something it never had been in history if we were to regard these facts as irrelevant to the value of the religion. It was not, of course, all facts that were recorded about Jesus that were vital to them; but there were crucial facts which could not be surrendered without making a grievous and, indeed, fatal wound in the whole structure of Christian truth. It makes all the difference, when thinking of principles or character, if we can say, "This was a personality who really lived, whose life and character attested the truth of his message, and whose teaching had behind it all the weight of his personal authority." The truest and most vivid thoughts of God, Dr. Peake went on to say, came to Christians as they familiarized themselves, not with the teaching merely, but even more with the personality and character and actions of Jesus. The ultimate question was, "Is he God's word to man, or man's word to God?" Christian faith answered that question with the assured conviction that Jesus ultimately belonged to the side of God and not to the side of man."

* * *

Brevities

As I write, Ireland has still to decide whether it will ratify the treaty. We hope that our dreams of last week will not be frustrated. . . . Mr. Basil Mathews has been lecturing in Belfast on The Goal of a New World Order. I have not had a chance of talking over with him his Irish experiences, but it is clear, from the reports, that he made a deep impression; indeed the original place of meeting had to be changed and a hall three times as large engaged. "Outward Bound," the monthly maga-

zine which Mr. Mathews edits, has weathered its first year, a feat as difficult as that which the "Olympic" achieved on the Atlantic; it will now go ahead on its great voyage. . . . No reputation has gained more in recent days than that of Lord Birkenhead, the Lord Chancellor. We rub our eyes when we remember our F. E. Smith of other days; none the less his splendid courage has been a great asset in these days. . . . The Rev. W. R. Mathews, Dean of King's College, has been speaking wise words: "In the church itself the two attributes of power and a sound mind are tending to fall apart. Extreme liberal theologians seem to reduce Christianity to a system of morals; while, on the other hand, much popular religion which has power over the multitude is little better than a return to magic and unreason. We need to keep before ourselves the New Testament synthesis—power and a sound mind." . . . There comes from Scotland news of revivals in the fishing villages. It seems as if in such a time we have need of power and a sound mind. A sound mind will be needed no less by the ecclesiastical leaders who have begun to discuss from the beginning the problem of religious instruction in schools. In fact it will be needed always and by everyone in this critical year.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Cure for Discouragement*

WE DO not marvel that Elijah was discouraged; it was a natural reaction. He had just performed a difficult and bold deed at Carmel, he had raced ahead of Ahab's chariot for miles, he reached a peak of emotional victory—and then Jezebel! He could face Ahab, but this power behind the throne, this female devil, this most willful and deadly queen, he could not face her. He ran away. It looked to him as if his God was not powerful enough to overcome Jezebel. How he ran—clear to the south country and then on and on in his mad flight, his desperate panic, far into the desert. He forgot to eat. He prayed to die. He hid in a cave. What a contrast to the prophet at Carmel! We seem to be a strange mixture of bravery and cowardice, of good and evil, of trust and distrust. But the giants have been the same. They say that after every victory Napoleon suffered a reaction that expressed itself in the deepest and most abject melancholy. We are accustomed to think of John Knox as a granite mountain, as stout and brave as one of those solid hills near Edinburgh, and yet he became discouraged and cried out, "I cannot win Scotland, let me die." Good Phillips Brooks, so big, so indomitable, once became so depressed over his noble work at Trinity that he ran to the dock to catch a Cunarder for the old world. Had it not left before he reached the pier, he declares that he would have run away. Elijah was human, very human. There were hours in his life when he could carry his nation on his back, then there came an hour under the juniper when he prayed to die. John Knox could ding the pulpit and defy the sobbing queen in one hour; he could suffer the feeling of crushing defeat at another.

There is a cure that Elijah found and that we may have—a new hold on God. We are told that the personal God is coming back in philosophy—this must be a huge relief to some distressed souls. Oriel College, Oxford, has just established a new chair, that of "Philosophy of the Christian Religion," and C. J. Webb has been called to this chair. His new book, which gives us his point of view, bears the title: "Divine Personality and Human Life." He gives us a personal God again. After various Absolutes, cosmic elan vitals, and man-made deities, Webb gives us a personal God again. Hocking of Harvard holds to the personal God. We like to think that in Oxford and in Harvard a real, live, personal God who thinks, wills, loves, acts, is once more enthroned. Thus what one generation lays on the shelf,

*Lesson for January 22, "Elijah's Flight and Return." Scripture, 1 Kings 19:9-18.

Contributors to this Issue

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CHARLES W. GILKEY, minister Hyde Park Baptist church, Chicago; recently returned from six months study of conditions in England and Europe.

D. TAGAWA, member of Japan's parliament, was once imprisoned for opposing the militaristic policies of the government. He is a member of the Japanese deputation at the Washington Conference.

the next finds essential. It may be then that the coming generation will lay God on the shelf for a few years while various vague words seek to account for realities. During the rest of our short lives, however, we can enjoy the companionship of a genuine, personal God and that with the philosopher's consent. This is fine. But some of us had never abandoned the rich and full conception of a personal God. It is when we touch God that our strength returns. You remember the rather attractive Grecian legend of the fighter who always regained his full strength when his heel touched the earth? Thus we regain power when we touch God.

Elijah made a retreat. In his cave he began to meditate. He got his bearings. A mighty storm rolled over the mountains but God was not in the storm; the lightnings flashed, but his God was not there; the winds howled but God's voice was not in the wind. Then the storm passed and as the quaint Hebrew puts it there was the sound of gentle stillness. There were golden clouds, dews as of diamonds, cooling breezes, thrilling bird notes

and—God in his heart. The lonely Elijah gripped God again.

But it was too late, a man cannot undo his mistakes. His flight had ruined his career. The prophet's robe must no longer hang from his unworthy shoulders. He should have known God better, he should have stood up to the test with greater bravery. No mere woman, not even a wild queen should have been able to frighten the Lord's anointed. It is pathetic to think how Elijah shattered his life by that panic, by that lack of trust—yet that is the story of human life. He is compelled to go and place the robe upon the shoulders of a braver and worthier man. Yet he is not forsaken. God has not forgotten his life of sacrifice and service. His work is done, but there is rest in heaven. It is a story of human interest. We see ourselves in this ancient servant of God. We win a great reform, we bow before some mere man, we find God again, we stand up and go on, we are humbler, more dependent. God grant we may not ruin our careers.

JOHN R. EWERS

CORRESPONDENCE

The Cathedral at Rheims

EDITOR THE CHRISTIAN CENTURY:

SIR: With the general drift of Dr. Alva W. Taylor's article on Propaganda Poison, in your number for December 22, I think nearly everybody, certainly nearly every Christian, would be in accord. But I fear that my judgment would not go with him with regard to the Rheims Cathedral. In the first place, are there not some slight errors of fact in his statement? He speaks as though the Big Berthas were used against Rheims. But were they not directed against Paris only? He says, "Much damage was done the cathedral and many a gorgon head is missing from the towers." It seems to me that is misleading. As a matter of fact the whole structure at the choir end (the part toward the German lines) was perforated with countless artillery shots, and that portion made so dangerous that walking under it is not permitted. And as for "gorgon heads," the whole exterior walls of the cathedral were once covered with innumerable statues of the most interesting and often exquisite character, and every one of them was battered to pieces, except on the front of the cathedral, which was the side away from the German lines.

He speaks of the ruin of the residences and other structures of the city, and of a "great fort of concrete, reinforced by steel, that is ground to powder," while the cathedral's towers still stand, the inference being that there was an intention to spare the cathedral. In my opinion that supposition is impossible. The fort he speaks of was that known as de la Pompelle. It was at the end of the French lines, two miles outside the city, was on the edge of both French and German entrenchments, and was fiercely fought for, naturally, so that it changed hands repeatedly during the war. There was every reason why it should be battered to pieces. But Rheims was an unfortified city and the residences, etc., were destroyed in order to make the place uninhabitable and to break down the morale of the citizens. The cathedral played no part in the matter, and when the Germans excused their attack upon it, on the ground that its towers were being used as observation posts, the archbishop denied that that had ever been the case and gave his word that the towers should not be used so, and he was the personal custodian of the structure. What was the sense of the Germans putting up a defence if they had committed no offense? In fact, not a day went by that shells did not alight upon the cathedral, and an elderly man, who remained in Rheims throughout the siege, and who conducted a party, including myself, through the lower part of the nave, the only safe part of the structure, said that at midnight every night the Germans exhibited their idea of a joke by marking the hour with twelve shells fired into the roof of the choir. It is true that the Germans did not completely destroy the walls and towers. They

could have done worse than they did. But the general proposition that they tried to spare the cathedral hasn't a leg to stand on.

And when Dr. Taylor says, "It seems to the writer a much more heinous thing to destroy the homes of 130,000 people than to ruin the towers of any church," I confess that his sense of human values in material things is a thousand miles away from mine. Homes can be rebuilt; the Rhimes cathedral never can be, though the Germans, with their chemical sense of values, agreed to build it, and more beautifully than ever! Not only did that venerable structure carry the exquisite and unreplaceable handiwork of hundreds of dead artisans who put their lives and hearts into it and left is as their sole tangible contribution to the world's resources of beauty and inspiration, but in the civil and religious life of a great people it symbolized a thousand gracious and moving things. There is no need to emphasize this, for, if Dr. Taylor doesn't see it, he doesn't, and that is all.

From all this please do not infer that I believe in a propaganda of hateful memories today, on any side. Neither do I believe in a propaganda of false impressions and inferences, in the interest of peace. That is quite too Jesuitical a method for my mind. I am inclined rather under all circumstances to follow the advice of the philosopher, Mark Twain, "when in doubt, tell the truth."

New York City.

JOSEPH DUNN BURRELL.

The Towner-Sterling Bill

EDITOR THE CHRISTIAN CENTURY:

SIR: I have recently received a copy of a bill, known as the Towner-Sterling bill, and also a pamphlet entitled "Facts About the Educational Bill," prepared in Boston, Mass., by a "National Committee for a Department of Education." I have long been familiar with the movement to create a department of education, with a secretary in the President's cabinet, and am strongly opposed to it. Will you allow me to present some of the reasons for my opposition?

For twenty-seven years I have been President of Whitman College, a non-sectarian but Christian institution of higher education. During this time I have taught the history and principles of education and have studied education broadly and minutely, both in the northwest and in the country at large. I am by birth and upbringing a Pennsylvania Republican, born in Philadelphia, and therefore I might be expected to favor the centralization of power in the hands of the government; nevertheless, I believe that the Towner-Sterling bill is inexpedient, unnecessary, and prejudicial to the best interest of education and the nation.

First: It is inexpedient. The bill proposes the annual expenditure, for an indefinite time, of one hundred million, five hun-

dred thousand dollars. This expenditure is not for one year or for a term of years, but runs on without limitation as a permanent feature of our national life. It seems to me that, in the present juncture of immense national indebtedness and extraordinary taxation necessary for carrying our war debt and the increased cost of government, it is unwise to burden the nation with such an expenditure unless it can be proven to be absolutely necessary.

Second: The proposed expenditure is unnecessary. From the beginning of our history education has been a function first of the locality and then of the state. The advocates of the bill assume that all functions of the national life, including education, must be directed by the national government from Washington, and that a government department of education is necessary to create a proper interest in education. But education has been a primary interest of the American people from the earliest days, and has not waited for the national government to call it into being. The interest of the people has been widespread and generous to an unparalleled degree. The burden of proof must rest upon supporters of the bill.

It is true that several educational activities, chiefly of research, are carried on at present by several departments of the federal government, and that wasteful overlapping is a result. But it is not necessary to organize a department of education in order to unify these activities. Let the disposition to unify such activities appear, and the problem can be solved economically and effectively.

Third: The proposed bill is dangerous in its tendencies. (a) Local initiative has heretofore characterized education in the United States. This bill will teach the states and their normal schools to look to the national government for yearly support. It will stimulate a feeling of dependence rather than of independence and thus tend to pauperize the people of the weaker states.

(b) It places the responsibility for education development upon the wrong shoulders. Make the people of each district and of each state feel that they must manage their own affairs as best they can, and they will manage them better than if they expect continual relief from a benevolent and paternal government.

(c) The independence of the states is undermined by the proposed measure. Money in large amounts is offered to them for unnecessary objects. Their normal schools need no aid from the United States government. The problem of illiteracy should be met at its source; namely, Ellis Island and the gates which admit immigrants, rather than thus tardily. "An ounce of prevention is worth a pound of cure." Moreover, the present efforts of the states to Americanize their foreign element do not require the vast scheme of aid proposed in this bill.

Arouse the states to the problems which are involved by the presence of an ignorant body of foreigners within their borders; when they realize their danger, they will find adequate means to overcome it. At present they are often unaware of the economic and moral loss which they sustain by the presence of this unassimilated element. They need enlightenment rather than government bounty. Unnecessary and lavish expenditure on the part of the general government is a danger to the republic.

Walla Walla, Wash.

STEPHEN B. L. PENROSE,
President Whitman College.

The Railroads

EDITOR THE CHRISTIAN CENTURY:

SIR: I am very much in sympathy with the fundamental policy of *The Christian Century*, to clear away the brush of superstition, ignorance and fetish traditions from our ecclesiastical so called orthodox Christian doctrines. I have for thirty years past deeply felt the need of a publication that would discuss these problems in a free, candid and courageous manner and I appreciate the efforts you are making to discover and interpret the real truth of the Christian gospel which undoubtedly will convince and unify all sincere followers of

Jesus if persistently pursued. I have to confess, however, that I have felt a discordant conviction against some of your articles in which you have discussed the practical application of the truth, and I cannot help feeling that I ought to express my disapproval of the spirit of your article published November 17 on "The New Turn in the Railroad Conflict."

In the first place I have a strong interest in the faith that all practical problems should be settled by the principles expounded in the sermon on the mount, the foundation of the first one of which is "justice through fellowship," so ably interpreted in a recent article in *The Christian Century* by Richard Roberts.

In the second place I have worked in the employ of railroad companies for many years and have also (I suppose wickedly) invested a considerable amount of my industrial savings in railroad stocks which I certainly should not have done if I had thought they were evil institutions, unless my motive had been to use my influence in reforming them. I think, Mr. Editor, to judge lightly, that you are too much imbued with a spirit of "zeal—not according to knowledge" on the industrial question and if you would consistently apply Christian principles to the railroad problem it would lead you to discover that some of the things implied and inferred by your statements are absurd and unjust. They clearly manifest a one-sided prejudice with malicious antipathy against windmills and whatever or whoever it may be on the other side. I admit of course that our railroads do not perfectly exemplify God's law, but we must first pull the beam out of our own eye before we are competent to condemn them. Besides, my observations during the last forty years convince me that the railroad systems have proved to be one of God's most powerful instruments in developing, civilizing and Christianizing our own country and the world. As for railroad stockholders being selfish and rapacious I think they have been about the most patient, courageous, self-sacrificing and unjustly abused class of industrial factors in this country, although their enterprise has been of incalculable benefit to the public welfare. About twenty-five years ago it was commonly reported that more than half the railroad systems were bankrupt and the probabilities are that most of the stockholders lost the money they had invested in them, or have since died before they could realize any profits on their investment. The term "watered stock" is an expression which may perhaps have been applicable forty years ago to some systems organized by speculative promoters but which today under our government system of supervision and regulation is a matter of absolutely no concern to a stockholder, but in fact recent government valuation of railroads shows that most of them are undercapitalized rather than inflated. If a farmer bought land in Illinois fifty years ago at \$5 per acre, the value of which has since been increased to \$500 per acre by railroad service, why should not the railroad investor be entitled to 6 per cent dividend on his invested capital, which is as much as the average railroad stocks yield. There is no principle in the sermon on the mount or in the law of any civilized nation that would justify the government or the public or the labor unions or any other power in confiscating these properties without recompensing their present legal holders. The labor unions or the Christian people could very easily contribute enough money to purchase them outright, if they were not so selfishly indulgent and extravagant in living and besides unwilling to assume great responsibility. The difficulty is that so many agitators, including preachers and professed Christians, want to force those who have assumed greater responsibilities than themselves to do what they would be the last ones who would be willing to undertake or to cooperate in doing themselves. One of the cardinal principles of Christian law is the policy of pacification, its virtue is patience. Moses enunciated it in the decalogue first as a command to keep the Sabbath day holy; second, thou shalt not bear false witness against thy neighbor. Jesus expounded it as self-sacrifice, long-suffering, forbearance, meekness. If a man compel thee to go a mile, cheerfully go with him two miles if necessary. God's truth is governing things

in this world and man can cooperate with him to the best advantage by exercising patience and gentleness rather than by calling fire down from heaven to destroy his imaginary enemies.
Crivitz, Wis.

JOHN W. ROEBUCK.

Shakespeare in the Psalms

EDITOR THE CHRISTIAN CENTURY:

SIR: I was interested in your news item in the issue of December 15th, "Methodist Tries His Hand at Cryptic Interpretation." For many years I have used this proof that Shakespear wrote the 46th Psalm to pour gentle ridicule upon certain methods of interpreting the Book of Daniel. Your readers may be interested in the form of this proof which I obtained, I think, some ten years ago from some English periodical. It is as follows:

Spell Shakespear. There are forty ways of doing this but any sensible person knows that s-h-a-k-e spells "shake," and s-p-e-a-r spells "spear." So we spell it "S-h-a-k-e-s-p-e-a-r." Count the vowels in his name. Four. Count the consonants. Six. Put these numbers together and you get 46. Turn to the 46th Psalm. Count 46 words from the beginning and you get the word "Shake." Count 46 words from the end, and you get "spear." All right, that gives the clue, "Shakespear." This proves not only that Shakespear wrote the 46th Psalm but that this is the correct way to spell his name. The only thing that might upset this proof is the word "Selah" which we skipped in making the count. But this is no part of the text. It is only a musical note. And anyway if you think I am going to allow my theory to be upset for a "selah" you don't know me.

Bloomfield, N. J.

ARCHIBALD G. SINCLAIR.

The Church and Community Interests

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article, "The Balance of Power in Religion," challenges a measure of contradiction as to some of its sweeping indictments. Charles C. Merrill, secretary of the Vermont Congregational Conference, would modestly decline to be considered a "statesman," denominational or otherwise. However, he is something of a Christian statesman. In his work in Vermont he approaches all communities, with the "community interests," although this is a vague term, "first and foremost in every consideration." He has a marked zeal in every case for a true "community church" if one must use this wholly inadequate term to designate a single church ministering to all the people of a single neighborhood.

He does not care to tag the name of his denomination upon it. Obviously it has certain uses to designate the historic and spiritual continuity which "federated church," or "united church," or "community church" can not suggest. He cares nothing about a "balance of power" nor for "capturing community churches for the denomination." He has simply and sincerely tried to bring, and in large measure has succeeded in bringing, relief to intolerable situations in overchurched communities, by making the only possible arrangement.

This has admittedly not been the ideal arrangement, but it looks toward the ideal. And it is a preposterous characterization to call such work as done by Mr. Merrill an "impertinent intrusion of outside overhead organization." The people of these communities have control of their religion, and they exercise that control, sometimes indeed quite inadequately and quite foolishly. But they could hardly do anything more foolish than to accept the theory that a so-called "community church" isolated, attached, and proudly local, is the solution of our religious problem.

Middlefield, Mass.

R. BARCLAY SIMMONS.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Y. W. C. A. Brings Miss Royden to America

The Y. W. C. A. national officers have prevailed upon Miss Maude Royden to visit America soon. She will speak at the national convention of that organization, which will be held at Hot Springs, Ark., April 20-26. It is expected that 1,500 women will be in attendance at this convention. Various sectional meetings will be held including conferences on students, industrial workers, business and professional women, the colored, the foreign born and the younger girls. Reactionary influences are at work in both Associations seeking to divert the activities of the organizations back again into traditional channels, and being specially opposed to the industrial attitude taken by both Associations. Miss Royden will bring the international point of view to the meeting, and will also interpret the more advanced social attitudes held by industrial students in England.

Bishop Warns Labor Party of Enmity

The bane of various radical movements has been that they have been fed more upon hatred than love. The anarchist or the bolshevist ordinarily thinks far less about the dear people they seek to emancipate than about the privileged classes they propose to dispossess. Bishop Temple recently addressed an assembly in Manchester. As a member of the Labor party he is able to sense its perils. He said: "The positive work of the Labor party ought always to be the actual practice of fellowship and its bond of unity, independent and free from all kinds of enmity and antagonism must be to get people to think mainly of the boons of existence that are not material—knowledge, beauty, courage, loyalty, love, joy and peace, however much they have to occupy themselves with the material needs of life." The Church Socialist League of England is strong enough to make public demonstrations and recently it assembled a large crowd in order to demand work for the unemployed of the nation.

Boston Unitarians Pay Sunday School Teachers

The question of paying Sunday school teachers has often been discussed, but in evangelical circles it has usually been decided that such a plan would not raise the standards in religious education. Boston Unitarians think otherwise, however, and they have been experimenting for some time with this idea. A school was opened for the training of paid teachers recently, and prospective teachers must pay tuition to attend the school. The reason for opening this school has been stated by Rev. William I. Lawrence, Th. D., who says: "For it should be evident enough that when one receives compensation for teaching in the Sunday school, he undertakes a profes-

sional task. Equally, churches and church committees should see that when they offer compensation to teachers they have not only the right but the duty laid upon them to demand at least a definite minimum of preliminary equipment and a definite standard of efficiency in the work done. To do less than this while paying teachers is merely to offer a monetary prize for being present, and that lowers rather than raises the level of religious work."

Freedom From Political Control Means Unity

The various national churches of the orthodox group have during the past century often been out of communion with one another on account of the complications of worldly politics. Traditionally the patriarch of Constantinople was the head of this communion, but for a long time the Sultan has had a hand in bringing about his election which meant a weakening of authority. In Russia, owing to the influence of the Czar's government the patriarch of Moscow did not cooperate with the patriarch of Constantinople. The recently elected patriarch of Constantinople, Meletios, is now in the United States, and his influence here is being used to bring about the unity of the American representatives of the orthodox family. His efforts have been ably seconded by various ecclesiastics of the Episcopal fellowship. The Rt. Rev. James H. Darlington, bishop of Harrisburg, recently preached in the Russian cathedral of New York, advocating not only the union of the various orthodox communions, but also the union of orthodox and Episcopal communions. A service has also been held in the Cathedral of St. John the Divine which brought together Episcopalian and orthodox for the purpose of common worship.

Disciples Churches Lack Money to Build

The Church Erection department of the United Christian Missionary Society reports an unusual number of requests for loans with which to erect new buildings for Disciples churches. The requests pending at the present time aggregate \$871,000, which is a very considerable sum. The department has been compelled to quit granting loans on account of the lack of funds. The outstanding appropriations in this department total more than a third of a million dollars.

Comity in Chicago Is Complex Matter

The comity of the churches in Chicago is in a sorry state of complexity. The Cooperative Council of City missions coordinates the city mission work of six leading denominations. Denominations too small to have a city society are not included, and their churches are left out of account in the church extension work

of the city societies. These smaller denominations are represented, however, in the Chicago Church Federation which includes thirteen different denominations. The Federation has been quite willing to refer all comity matters to the Cooperative Council, but to this there has been the obvious objection that less than half the denominations in the Federation could secure redress from the Cooperative Council in case of overlapping of territory. Furthermore the denominations of congregational polity could not control their self-supporting churches through the city mission society and the Cooperative Council. Some of the worst cases of friction in the city have arisen in this way. The obvious solution would have been a merging of the two organizations, but this has been resisted by many of the city superintendents because it increased the number of denominations with which they must practice comity. The Church Federation is now seeking to establish rules which will govern comity cases in which the Cooperative Council refuses to take jurisdiction. Among these rules is a statement of principle: "With such large areas of responsibility and opportunity untouched, it is to be regarded as unchristian to permit undue overlapping and long overloading."

Faith Healer Sentenced to Death

The outbreak of a new faith healing movement among the natives on the Congo has been previously noted by the religious press. More recently the government there adopted very severe measures sentencing to death the leader of the movement, Kimbangu, on the ground that he was the leader of an insurrectionary movement. Several of his followers were given long periods of penal servitude. Through the activity of the missionaries, Kimbangu's sentence has been commuted. It is charged by the Baptist Mission House in London that the handling of the case has been motivated by a desire to discredit Protestant mission work on the Congo.

Churchless Village Gets the Headline

Secular papers all over the country have taken up the story of Walcott, Ia., which recently boasted that for fifty years it has had no church and no jail. Correspondence has ensued, and people of neighboring villages have been asked for their opinion of this unusual town. A neighbor tells the story of this town in the following words published in the Continent: "The Walcotters came to America in 1858 in revolt against German oppression. They were disaffected against the church as being in their homeland a creature of the state. They threw off religion as one symbol of their bondage. Walcott is a fairly decent community. Its people booze, but they don't commit highway robbery nor

violate one another's wives and daughters. They make money and salt it in the bank, but they have few concepts beyond 'Let us eat, drink and be merry.' The true, the beautiful and the good, the love of humanity, the reading of good books, the appreciation of art in any form—all receive but scant notice in that community. The morality they have is ancestral impulse or is sponged from the surrounding standards of adjacent communities. Various attempts to organize churches there have failed. Just now there is a Sunday school of which the principal of the high school is superintendent. How long it will flourish is problematical."

Indian Mystic Goes to Thibet

Sadhu Sundar Singh, the well-known Hindu mystic and expounder of Christianity to the oriental mind is now in the midst of a very interesting adventure. He has crossed the Himalayan mountains at an altitude of 13,500 feet, suffering greatly from the cold, and is now going down on the other side into the forbidden land of Thibet. He describes certain hot springs he found on the way where the natives boiled their rice with nature's heat. In his mission, he goes on his way praying and distributing copies of the gospels.

New Missionaries Appointed for Jamaica

The United Christian Missionary Society of the Disciples of Christ have recently appointed Rev. and Mrs. S. H. Bartlett as missionaries to Jamaica. Mr. Bartlett was for eight years secretary of the Ohio Christian Missionary Society and is a man of middle age. The appointment is important in view of the alleged heretical practices of the Jamaica churches. The society defines the function of these new missionaries as follows: "They are going for the purpose of instructing and setting in order our churches on the island." Mr. Bartlett has been a successful pastor and a competent evangelist.

Federal Council Has Larger Income

The annual report of the Federal Council of Churches of Christ in America shows a steadily growing interest on the part of the constituent bodies in the financial support of the organization. Although in theory the denominations constituting the council are supposed fully to assume all financial budgets, thus far they have not found it possible to do so, and the Board of Finance has found it necessary to rely upon individual contributions. However, the gifts from denominational sources for 1921 aggregate four times the amount of similar gifts received in 1920, and it is confidently believed that the returns from such sources in 1922 will be double those of 1921. The Disciples of Christ are among those bodies that have given least to the support of the council, but in the light of the action of the Winona convention, approving \$20,000 for the council, it is

expected that a large group of the churches of this communion will be stimulated to make contributions toward the support of this cooperative instrumentality of Protestantism.

More Lawsuits in Christian Science Circles

The various Christian Science publications have come to be a losing proposition while the directors of the mother church and the trustees of the publication society continue to air their troubles in the courts. In a recent legal document it is alleged that the loss in subscriptions in a period of a little less than three years to the various journals has been as follows: Christian Science Sen-

tinel, 70 per cent; Christian Science Journal, 75 per cent; the Christian Science Monitor, 80 per cent. The publishing company was formerly making profits of \$500,000 per year. These have been wiped out, and at the present time a loss of \$20,000 a month is being incurred.

Hard to Collect Big Funds

The representatives of the various denominational promotional organizations met at the offices of the Federal council on November 9. Twelve organizations were represented, and there was general discussion of the problems involved in the nation-wide method of carrying on

Social Program of Local Churches

IN LINE with its policy to conduct investigations and publish them rather than to engage very largely in propaganda, the Commission on the Church and Social Service of the Federal Council through its secretary, Rev. Worth M. Tippy, has made a study of the social programs of a number of successful churches throughout the land. It is interesting to note that among the churches there is a very wide diversity of view-point with regard to the usefulness of the various methods of social uplift.

Collingwood Avenue Presbyterian church of Toledo encourages the forum method of discussion, not shrinking from tackling the most sensitive subjects such as spiritualism, denominational differences, creeds and church history. Pilgrim church of Cleveland, O., is avowedly opposed to the use of the building for any controversial purpose. It specifically mentions the fact that it "steers clear of antagonizing Catholics, Jews, Lutherans by refusing to be sectarian." In place of this attitude is one of cordial fellowship.

The recreational program of the church is also one in which the very greatest differences appear. Pilgrim church, above mentioned, has a new gymnasium, bowling alleys and shower bath. They mention having dances in the parish house. Trinity M. E. church, of Kansas City, has no gymnasium because it has been advised by other churches to omit this feature from its program. The dance problem is made easier in the Congregational church at Winnetka, by having a community organization take over all of the recreational features of the parish. This absolves the church proper from responsibility, though it holds a deed to the property.

It is interesting to note that many of the large churches which replied to the questionnaire had several Boy Scout organizations, but there was nothing for the girls. Government Street Presbyterian church of Mobile has a rest room and a business girls' lunch room for the older girls. An interesting feature in Central Methodist church of Detroit is a Sunday afternoon club for servant girls and girls employed in hotels and restaurants. In

the Episcopal churches an almost invariable feature is the excellent organization known as the Girl's Friendly Society which exalts the ideals of chastity and of social service.

In this list of large and influential churches with social outlook, the moving picture does not bulk as large as one would think. First Presbyterian church of Portland, Ore., reports using the pictures on week-day evenings occasionally with good results. First Christian church of Kansas City, Mo., reports the Sunday evening use of motion pictures along with evangelistic sermons. In the summer this church holds out-door services with good results.

The churches that now conduct educational classes in the evening are probably not as numerous as formerly owing to the rapid increase of facilities for evening study provided by the public school and by commercial business colleges. The Christian Associations are also doing much educational work in larger cities. Plymouth church of Brooklyn is foremost among churches with a program of secular education. Classes are held in accounting, book-keeping, business English, economics, French, physical education, public speaking, stenography and other subjects. This work is of sufficient merit as to secure credit at New York University.

Unique experiments are being carried on by various churches which will doubtless provide suggestions for religious workers in the future. Grace Congregational church of Holyoke, Mass., has a two thousand dollar printing plant which is used for propaganda, and which is in continual operation. More than one Methodist church reports "graded instruction of converts." The leaders of this denomination have turned deliberately away from some of the more characteristic features of nineteenth century evangelism. This study of contemporaneous church methodology is related to the kind of neighborhood in which the church is located. The Commission in presenting its limited report recognizes that it is the neighborhood that gives significance to the methods employed by the local church.

campaigns for church funds. One fact brought out quite prominently was that five year pledges are hard to collect. The Disciples reported eighty per cent collection on their pledges which had been taken only from a very select class of givers. The Baptist fund is much newer, and on this fund ninety-two per cent collections were reported. The Methodists pledged the largest fund, and at the same time face the most difficult problems in the matter of collections. They report a percentage of seventy-two. The failure of the Interchurch World Movement made the representatives wary about setting up anything like a general program in this work, but it was agreed that it is highly desirable to pool information for the purpose of avoiding pitfalls. The relation of the promotional organizations to the administrative boards proved to be a difficult problem and it is something which will be given further study. The committee appointed to study this phase of the work is composed of Rev. A. E. Cory, Rev. Hugh A. Heath, Rev. William Hiram Foulkes, Rev. R. J. Wade, Rev. W. E. Lampe, and Rev. S. M. Cavert. Another meeting of the group will be called some time either in March or April at which time further study will be given to the common problems.

Independency Creates Problems for Disciples

The historic independency of the Disciples of Christ is bringing results among their churches that give grave concern to the leaders. Rev. J. B. Holmes, state secretary of Texas, has analyzed the facts in his state with unusual thoroughness. He puts forth the following statistical study which will speak for itself: "Organized churches, 409; unorganized groups, 74; total number of congregations, 485; churches supporting full time preaching, 162; vacant pulpits in full time churches, 18; churches having part time, 94; vacant pulpits in part time churches, 155; preachers being sought by full time churches, 14; preachers required to supply demand in part time churches, 15; total number of preachers necessary to supply present demand, 29; total number of preachers including professors and students employed, 170. Pastors within the state open for engagement, 18. Pastors outside the state who desire to come to Texas, 26; preachers now devoting full time to business in the state, 56, most of these are available when a 'living salary' is offered. One church with a vacant pulpit may pay a maximum salary of \$3,000. Three will pay as much as \$2,400. Three will pay as much as \$2,000. One will pay as much as \$1,800. For the other 21 men desired, the offer is \$1,500. All of these places demand a 'strong, capable' man. Additional places that in our judgment could pay \$1,500, 51. Places needing help of Texas State missions at once, 197. New fields offering fine openings number more than 100. The employees of the Texas Missions State Board now number 30. Balance

due from Disciples pledges for last year more than \$20,000. About 150 Texas Disciples of Christ churches pay between 75 per cent and 80 per cent of all that is sent in for all kinds of missions, benevolences and Christian education within the state. It is the task of Texas missions to develop more than 300 other churches now nearly dormant, in the interest of the world-wide task; on Texas missions also is the responsibility of teaching Christian stewardship, of evangelizing new fields and of developing work now begun."

Episcopalians Will Not Go to Washington

The Presiding Bishop and Council of the Protestant Episcopal church met in New York recently. In addition to routine business, consideration was given to a proposed change of location for the national organization. An invitation had been received from the Bishop of Washington to establish in that city national headquarters for the church. The council decided not to accept this invitation for the present. The reasons given were the loss of banking facilities in New York, and the loss of the important merchandising and shipping facilities of the latter city in the work of foreign missions. One of the gratifying announcements at this meeting was the fact that ten new missionaries had been sent out, a total of seventy toward the goal of a hundred set by the centennial committee.

Unitarians Boom Church Attendance

Through the Unitarian Laymen's League something of the tang of evangelicalism is being imported into the dignified ranks of the Unitarians. The latest thing is a church attendance campaign. The churches of the denomination are grouped into three classes, those with more than a hundred in the average morning audience, those with less than a hundred and more than fifty, and those with less than fifty. The six churches in each class making the largest attendance gain will be entitled to send a delegate to Anniversary week in 1922 at the expense of the league. The American Unitarian Association is co-operating in this campaign by circulating a lay sermon by George F. Hoar on church-going.

Insurgency in Southern Methodism

As the time approaches for the next General Assembly of the Methodist Episcopal Church, South, the issues of the denomination come into sharper consciousness. The perennial question of reunion with northern Methodism will not down, and some new developments may come from the discussion of this question. A group of insurgents are demanding that a new hymn book be created to supersede the present book which was created by a joint commission of northern and southern Methodists. These insurgents insist that the present

book was created "by high-brows and doctors of divinity." The budget system of the church is also under attack. A Methodist in the southland cannot contribute to foreign missions, for instance, without contributing to every other cause. The possibility of an increase in the number of bishops is being vigorously opposed by some. A commission has spent many months working on a new constitution for the church and has finally published its draft. Constitution-makers in every state of the southland are now offering amendments to the commission's report. The controversy over the orthodoxy of teachers in church colleges and of missionaries in foreign lands, which was brought to a lull by the death of Bishop Lambuth, has broken out again. The Southwest Missouri conference has demanded that a committee should be appointed to smell out heresy in suspected quarters.

Faith Healing Catches On in London

The American interest in faith healing is taking hold across the water. In London, Pastor Stephen Jeffreys is much in the public eye. Converted in the Welsh revival he is preaching a message in which there is much brimstone and free predictions of the speedy coming of Jesus Christ to this earth. Many cases of cures by faith are reported as features of his meetings. British writers are more canny than ours, however, in the presence of such phenomena, and the failures are getting their share of attention also.

Australian Investigator Views Operations of Prohibition

The British empire has been filled with perverted reports of the operation of the prohibition laws of the United States. The Anti-Liquor League of Australia recently sent to the United States Rev. Gifford Gordon to secure first hand facts about prohibition in this country. Mr. Gifford has been for many years pastor of a Disciples church in Melbourne. In the course of his tour in this country he is speaking in many churches on Australia and her problems. He carries credentials from some very prominent ministers of this country as an interpreter of the idea of Christian internationalism.

Churches of Indianapolis Have Good Membership Gain

Rev. C. H. Winders, secretary of the Church Federation in Indianapolis, recently made a report of church progress in the Indiana city for 1921. While confessing the difficulty of securing accurate statistics on church membership, he asserted that the gain in membership in Indianapolis churches for the year was about 7,500. In the erection of new church edifices the capital city of Hoosierland showed remarkable progress. The new buildings in process of construction during the year have a value of about a million dollars. The churches have met the new financial burdens created by the various denominational world

movements and by the advance of salaries for ministers. A marked feature of the church life in Indianapolis the past year was a series of gospel meetings conducted by Gypsy Smith. Mr. Winders says with regard to this enterprise: "The money to meet the expenses of the meeting, totaling more than \$35,000, came from the regular offerings, it being unnecessary to make any special appeals. The meeting was a great blessing to the city; its chief value consisted of stimulating and deepening the religious life of the church people, making it easy for them to think and talk in terms of religion and the church. The preaching was sane, wholesome and practical, and from this meeting there have been no unfavorable reactions."

Unitarians Hope to Grow in the Southland

A recent session of the Unitarian ministers' meeting of Boston was devoted to the subject of missionary work in the southern states. Three men were present who had recently spent time campaigning in Virginia. These were: Rev. Marion F. Ham, Rev. Arthur W. Middlefield and Rev. Miles Hanson. These three

reported favorably on their adventure, and further work will be undertaken in carrying the Unitarian message to the people below the Mason and Dixon line.

Minister Takes a Referendum on Sermon Topics

The task of finding popular sermon themes is a difficult one for any minister. Rev. B. C. Preston, a Congregational minister of Los Angeles, believes that the sermons should arise out of popular demand, and he recently took a referendum on the subjects of his preaching. The list of proposed sermon subjects was presented to his people and he was thus able to discern their preferences. The physicians voted almost unanimously for a sermon on "The Best Medicine—a Merry Heart." The young people voted for a sermon on "Cultivating Purity in Thought and Speech." The series of sermons called "Straight Sermons" received more votes than any other group.

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by a cablegram received from the Union church in Peking, asking him to supply the church for three months. This church is attended by both British and American foreigners living in the city of Peking. Dr. Boynton is naturally influenced by the fact that his eldest daughter is teaching in the Woman's College in Peking. In August of the coming summer, Dr. Boynton expects to be in Stockholm at which time he will attend the interdenominational meetings there in which he is particularly interested.

President of Chile Reads the Bible

President Alessandri of Chile is one of the most forward-looking national leaders to be found in South America. He has seen the importance of religious idealism in the carrying out of great reforms. Speaking to a visitor the other day, he revealed in some measure the secret of his success as an administrator. He said: "I may tell you that the only book I have in my bed chamber is the Bible. I read it every day, and try to make it my guide. Don't understand that I am a Protestant, for I am not. Neither am I a Catholic. But I believe I am a true Christian. And for this reason I believe that I will succeed in my reform movement."

Women May Now Be Presbyterian Deacons

The General Assembly of the Presbyterian church at Winona Lake last year was cautious on the subject of woman's official relationship to the church and referred to the Presbyteries for final action the question of making women deacons. The majority of the vote of the Presbyteries has now been secured for the innovation and women may sit in the sessions of the local church in the northern states. The measure was regarded as of special importance in small churches where the men were so few in numbers.

Northern Methodism Makes a Good Gain

The various religious denominations of America are encouraged by recent reports of the work for the past year. After a period during the war when church growth disappeared, it is encouraging to find the tendency changing. The Methodist Episcopal Church reports a net gain in membership for the past year of 90,404. The total membership is now given as 3,938,655 in the United States and 542,087 in foreign lands. Benevolent enterprises received during the year \$19,472,423.87. The Methodist Episcopal Church has 40,198 churches and 34,500 preachers.

Greek Government Opposes Meletios

The newly elected patriarch of Constantinople will have no easy task. He has been notified by the Sultan of Turkey that the Turkish government will refuse to recognize him or any other Greek as head of the Orthodox church. He is opposed by the King of Greece

also because he was a supporter of Venizelos until the latter was driven from the country. Now the King of Greece takes the position that Meletios is usurping power in separating the Greek Orthodox from the organization in Greece. Meletios is a very vigorous man of fifty, and is supported by a great majority of the bishops of the Orthodox church at the present time. Whether the hostile rulers will succeed in dethroning him remains to be seen.

Chaplains Force Truly Representative

In former days the tradition was for an army chaplain to be either a Roman Catholic or an Episcopalian. One of the achievements of the war was to make the chaplains force truly representative of the religious life of the country. There are 185 chaplains in the United States army, divided as follows among different denominations: Baptist, 26; Baptist (colored), 2; Congregational, 9; Disciples of Christ, 10; Lutheran, 12; Methodist Episcopal and Methodist Episcopal, South, 41; Methodist Episcopal (colored), 2; Methodist Protestant, 1; Presbyterian, 15; Protestant Episcopal, 17; Cumberland Presbyterian, 1; Reformed, 2; Roman Catholic, 42; Universalist, 2; Unitarian, 2; United Evangelical, 1.

Children Contest in Bible Knowledge

Nose-counting contests are familiar in the Sunday school work of the middle west, but Brooklyn has recently developed a plan for a competitive study of the Bible by the children of the Sunday schools. The Brooklyn Sunday School Union publishes ten Bible questions in the Brooklyn Eagle every day, with references to look up. Borough will contest against borough in the answering of the questions. A silver cup will be given to the school of which the winner of these inter-borough contests is a member.

Unitarian Ministers Have a National Organization

The mother church of Christian Science is in a certain sense the only church. Christian Scientists who have "demonstrated" unite with the church in Boston though belonging to local congregations. Unitarian ministers now have the unique privilege of belonging to the Boston ministerial association, though living in some distant part of the country. Ballots will be taken by mail upon important questions, and any man may make a motion and bring it to ballot by the simple expedient of securing the endorsement of five other ministers to the motion. Several hundred men widely scattered throughout the country will thus be brought into a vital fellowship.

Catholic Missioner Reaches Large Number of People

Roman Catholics have no Billy Sunday, but they have a man who has probably made more permanent converts to Catholicism than any evangelist has ever

made to the Protestant churches. The Rev. Fr. Bertrand L. Conway belongs to order known as Paulist fathers, and this organization of priests who are specially interested in converting non-Catholics is now operating largely in connection with the Knights of Columbus. Father Conway has written a book called "Questions and Answers" in which the questions of non-Catholics receive an answer. Three million copies of the book have been circulated. He also conducts a question-box in connection with all the missions which he holds in which he meets the queries of troubled minds. He avoids controversy with other sects, and by a spirit of tolerance wins friends for the Roman Catholic church in every city where he goes.

What Denominationalism Does to the Home

One of the great obstacles to a religious home in America is the fact of denominational division. With no great family tradition in religion, the children tend to wander far away from the fold. The Texas Sunday School Association, headed by William Nehemiah Wiggins, recently made an interesting find in Dallas. In a certain home in that city the father is a Gentile unbeliever, the mother is a Jewess, the eldest son is a Unitarian, the daughter is a Christian Scientist, and the younger son attends the Baptist Sunday school. Family conversations on religion in this home would be rather difficult.

United Society Officials Confer With Canton, O., Church

A number of small churches have withdrawn their support to the United Christian Missionary Society because of the action of the Winona Lake convention with regard to the China mission. When the largest of the conservative churches, that at Canton, O., of which Rev. P. H. Welshimer is minister, pulled away, four secretaries got on the train determined to face the issue out with the official board, that a general clearing of the atmosphere might result. The official board of the Canton church has formulated a set of demands upon the United Society which will have consideration in a board meeting not far hence. Until that time the minister in the parish papers urges his members to continue making their contributions just as they have been making them.

Puritan Spirit Takes Up Abode in the South

The Puritan spirit, which was formerly supposed to have its habitat in New England, must have migrated for there are evidences of a very virile sabbatarian conviction in the South. Recently a Methodist conference in Arkansas met and discussed the question of sabbath observance. It was voted to seek from Congress a law forbidding the railroads to operate trains on Sunday, and forbidding publishers from issuing newspapers on that day. The proposed law would also require all business houses to be closed on the Lord's day.

Social Rebuilders

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THIS book by the dean of the Divinity School of Yale University contains the lectures delivered by him at DePauw University in 1921 upon the Mendenhall Foundation, and constitutes the seventh in that series of lectures. The five lectures are a study in reconstruction with certain ancient leaders of biblical history as the outstanding figures, and the present situation of the world, as an aftermath of the war, as the chief point of application. The book is distinctly a message for the day.

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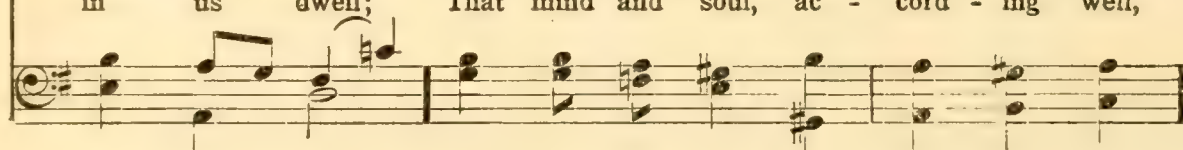
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1. Strong Son of God, im - mor - tal Love, Whom we, that have not
2. Thou seem-est hu - man and di - vine, The high - est, ho - liest
3. Our lit - tle sys - tems have their day; They have their day and
4. We have but faith: we can - not know, For knowl-edge is of
5. Let knowl-edge grow from more to more, But more of rev - 'rence



seen thy face, By faith, and faith a - lone, em - brace,
man - hood, thou: Our wills are ours, we know not how;
cease to be: They are but bro - ken lights of thee,
things we see; And yet we trust it comes from thee,
in us dwell; That mind and soul, ac - cord - ing well,




Be - liev - ing where we can - not prove,—
Our wills are ours, to make them thine.
And thou, O Lord, art more than they.
A beam in dark - ness: let it grow.
May make one mu - sic as be - fore. A - men.



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EDITORIAL

The Low Price of a Life!

WHEN Miss Haines of the Friends Relief in Russia states that two million people must die in Russia before food can reach them, one begins to appreciate the size of the calamity which has befallen that unspeakably unfortunate nation. Were relief to be withheld entirely, the number dead by spring would be twenty millions. Recently our congress voted twenty million dollars to help the starving. The Russian government has voted away the last remnant of its gold reserve, ten million dollars, in order to buy food. With colossal gifts of this size, private charity is still necessary if the task is to be compassed. The Russian government will transport all food free of charge, and will allow the relief work to be administered by Americans. All that the American commissions have desired has been granted them, so there can be no doubt that the relief will be administered to all alike without regard to political or religious affiliations. The American Friends have figured out the amount necessary to save a child until the next harvest, and have set the figure at twelve dollars. An automobile tire would save the life of two children. A box party at the theater represents the life of a child, or of two children. It is a time when right-minded Christian people will curtail their luxuries for the sake of saving human life. To be callous in the face of the horrific needs of Russia is to be pagan in spirit and to turn aside from the teachings of Jesus Christ. Meanwhile, in the good providence of God, this sorrow which has befallen Russia is doing much to allay the bitter prejudices of political theory. Russia is to sit at an economic conference with the other nations of Europe. Once she would have scorned such a seat, and not long since most govern-

ments of the world would have refused such fellowship. The radicalism of the democratic movement in Russia is being tempered by necessity. That there are certain innovations in Russia which will stand the test of time is probable. In the feeding of the hungry angry partisans will develop a sympathy of mind that will help them in facing their differences.

Dean of Religious Editors Turns to Education

ON the side of the church's personnel no happening of this season is more important than the withdrawal of Dr. Howard A. Bridgman from the editorship of that great paper, the *Congregationalist*. His resignation has been in the hands of his board since the National Council meeting held in Los Angeles last summer, but it became effective only with the last issue of 1921. Dr. Bridgman was with the *Congregationalist* for thirty-four years, having advanced from the most modest beginnings to the position of managing editor under his chief, Dr. A. E. Dunning, whom he succeeded a dozen years ago as editor-in-chief. His service to the paper and its constituency has been rendered both within the line of a proud tradition and in departure from it. The *Congregationalist* is one of the few denominational papers yet remaining to carry over to our day the atmosphere of that period when religious journalism ranked with the strongest secular journalism. The rise of secular magazines of unlimited resources and enormous circulations, together with a relaxing of interest in denominational points of view, have compelled many religious journals to give up during the past two decades. But the *Congregationalist* under Dr. Bridgman has been able to meet the demands of the modern public's mood with a

genius whose reward is a large body of readers and a beneficent influence throughout the entire church. This genius of Dr. Bridgman's is three-sided: he has kept the paper liberal, as Dr. Dunning had made it; he has made it denominational in the sense of that domestic virtue which provides first of all for the welfare of one's own household; and he has enriched its tradition of catholicity which makes his paper an organ not of a single denomination alone, but of our universal Christian faith. Dr. Bridgman's fellowcraftsmen in all denominations regret his withdrawal. He has been a delightful neighbor, brotherly, genial, unselfish, totally lacking in those "airs" which a small man standing on his eminence might have assumed. As a writer he is a beautiful combination of depth and cleverness, always in earnest but never dull or controversial. He is to be headmaster of Croton school for boys; but it will be many a day before his public or his team workers will be able in their thoughts to let the academic gown displace the mantle of dean of religious editors which he has so gracefully worn.

The Congregationalist's New Editor

THE appointment of Dr. William E. Gilroy as Dr. Bridgman's successor in the sanctum of the Congregationalist may seem to New England Congregationalism to be something of an act of faith in view of his modest reputation, but in the office of The Christian Century the quality of Dr. Gilroy's talent has been long known to have passed the stage of experimentation. He was born to be an editor. And The Christian Century takes a modest pride in having discovered this fact! For several years Dr. Gilroy, until now pastor of Plymouth church, Fond du Lac, Wis., has contributed frequently to our pages and occasionally has been called upon to render special service on the editorial side of this journal. His call to the Congregationalist came to him without the personal acquaintance of a single member of the committee, and rested solely upon the merit of his writing and the expressions of a few friends who have come under the wholesome and inspiring influence of his gracious personality. Dr. Gilroy is one of the most companionable of men. Lured from a peripheral parish to the hub of Congregationalism his simplicity, humbleness, directness of speech and fineness of mind will quickly win him the confidence of all his coworkers and of the denominational constituency which his paper serves.

Freedom of Learning a Boon Yet to be Achieved

FREEDOM of learning is one of the basic conditions of any adequate program of education. Dogmatic restrictions of the laboratory method may for a time keep the truth away from the people, but for the most part these restrictions simply arouse curiosity and stimulate research. Several teachers have been discharged in the colleges of the southland this winter for alleged belief in the theory of evolution. Nothing will more certainly guar-

antee the growth of state universities than such a policy. The young people of the south are no more willing than the young people of other sections to be brought up on an educational nursing bottle in the hands of a theologian. They want to know the truth about their world and no odium theologicum will prevent their seeking it to the end of the day. In the state universities it is not in the fields of science that freedom is denied. Religious subjects are tabu for the most part, except as an occasional professor may express his disapproval of the common religious convictions of the people. It is in the field of sociology and economics, however, that we find the sensitive nerve of the educational situation in the state institutions. Orthodox political economy is what the politicians want taught, and when some young innovator in a chair of sociology ventures to dissent from social orthodoxy, there is apt to be a commotion in the state legislature at the time the state university funds are voted. The price of liberty is eternal vigilance. We have few schools which have achieved all 'round educational freedom. But there can be no doubt that the demand of the age is for free inquiry. Only by constant search for the truth can we hope to make the adjustments from age to age which alone can prevent degeneration and decay in our national life.

Crime and Prohibition

WEET propaganda is busy trying to make the public believe that the prohibition laws are turning us into a nation of law-breakers. We have only to amend the laws to permit beer and light wines, and everyone will settle down and be good. Though this is on the face of it absurd, it has won the approval of a considerable element of the populace. The facts about arrests must be faced in different cities. These are available from public records and need not be the occasion of any dispute. San Francisco decreased arrests for drunkenness the first year of the operation of prohibition from 17,354 to 11,814. In Los Angeles the decrease was from 15,830 to 2,589. In Boston the decrease was from 52,682 to 16,487. The Chicago Tribune would hardly be under any suspicion of being an organ of the reformers. On a recent day two articles set forth inadvertently the working of prohibition in Chicago. Crime has decreased from year to year so far as totals are concerned. For a year there has been some increase in the number of murders, which the average citizen thinks must have been an enormous increase owing to the vastly enlarged space given to sensational murders in the daily press. The Washingtonian Home in Chicago is written up after this fashion: It has only two cases of delirium tremens in a year, whereas these were once very common. This institution with a long and honorable record of service as an institution for the cure of drunkards now debates whether to close its doors or whether it shall go into an entirely different field, that of caring for mental cases quite apart from the question of alcoholism. Evidently prohibition has done some prohibiting. If we amend our laws to permit wine and beer, we shall have to

have an army of chemists in all our communities to conduct the tests on suspected liquor to see whether it comes within the limit. It is declared by experts that the meanest and most criminal drunkard of all is the beer drunkard. Meanwhile it is interesting to note that New Jersey voted on prohibition recently, and is for it. About the only adverse vote is in the Chicago city council which has been, is and apparently ever more shall be as wet as Lake Michigan.

Education for Women In the Orient

TIMES have changed in the orient just as they have in America, and the tradition of woman's inferiority yields before the logic of modern conditions. The woman of Japan no longer stays home to make artificial flowers. She drives the motor bus, or takes up the fares. Great factories employ thousands of women. Confucius assigned to women a relation of inferiority in the social scale, but in China the Confucian ethics, so far as it relates to women, is now a dead letter. One of the chief forces which is transforming the orient as it has transformed the occident is education. Once women are admitted to the classes of great universities, they carry back to their less fortunate sisters the point of view of the modern world, and all is changed. This interpretation of the changing orient is being presented in American colleges with great cogency by Miss Margaret Slattery, who has returned from an extended trip through the east. Speaking in behalf of the campaign of the American colleges to endow the union women's colleges of the orient, she tells of the various institutions she has visited, and what she saw there. The Rockefeller Foundation has promised a million dollars, provided two million is secured by general gifts. The two million has been apportioned to various cities throughout America, and each community now faces the demand made upon it. The transformation of the orient will move at a much more rapid pace when the mothers of the coming generation share with their husbands and brothers the emancipating knowledge that makes up the intellectual equipment of the twentieth century.

When is a Man Married?

UNDER the prevailing confusions in the United States it is not always possible even for a good lawyer to tell when a man is married. The other day an Illinois couple went into another state and were married in proper form. They came back to Illinois to live, only to find that in this state they were living in adultery. In certain states no such stigma attaches to their union. The divorce of Mary Pickford brought to public attention a long series of abuses by people moving temporarily to certain states for the purpose of securing an easy divorce. Reno has become one of the standing words in the joke columns of America. Efforts have been made to induce the various states to enact uniform marriage and divorce laws. These efforts which have been sponsored at different times by eminent people—by Theodore Roosevelt

when he was President—have proved altogether futile. Thinking people turn more and more to the conviction that the only solution is a federal amendment to the constitution, conferring on the national government the power of making the laws that regulate marriage and divorce. There is in a sub-committee of the senate at the present time such a bill which is being argued pro and con. Since the question is one that clearly falls within the province of church interest, the various church organizations should take cognizance of it. In the future a man who is called a married man in Kentucky should also be called a married man in Illinois. The states that have encouraged hotel business by establishing divorce colonies should be compelled to come up to the more decent standards of their sister commonwealths. It is clear that a federal law might degrade standards in a few states, but it would undoubtedly lift standards in most of them. The church has no greater stake in the future than in the welfare of the monogamous home.

Liberalism and Evangelism

THERE is widespread assumption that religious modernism is indifferent to if not inconsistent with evangelism. The man of traditional creed and outlook finds it hard to believe that one who is not orthodox according to his standards can have any deep and serious interest in religion at all. And as for his possession of any passion for the salvation of the souls of individuals through the grace of a Saviour who came to seek and save the lost, such a thing is past orthodox comprehension. There are aspects of modernism that seem to warrant the distrust of these sincere and ingenuous souls who can conceive of faith existing only in orthodox forms, but who have a genuine, practical interest in their fellowmen and a burning desire for their redemption. It should be remembered, however, that as there is more than one kind of conservatism there is likewise more than one kind of liberalism. Here and there one finds ministers and churches whose vigor and apparent effectiveness seem to give triumphant witness to the efficacy of the "old gospel" But any claim based on these outstanding instances becomes grotesque when one remembers the men and churches professing the most intense adherence to that "old gospel" and resisting every hint of liberalism, whose own lives and organizations are a byword of barrenness and decay. The fruits of fervor, deep conviction, faithfulness and success are by no means confined to one particular kind of doctrine.

There is a conservatism that has little relation to faith. It is a conservatism of instinct, or of self-interest and privilege, the conservatism of great establishments and conventional orthodoxies. Its devotion to formal creeds, foundations and standards, its resistance to all change, is not because of vital belief, but because it is habituated to pay tribute to external authority. Such an attitude has manifestly no relation to evangelism, and can, in the nature of the case, have no interest in the message of good news

concerning salvation. But there is another sort of conservatism manifesting itself in men whose outlook and activities are otherwise advanced almost to the point of radicalism. It is frequently illustrated in men of the learned professions, modern and progressive, alive to every new idea and method in their professional spheres, but assuming the most docile attitude toward whatever they have regarded as orthodox in the sphere of religion, and vigorously condemning in that sphere the very sort of open-mindedness that has marked their success in their own professional activities. Here is a minister who preaches to his people the most outspoken sort of social radicalism on Sunday evenings, and the most dreary sort of religious doctrine in the mornings. A surgeon in a western city, a man of ability and personality, was asked by a friend who was paying him a visit if he belonged to Dr. ———'s congregation. He seemed horror-stricken at the suggestion. He assured his guest that he was a "Moody" man, and not one of the "moderns," that his business was operating, but that he had never operated on the Bible, which Dr. ——— had cut to pieces! Dr. ———'s was the leading church of the city and he an earnest Christian man of liberal faith and outlook. The thing would have been amusing, had it not been tragic. His guest kept his tongue in his cheek. He felt that it would have been as useless for him to discuss with his surgeon friend the free things of the spirit, and to attempt to make clear his own modern outlook, as it would have been for the surgeon to discuss the intricacies of his own profession with a child.

The various types of conservatism have their counterparts in liberalism. There is the liberalism that is little more than an instinctive recoil, an unintelligent protest, against the narrowness of conservatism. There is the liberalism that rather enjoys airing its doubts, cynicisms and criticisms, and that finds its chief satisfaction in shocking orthodox and conventional people. There is the liberalism that expresses itself in a sort of cultured quietude, that regards all intensity and fervor as undignified. Its interest in religion is rather theoretical and impersonal; it tends to regard any manifestation of concern about the salvation of others as bordering on a breach of good manners. There is a liberalism which confounds religion with politics and sociology. Noble in its aspirations, daring in its spirit, it is more concerned about reorganizing the environment of life than with the direct transformation of individuals; it is more concerned with social ideals than with personal experience.

But there is a liberalism which, in its roots, development, ideals and vision, is essentially and thoroughly evangelical. For such liberalism there are two profound facts,—the supremacy of God's grace, and the worth of the human soul. Christ and his gospel are the meeting place of divine grace and human need. The Bible is unique for its revelation of these great facts, but its purpose is to make these facts supreme, and not to obscure them, or in any way usurp their place in moral and spiritual challenge to the soul. Men are not saved by faith in the church, nor by acceptance of its creeds, nor are they saved by faith in the

Bible, nor by faith in miracles, nor by faith in any fact about Christ, no matter how important; they are saved by the grace of God, through faith in Christ. "If any man have not the spirit of Christ, he is none of his." Faith is not a matter of opinion about some critical question; it is a matter of adherence to Christ. And Christ is the unique moral and spiritual fact, standing out from Scripture and from human history, the supreme, ultimate fact, the acceptance or rejection of which is decisive for character in the deepest depths of the soul and for all eternity.

To one who is at once thoroughly evangelical and truly liberal Christ stands in the gospels with direct challenge to man's reason, conscience and will. It is not primarily a matter of the date or authorship of the records, or of their accuracy in every detail. It is a question of the inherent worth of the personality, the ideal, the teaching, therein contained and revealed. The sermon on the mount as an interpretation of the true way of life stands or falls by what it is, apart from the question as to who uttered it, or how it was recorded. No miracle could make it more true, no authority could add to its compelling power. No conventional or "authoritative" interpretation can prevent men interpreting it for themselves. It is there with its essential challenge, and it will always be there, no matter what criticism says or does. And what is true concerning the sermon on the mount is true concerning the whole range of the gospel touching God, salvation and human relationships, as incarnated in Jesus of the New Testament.

Here is a teaching, says the modern minded evangelical, about God, life, character and destiny. Is it right, or is it wrong? Is it worthy of belief? Can it lead man to his supreme goal? The records of miracle, the comments, the interpretations, all may be for some minds sanctions rendering belief easier; or they may be for other minds obstacles to belief. But here is the ultimate question, Is the teaching itself wisdom or folly? Is it the highest that has come to man, or is it not? The evangelical liberal regards the gospel in and concerning Jesus of Nazareth, as a scientist might regard some great meteor fallen from the heavens. The scientist's attitude toward that meteor relates to what it is. He submits it to every known test that he may understand its nature and its meaning. His theory of its origin grows out of his knowledge of what it is, not vice versa. Evangelical liberalism finds in Jesus and his teaching the supreme moral challenge to man and the ultimate revelation of God's character and love. The test of the validity of this Gospel is not found in historical criticism, but in the human heart, and in the lives and experiences of men.

Jesus himself constantly appealed to this tribunal. He taught the fatherhood of God by appealing to human fatherhood. "Which of you, being a father. . . ?" And at the close of the great sermon-parable on brotherly love and human relationships he appealed even to a tricky lawyer for a verdict: "Which of these three, thinkest thou, was neighbor unto him who fell among the thieves?" Liberal evangelism would like to see the simple gospel of God's grace as revealed in Jesus brought in direct challenge to every living soul, and with opportunity for a verdict. Does

Jesus save? Does he offer a true way of life, and power to walk in that way? These are questions that do not depend for their answer upon any critical or speculative consideration. If the gospel challenge could be made so plain and simple we should not have to witness the sad spectacle of those whose hearts are devoid of Christlike love passing for "Christians" because they happen to profess belief in certain doctrines and historic facts, and the utter exclusion from discipleship of many who do not easily believe these things but whose hearts and lives respond to the Master's message and example.

Sane, reverent liberalism, therefore, instead of being indifferent to evangelism has a positive function to perform in clearing the decks for action, so that the full power of the gospel may sweep over men, unhindered and unobscured by any secondary thing. It is of minor importance, for instance, whether the whale actually swallowed Jonah or not, but it is profoundly important that the question of the historicity of that incident should not in any way be mixed up with the challenge of the gospel. And this is true regarding all matters of biblical and historical criticism. One's theory of the inspiration of the scriptures, questions of literalism, questions of miracle, are all upon a lower plane than the supreme question: What think ye of Christ?

Manifestly, to write in this vein invites the danger of misunderstanding, and there seem to be at every turn in Christian circles those who have a veritable genius for misunderstanding. "Liberalism denies the miracles," "Liberalism rejects the scriptures," "Liberalism ignores Calvary," "Liberalism does not believe in the resurrection," etc., etc.,—one hears the hubbub of slander and attack. The simple fact is that "liberalism" does none of these things. Individual liberals arrive at their own convictions on these matters; but the evangelical liberal, whatever his answer to secondary questions centres all on Christ. He believes in Jesus because of what he manifestly is, and because of what he clearly sets forth concerning God and man. He does not believe in Jesus because of the miracles, nor even because of the resurrection; on the contrary he finds it easier to believe in the miracles and in the resurrection because he believes in Jesus; and moreover evangelical liberalism declares that only those who have come face to face with the moral and spiritual challenge of Jesus are really competent to discuss and weigh such questions in the full light of love and truth.

There will always be those to whom belief in whatever is conventional and orthodox is easy; there will even be those who find a sort of spiritual pride in believing the impossible. There will also be those who will not be restrained from imposing their credulities and their shibboleths upon others. But one of the most significant facts of present day religious life is that there is an ever-increasing number of Christians, whose range of faith is narrower, but deeper and more intense, because they center it directly on Christ. To them Christianity means a far more profound and utter commitment to Christ than the dogmatic acceptance of him involves. They are jealous and tremendously concerned about the one great thing for

which God cares, if what Jesus says about God is true,—the salvation of the world. It is this world of men which God loves and for which Jesus died. We shall never have the full power of this essential evangelism until men and women of modern liberal feeling undertake with passionate and united effort to lift Christ up from the earth above the mass of theories, dogmatisms and questionings with which his personality has been surrounded. In his moral and spiritual significance, in his revelation of salvation and spiritual power, Jesus Christ is the same yesterday, to-day and forever. There is a timeless element in the gospel unaffected by details of historic fact, because it transcends such details, and this timeless element is the gospel of a gracious Saviour, bringing God's gift of eternal life.

The Pile of Fruit

A Parable of Safed the Sage

I ENTERED into one of the Restaurants of Fred Harvey, and I sat down at the Center Table. For the tables in that Restaurant stood around the room, but in the center was a large round Table. And on each of the smaller Tables there was a Basket of Fruit. But on the Center Table was there a large Pyramid of Delicious Fruit, of many kinds. There were Golden Oranges and Red Apples and Juicy Peaches and Yellow Bananas, and they had been piled Skillfully in the Middle of the Table so that their top reached far toward the Ceiling.

Now at the side Tables every man ate Fruit, as much as he liked. But at the Center Table no man took any.

And when I had eaten a good square Meal, I called the Waitress, and said unto her:

I want to spoil that Pretty Picture in the Middle of the Table.

And she said:

Good for thee! For we piled that Fruit Yesterday morning, and no man hath had courage to touch it. And Fruit in this Restaurant is placed upon the Tables to be eaten.

And I said, Get me that Big Orange from the Bottom Row, and a Big Red Apple from the middle on the Other Side, and a good Bunch of Grapes.

And when I had begun, then did every man at the Table take Fruit, and the Pyramid grew Smaller by Degrees and Beautifully Less.

Now there are men who stand off and fear to attack Life's larger possibilities of Joy and Usefulness. When Opportunity cometh in Smaller Baskets, then do they eat and are Measurably Satisfied. But Life's Great Privileges do men often permit to stand on the Middle of the Table, where they see them but fear to Taste, lest they bring down a Tower of Babel. But Life's Reasonable Joys, both small and Great, are to be Enjoyed as they come, and not to be Gazed upon from Afar.

Wherefore, improve thy Present Opportunity, whether of Service or of Sweet and Reasonable Joy. For the Baskets around the wall are thine, and also the Great Heaps where God hath gathered up Life's Fullness of Knowledge and Satisfaction and Friendship and Power.

Why the League Limps

By Jane Addams

A MEETING to consider the desperate emergency created by the Russian famine was called in Geneva, August 15, 1921, under the joint auspices of the International Red Cross and the League of Red Cross Societies to which our Woman's International League was able to send a representative almost directly from our Congress in Vienna.

There was every possibility for using the dire situation in Russia for political ends, both by the Soviet Government and by those offering relief. On the other hand, there was a chance that these millions of starving people, simply because their need was so colossal that any other agency would be pityfully inadequate, would receive help directly from many governments united in an international mission of good-will. It was a situation which might turn men's minds from war and from a disastrous peace to great and simple human issues; in such an enterprise the governments would "realize the failure of national coercive power for indispensable ends like food for the people," and would come to a cooperation born of the failure of force.

Dr. Fridtjof Nansen, appointed high commissioner at the Red Cross meeting in August, after a survey of the Russian famine regions, returned to Geneva for the opening of the assembly on September 5, in which he represented Norway, with a preliminary report of Russian conditions. He made a noble plea, which I was privileged to hear, that the delegates in the assembly should urge upon their governments national loans which should be adequate to furnish the gigantic sums necessary to relieve twenty-five million starving people.

NEW HOPE FOR THE LEAGUE

As I listened to this touching appeal on behalf of the helpless I was stirred to a new hope for the League. I believed that, although it may take years to popularize the principles of international cooperation, it is fair to remember that citizens of all the nations have already received much instruction in world-religions. To feed the hungry on an international scale might result not only in saving the League, but in that world-wide religious revival which, in spite of many predictions during and since the war, had as yet failed to come. It was evident in the meeting of the Assembly that Dr. Nansen had the powerful backing of the British delegates as well as others, and it was, therefore, a matter for unexpected as well as for bitter disappointment when his plea was finally denied. This denial was made at the very moment when the Russian peasants, in the center of the famine district, piously abstained from eating the seed grain and said to each other as they scattered it over the ground for their crop of "winter wheat," "We must sow the grain although we shall not live to see it sprout."

Did the delegates in the Assembly still retain the national grievances and animosities so paramount when the League of Nations was organized in Paris or were they dominated by a fear and hatred of Bolshevism and a panic lest the feeding of Russian peasants should in some wise aid the purposes of Lenine's government? Again I reflected that these men of the Assembly, as other men, were still held apart

by hatred and fear, which could only be quenched by motives lying deeper than those responsible for nationalistic estrangements.

When the food challenge, put up so fairly and squarely to the Assembly of the League of Nations, received a negative vote the action revived the qualms and doubts many of us had unwillingly entertained during the first year of the League's existence. We had felt at times as if the governments must develop a new set of motives and of habits, certainly a new personnel, before they would be able to create a genuine international body. It was as if the governmental representatives were fumbling awkwardly at a new task for which their previous training in international relations had absolutely unfitted them.

SUPER-CAUTIOUS GOVERNMENTS

In a book entitled "International Government," put out by the Fabian Society, its author, Leonard Woolf, demonstrates the super-caution governments traditionally exhibit in regard to all foreign relationships, even when under the pressure of great human needs. The illustrations I remember most distinctly were the "International Diplomatic Conferences" following epidemics of cholera in Europe between 1851 and 1892. Five times these conferences, convened in haste and dread, adjourned without action, largely because each nation was afraid to delegate any power to another, lest national sovereignty be impaired. The last European epidemic of cholera broke out in 1892. Even then national prestige and other abstractions dear to the heart of the diplomat confined the quarantine regulations, signed by thirteen states, to ships passing through the Suez Canal, the governments hoping thus to provide a barrier against disease at the point where the streams of Pilgrim traffic and Asiatic trading crossed each other.

Mr. Woolf points out that if the state had any connection with the people, it was certainly of vital interest that cholera should not be allowed to spread into Europe; but that these genuine human interests were sacrificed to a so-called foreign policy, to "a reputation for finesse and diplomatic adroitness, confined to a tiny circle of government diplomats." In the meantime the pragmatic old world had gone on its way, and because there was developing a new sense of responsibility for public health, scientists and doctors from many nations had become organized into International Associations. In fact, there were so many of these that a "Permanent International Commission of the International Congresses of Medicine" was finally established. Such organizations were doing all sorts of things about cholera, while the governments under which they lived were afraid to act together because each so highly prized its national sovereignty.

NATIONALISM AND THE LEAGUE

Does something of this spirit, still surviving, inevitably tend to inhibit action among the representatives of the nations first collected under the auspices of the League of Nations, and will the League ever be able to depend upon

nationalism even multiplied by forty-eight or sixty? Must not the League evoke a human motive transcending and yet embracing all particularist nationalisms, before it can function with validity?

To evoke these universal motives should have been all the easier in that first year after the war, because during the world war, literally millions of people had stumbled into a situation where "those great cloud banks of ancestral blindness weighing down upon human nature" seemed to have lifted for a moment and they became conscious of an unexpected sense of relief, as if they had returned to a state of primitive well-being. The old tribal sense of solidarity, of belonging to the whole, was enormously revived by the war when the strain of a common danger brought the members, not only of one nation, but of many nations, into a new realization of solidarity and of a primitive interdependence. In the various armies and later among the civilian populations, two of men's earliest instincts which had existed in age-long companionship became widely operative; the first might be called security from attack, the second security from starvation. Both of them originated in tribal habits and the two motives are still present in some form in all governments.

SECURITY FROM ATTACK

Throughout the war the first instinct was utilized to its fullest possibility by every device of propaganda when one nation after another was mobilizing for a "purely defensive war." The second, which might be called security from starvation became the foundation of the great organizations for feeding the armies and for conserving and distributing food supplies among civilian populations. The suggestion was inevitable that if the first could so dominate the world that ten million young men were ready to spend their lives in its assertion, surely something might be done with the second, also on an international scale, to remake destroyed civilization.

Throughout their period of service in the army, a multitude of young men experienced a primitive relief and healing because they had lost that sense of separateness, which many of them must have cordially detested, the consciousness that they were living differently from the mass of their fellows. As he came home, one returned soldier after another trying to explain why he found it hard to settle back into his previous life, expressed more or less coherently that he missed the sense of comradeship, of belonging to a mass of men. Doubtless the moment of attack, of danger shared in such wise that the life of each man was absolutely dependent upon his comrade's courage and steadfastness, were the moments of his highest consciousness of solidarity, but on the other hand he must have caught an expression of it at other times.

The soldier knew that as a mere incident to his great cause he was being fed and billeted, and the sharing of such fare as the army afforded in simple comradeship, doubtless also gave him a sense of unity. Although the returned men did not talk very freely of their experiences, one gradually confirmed what the newspapers and magazines were then reporting, that the returned soldiers were restless and unhappy. I remember one Sunday afternoon when Hull-House gave a reception to the members of the Hull-House

Band, who, with their leader, had been the nucleus of the 149th Field Artillery Band, serving in France and later in Coblenz, that the young men, obviously glad to be at home, were yet curiously ill-adjusted to the old conditions. They doubtless missed the enthusiasm of mass action, the unquestioning comradeship of identical aims which the war experiences had brought them.

FEEDING THE WORLD

Throughout the war something of the same enthusiasm had come to be developed in regard to feeding the world. It also became unnatural for an individual to stand outside of the wide-spread effort to avert starvation. He was overwhelmed with a sense of mal-adjustment, of positive wrongdoing if he stressed at that moment the slowly acquired and substitute virtue of self support, and he even found it difficult to urge the familiar excuse of family obligations, which had so long a time been considered adequate.

This combination of sub-conscious memories and a keen realization of present day needs overwhelmed many civilians when the grim necessity of feeding millions of soldiers and of relieving the bitter hunger of entire populations in remote countries, was constantly with them. The necessity for rationing stirred that comradeship which is expressed by a common table, and also healed a galling consciousness on the part of many people that they were consuming too much while fellow creatures were starving.

Did soldiers and civilians alike roll off a burden of conscious difference endured from ancestral days, even from simian groups which preceded the human tribes? In their earlier days men so lived that each member of the tribe shared such safety and food as were possible to the whole. Does the sense of burden endured since imply that in the break-up of the tribe and of the patriarchal family, human nature has lost something essential to its happiness? The great religious teachers may have attempted to restore it when they have preached the doctrine of sharing the life of the meanest and of renouncing all until the man at the bottom is fed.

OLD TRIBAL VIRTUES

For the moment, at least, two of the old tribal virtues were in the ascendancy and the fascination of exercising them was expressed equally by the Red Cross worker who felt as if she "had never really lived before" and actually dreaded to resume her pre-war existence, and the returned soldier who had discovered such a genuine comradeship that he pronounced the old college *esprit de corps* tame by contrast.

Human nature, in spite of its marvelous adaptability, has never quite fitted its back to the moral strain involved in the knowledge that fellow creatures are starving. In one generation this strain subsides to an uneasy sense of moral discomfort, in another rises to a consciousness of moral obliquity; it has lain at the basis of many religious communities and social experiments, and in our own generation is finding extreme expression in governmental communism. In the face of the widespread famine, following the devastation of war, it was inevitable that those political and social institutions which prevented the adequate production and distribution of food should be sharply challenged.

Hungry men asked themselves why such a situation should exist, when the world was capable of producing a sufficient food supply. We forgot not only that the world itself had been profoundly modified by the war, but that the minds which appraise it had also been repolarized as they were forced to look at life from the point of view of primitive human needs.

FIRST MONTHS OF PEACE

To different groups of men all over the world, therefore, the time had apparently now come to make certain that all human creatures should be insured against death by starvation. They did not so much follow the religious command as a primitive instinct to feed the hungry, although in a sense these economic experiments of our time are but the counterpart of the religious experiments of another age.

During the first months of so-called peace when everywhere in Europe the advantage shifted from the industrial town to the food-producing country, it seemed reasonable to believe that the existing governments, from their war experiences in the increased production and distribution of foods, might use the training of war to meet the great

underlying demand reasonably and quickly. In point of fact, during the first year after the war, five European cabinets fell, due largely to the grinding poverty resulting from the prolonged war. Two of these governments fell avowedly over the sudden rise in the price of bread which had been subsidized and sold at a fraction of its cost.

The demand for food was recognized and acknowledged as in a great measure valid, but it was being met inadequately and in piece-meal fashion while a much needed change in the world's affairs threatened to occur, not under the direction of long established governments, but under the leadership of men driven desperate by hunger. As the war had demonstrated how much stronger is the instinct of self-defense than any motives for a purely private good, so one dreamed that the period of commercial depression following the war might make clear the necessity for an appeal to the much wider and profounder instinct responsible for conserving human life.

It is obvious that these demands could only be met adequately if the situation were treated on an international basis, the nations working together whole-heartedly to fulfil a world obligation.

The Press—Scorpion or Savior?*

By Edgar DeWitt Jones

"And they have tails like unto scorpions, and stings, and in their tails is their power to hurt men five months." Rev. 9:10.

NO living person can be sure as to the precise meaning of this strange and lurid passage in Revelation, save that the weird creature represents some grim destroyer which imperilled the early church. And that is enough to know, since it brings us into a bond of common experience and makes us part of the unending moving picture. Good and evil are age-old enemies; right and wrong have been contenders in the arena of time from the beginning. Upon this "three-league" canvas of the Apocalypse in vivid splashes of color is a picture of truth and error at war for supremacy, with truth triumphant. In this fragment of St. John's vision I find both topic and text for a sermon on the modern newspaper, its power for good and evil, particularly for evil.

Four great forces for the moulding of public opinion have long been recognized, to-wit—the pulpit, the school, the theater, and the press. A century ago the press was the least powerful of the four; today it is the most powerful. More influential is the press than the pulpit of a Savonarola, a Beecher or a Parker, and not even a Booth, a Salvini or a Jefferson could get so vast a hearing as does the modern newspaper. The educational value of the twentieth century press is comparable to a university, so varied and comprehensive are the contents of a single issue. Thus, unrivalled and conscious of power—possibly intoxicated by the knowledge of it—the mod-

ern newspaper is at once a marvel and a menace, a scorpion that stings and injures society; a saviour that preserves and fosters the qualities which make a nation great and enduring.

Ours is the age of the newspaper, and we are a nation of newspaper readers. This is the hey-day of the press, with genius, brilliance, wealth, and all that such a combination means, contributing to the authority and pre-eminence of the printed page. Newspaperdom is a fascinating realm. There is something distinctive in journalism. It has a charm and color all its own, a charm of which I am conscious every time I enter the home of a great paper. Three years of my life were spent in a publishing house. I confess to a liking for the smell of printers' ink and there is music to my ear in the staccato of the linotype and the roar of the presses, and as for the men who make our papers—the editors, reporters and correspondents—there are no finer or more likeable men in the world.

A SCORPION PRESS

There is a scorpion press—a type of newspaper that hurts men, women and little children; that injects poison into the mind and leaves a trail of hapless victims wherever its demoralizing sheets are read. Newspapers of this kind are purveyors of filth; they reek with the musk of society scandals and boudoir gossip. They specialize in what might be aptly called "lingerie" literature. They feature racy dialogues of the divorce courts; they invest lust with a halo, and array vice in alluring apparel. "Yellow" is not a strong enough word to describe such

*Sermon by Rev. Edgar DeWitt Jones in Central Christian Church, Detroit, Mich., Sunday morning, January 1, 1922.

a paper; "scarlet" is a more fitting color for such filthy sheets, although the life they exploit so seductively is drab enough in the end, God knows, and the curtain that is finally rung down upon them is black.

Most decent families forbid a scandal-monger the privilege of their homes, even occasionally. Yet under the guise of a newspaper, a scandalous sheet is often a daily visitor, handled and read by old and young in the self-same homes that bar the tale-bearer and the cullumniator. The outrageous excesses to which some newspapers have recently gone in sordid details of vice would have been impossible ten years ago; only a world inoculated with war venom would permit such indecency as has been exploited in certain newspapers, and to a greater or lesser extent featured by all. A press that flaunts this kind of thing and specializes in it is a leprous press, and if visited with the condemnation it deserves would, after the fashion of the leper under the Mosaic law, be segregated, compelled to wear sack cloth, and at the approach of every uncontaminated person, be obliged to cry—"Unclean, unclean, unclean."

A PERIL TO INNOCENCE

What should be said of the newspaper that exploits innocence at the price of a publicity that imperils body and soul. What condemnation should be visited on a press that is absolutely conscienceless as to the by-products of certain kinds of feature articles. Scarcely a year ago, in one of the large cities of the land, a newspaper sent a reporter and a camera man to one of the high schools for "copy." The reporter secured an interview with half a dozen bright and pretty high school girls on the topic: "The kind of a man I would like to marry." Think of interviewing fifteen-year-old girls on such a topic for publication. These interviews, with the photographs of the young ladies, including their names and addresses, were featured in an early issue of the paper much to the indignation of the families concerned. Not only so, but at least one of the girls through such unwarranted publicity was subjected to the annoyance of a pernicious correspondent who took advantage of the information thus supplied. The fact that this incident was contrary to the general policy of the paper and that the affair was deeply regretted by the management affects only slightly the rebuke deserved and not at all the principle involved. A newspaper must not prey upon the innocence of children or youth, and a community which permits such a thing without rebuke is recreant to the core.

A scorpion press can work fearful havoc in the realm of racial, religious and class prejudices. A trouble-maker of flesh and blood, whether in a church, a bank, or a trade-union is dealt with summarily, first or last. Is there no way to control by moral suasion a press that delights in setting race over against race, nation against nation, religion against religion. Journals that thrive on anti-Jewish, anti-British, and anti-Japanese propaganda in so troubled an hour as this assume a frightful responsibility. When Dr. R. J. Campbell of London visited America some years ago he was asked, "What in your judgment is the greatest obstacle to the union of the churches?" His answer bor-

dered on the sensational. Said he: "The denominational press." By this, of course, he meant a so-called kind of religious journalism that is in fact irreligious to the core, a journalism that delights in contention and strife, that separates and estranges the churches. By the same token, one of the greatest barriers to "a concert of nations" or any kind of international cooperation is a sectarian press which persists in harping on the ancient grudges, prodding the old animosities between races and nations, and often exaggerating them; thus feeding fat to the fires of hate and postponing the day of an enduring peace. The gospel of international goodwill deserves publicity and merits the publishing of the truth on the part of the newspapers far and wide; not the obscuring of conditions as they are, not the darkening of counsel nor the deliberate coloring of the news so as to favor a narrow nationalism or a racial hostility.

"Did Charity prevail, the press would prove
A vehicle of virtue, truth and love."

A rancorous partisan press has the power to hurt men, not only for "five months" but for a life time, and to harrass and hinder policies upon which impends the welfare of millions. A bitter and biased partisan paper resembles a bigoted, sectarian pulpit and the consequences are much the same in both instances. The worst in man is appealed to; his prejudices are inflamed; he becomes increasingly narrow, bitter and exclusive. It is easier for him to hate, to become vindictive; harder for him to be just, generous and fair. A democratic or republican paper that persistently magnifies every virtue of its own party and every vice of the other party would be ridiculous were it not so dangerous. An intelligent party newspaper is an asset to a community; a cantankerous partisan journal always was a liability, but in this generation it is out of joint with the times, a relic of jungle journalism.

There is a newspaper in this country of noble lineage and rich traditions, possessing a staff of brilliant men, and owning a wide and influential constituency. Editorially the paper is partisan to the core whenever the personality of former president Woodrow Wilson is involved. In the nearly two years that I have read this paper I have never once seen a reference to Mr. Wilson that has not been contemptuous, belittling and prejudicial. Such partisanship is irrational. It is unfair and unjust. It is not good sportsmanship. Happily the partisan newspaper of the extreme type is obsolescent; it will be occasion for shouting when it is obsolete.

PRESS MUST BE FREE

A free and unmuzzled press is a necessity. Drastic legislation to curb freedom of speech or pen is not desirable save such as protect from libel and slander. George William Curtis said, "No abuse of a free press can be so great as the evil of its suppression." Newspapers like individuals are prone to confuse liberty with license. It is the province of law to set up barriers at those outposts of freedom beyond which it is not safe to go; it is the privilege and duty of the community to make it unprofitable for a newspaper or a person to persist in occupying the twilight zone where freedom shades off into license.

Newspapers must practice "a noble self restraint" for the sake of those ideals which make a people strong in the things that matter most.

Whether or not the press is scorpion or saviour, whether it hurt or heal, depends on public opinion. Just so long as the masses will tolerate a scarlet press, will buy the same with avidity and permit such a newspaper to come in the home regularly, just so long will a degenerate type of journalism flourish. What has become of the virtue of protest, the genius for rebuke, the voices that will not be stilled in time of trouble and season of peril. Society must have "entrails" in order to protest vigorously against corruptible tendencies in press or drama. Mr. Taft, during his Presidency, attended a theatrical performance in Washington in the course of which occurred a particularly salacious dialogue. The President arose at once and left the theater. That kind of a protest counts.

THE POWER OF PROTESTING

The morals of the press can rise no higher than the level of public opinion. The men and women who ride downtown on street car or bus are the people that the publishers of a newspaper respect more than the politician, the preacher or the professional reformer. The great army of men and women who make up a city, the multitudes who people store and shop and office and home—this mass or average mind is what the press watches and observes with care and caution. The parents of the average home have it within their power to shape the character of the newspaper that comes into the family circle. Stop buying the paper that caters to the low and the vicious; that is an effective weapon always. Protest against a peculiarly indecent piece of news or head-line with a call in person or letter to the editor. Such procedure, when it is intelligently done, is welcomed by thoughtful public servants and discerning managers of great and going concerns everywhere. On the whole, most persons are reluctant either to commend or to condemn a newspaper's policy, yet I doubt if there is a journal anywhere that has not a real interest in the opinion of the "inarticulate" public.

If society has suffered because of a venal and vicious press, society is also under everlasting gratitude to newspapers that have stood Gibraltar-like for honor, truth and justice. There are honorable names connected with the journalism of America who helped to make history and who, at tremendous personal sacrifice, threw the influence of their mighty pulpits against iniquity and corrupt office-holders. It may be truthfully said that no great cause has triumphed in the last fifty years that did not have in its support an unafraid and vigorous newspaper as champion.

There are five ideals which journalism cannot afford to disregard. The first of these is honesty; the second is truth; the third is justice; the fourth is magnanimity; and the fifth is love, which covers a multitude of sins, both of journalists and of preachers; and is the only panacea for the sins of society.

Since I began with a quotation from Revelation, let me close with another and a very different one from the

same book. In the twenty-second chapter the seer beholds a river bearing the water of life, bright as crystal, and on this side of the river a tree of life bearing all manner of fruits and the leaves of the tree were for the healing of the nations. "The leaves of the tree were for the healing of the nations!" What an ideal for the press of America in this day when the gospel of reconciliation is so sorely needed. What an ideal, and how noble the symbolism, that the leaves of the newspapers which issue from the presses millions upon millions be for the healing of the battle-torn nations and a just and permanent peace. The reward of a peace-making press surpasses speculation.

What Japan Thinks of America's Christianity

By Paul Hutchinson

K. KAWAKAMI, the Japanese publicist, has recently edited a volume that professes to reveal "What Japan Thinks." It gives us westerners plenty of food for reflection from the opening article, in which the editor of the Seoul Press warns the youth of Japan to "beware the snares and pitfalls that are so cleverly set for them around the clay feet of the Goddess of Liberty," to the article copied from the Asian Review on "The 'White' Problem in Asia," in which the author declares "Asia as yet is unarmed and disarmed. But humanly speaking it cannot remain armless for an indefinite period. The day of reckoning is not far off."

The last article in the collection is a discussion by the editor of the Herald of Asia, the leading liberal weekly of Tokyo, of the question, "Can Japan Be Christianized?" The discussion (which leads to a negative answer) is concerned largely with an article that had previously appeared in another Japanese periodical, written by an "independent" Japanese preacher. This Japanese preacher, who became a Christian in 1878, holds that Japan will finally become Christian after what he calls "missionary Christianity" has disappeared.

The sentence that caught my eye, and sticks in my memory, is the one in which the non-Christian Japanese editor sums up the argument of the Japanese preacher. He tells how the foreign officials of the World's Sunday School Convention truckled to non-Christian Japanese politicians and men of wealth, and then writes: "The demoralization of religion is beyond description in America; but that is no reason why Japanese Christians should imitate American believers."

That is a comfortable judgment to come winging half way around a world and crack you in your self-esteem, isn't it?

But is it not easy to discover its foundation?

Are we not squarely up against a question that began to trouble the church as long ago as when III John was written? Are we not required once more to examine and revise our attitude toward wealth and position, especially within our own ranks?

To be sure, this may be but a surface outcropping of a deeper problem. Some may say that if we settle our attitude toward wealth in itself, the question of the rich man in our midst will solve itself. Theoretically, that may be true. But, as Grover Cleveland put it, we face a condition and not a theory. Can we convince men that we, as professed followers of Jesus, are not "demoralized beyond description" until we have made our relation to our wealthy and politically-powerful members sun-clear?

When you study it, you see that, while this may be a problem of detail, it is no surface problem. It is significant that our Lord, and our Lord's brother, and our Lord's most intimate follower, all faced this question of the rich man who would be in the ranks of the believers.

The problem of the rich man remains to plague us.

Unconsciously (let us hope) rich men have most of us bluffed. We may howl—as I am doing now—but when it comes to making up our boards it is astonishing how the possession of a million dollars makes a man competent to formulate our foreign mission policy or set the standards for our colleges.

Consider, in our local congregations, our presidents of boards of trustees, there by right of eminent subscriptions. Consider the censorship on pulpit utterances exercised by heavy contributions to the preacher's salary. Consider how much more rejoicing we are able to work up over one wealthy man who strokes his respectability by joining our ranks than over ninety and nine hungry men who come to us seeking permission to sleep in our pews.

And that influence runs out into our denominational life. Why is it that church colleges are apt to be so much more conservative than state institutions? A study of trustee boards may offer a hint as to the answer. To the credit of the churches be it said that they generally can dream dreams beyond their present financial power to realize. But it is tragic when, to make these dreams come true, they swallow gnats and camels alike to meet the prejudices of men with money.

SUBVERSION OF ETHICS

I have known good men, occupying high church position, to approach wealth designated for use in promoting a particular "ism" in such a manner that the administrators of that wealth thought they had a new convert. Yet the friends of those solicitors knew that their dissent was absolute. For the sake of money to be used in a worthy cause these church leaders were willing to connive at misunderstanding. So does wealth subvert our ethics.

It even reaches out to tell us what we are to preach. I do not now have in mind the obvious example of the Pittsburgh business men. Nor do I refer to the manner in which such an organization as the Interchurch World Movement used advertising obviously designed to convince the man of wealth that the church was on his side. (Verily, it had its reward.) No, I am thinking of this thing as it happens, almost unconsciously, all the time. A couple of weeks ago I heard a man tell a group of ministers that they had no business to talk of injustice in West Virginia, because some of the miners there made as much as \$9 a day!

And the sole license for such admonition lay in the fact that the speaker held almost a corner on the manufacture of milk bottles.

The truth is that the idea of power given the church by its wealthy members is largely a fiction. The rich, save for cases so rare as to command attention, are not the liberal. They contribute little of spiritual strength. A recent campaign conducted in the church of which I am a member proved that by far the larger part of the financial power is supplied by those of moderate means. About all the rich man brings to the church is the conviction of the exploited part of the community that the church is a body devoted to the maintenance of the economic status quo.

THE FUTURE OF GREAT WEALTH

To be sure, wealth is on the down-grade just now. Despite the return to normalcy, it will not be many generations before such huge accumulations as we have known will be outlawed. A denominational college in the east announced a year or so ago the foundation of a chair to teach that a man's possessions are his own, to do with as he will. One can almost hear the derisive laughter of our great, great, great grandsons as they read that statement. Year by year we grow more accustomed to land taxes, inheritance taxes, income taxes, profit taxes, sales taxes, corporation taxes, and taxes by which the state asserts its right to condition practically everything we do from birth to death. The tradition of wealth in our present sense is on its way to extinction. The terrible thing is the probability that almost the last place in which wealth will retain its power and respectability will be within the Christian church.

A few weeks ago one of the most awakening preachers I know—a man whose congregations contain people of wealth—suggested in conversation that the salvation of the American church in this generation might come if, out of the labor movement, there should arise a group of distinctly labor churches. Perhaps he had Winnipeg in mind. Certainly he dreamed of a church in which the tradition of wealth had utterly no place. That is a hope worth developing at more length another time.

The only way to reform in such a matter as this is to reform. But isn't it high time to consider reform when a liberal Oriental editor, after watching our performance when in the presence of wealth and power, can remark: "The demoralization of religion is beyond description in America; but that is no reason why Japanese Christians should imitate American believers." Whew!

January

WE pause beside this door:
Thy year, O God, how shall we enter in? * * *
The footsteps of a Child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet has He trod the world's press undefiled.
"Enter through Me," He saith, "nor wander more;
For lo! I am the door."

LUCY LARCOM.

The Social and the Mystical

By Laura H. Wild

SOME of us have been long since converted to the Christian program of social betterment, to the idea of community service, of international brotherhood, to a definition of democracy that makes Christ and the golden rule the center of conduct, to the kingdom of God on earth, to the transformation of society here and now according to the principles of the sermon on the mount. We have been preaching it and teaching it for years. We have been getting new visions of it, especially since the great war. We have been allying ourselves with science in all the new discoveries for the betterment of human life, with sociology for all the practical programs for remedying the ills of society. We have applied the teachings of the Old Testament prophets and of Jesus in the way modern scholarship has given warrant for an altruistic gospel of ethical behaviour and brotherly love. We have rejoiced at the increasing response to this gospel, and have agonized over the indifference to it of this materialistic age. The pulpit has stressed it increasingly until it is the main theme; the press has emphasized it until it is taken for granted.

But that is a partial gospel, and we know it. Now as always human souls are hungry for bread that is more than physical, for comfort that is more than temporary, for healing that is more than partial, for a life that is more than a livelihood, for education that is more than utilitarian; in a word, there is a hunger for the deeper satisfactions, for communion with God, for the exaltation of the spirit, for the fellowship of the pure in heart, for such poise of soul and body that neither disease, nor poverty, nor public opinion, nor sensitive nerves, nor high-brow intellectualism, nor vulgar materialism shall smother one's real self and leave at the end a defeated husk of a human being, not whole in any sense of the word. Now as always men are crying out for what faith alone can give, not belief, but that third member of the sisterhood of graces, faith. Now as always down deep in our souls we are demanding what we feel we have a right to demand, a soul-life rich, deep, high, god-like, immortal, triumphant. We know that that and that only will save the world from cynicism and despair, from superficial materialism, from hate and deadly destruction, from the very atrophy of the higher organs of our spiritual existence.

RELIEF FROM DOUBT

Many are seeking such relief from doubt of self, doubt of friends, doubt of husbands and wives and parents (the tragedy of home life), doubt of health, doubt of society, doubt of rulers and the makers and upholders of nations (the tragedy of nations), doubt of this world and the next—the corrosive doubt that brings on the disease of fear. Immortality? We must have it, and we must have faith in it, notwithstanding the fact that “among physical scientists only 50 per cent believe in it; biologists 37 per cent; historians 51 per cent; psychologists 19 per cent.”* This may

be the demand of the bourgeoisie rather than of the “intellectuals,” but the demand is strong and insistent and it cuts straight across all class distinctions when human beings are in distress, distress such as the poet in the book of Jonah experienced when the waves and the billows passed over him, even to the quenching of his life, and the sea-weeds were wrapped about his head. Human need cries out for the unseen, something more substantial than this shell of a material world, for the spiritual and for immortality. This age we have been passing through has not been an age of faith, it has been an age of materialism, as we all grant, an age of rationalism, of skepticism as regards spiritual verities, an age that has suppressed spiritual flights of the soul. Many are seeking relief from their partial and thwarted lives because they have come to a desperate pass and know their need.

Some have found it in a philosophy of health and healing which has been a strange mixture of non-Christian elements, modern psychology and half-truths of science, with sometimes a little Christianity added. Some have stumbled on a restoring principle akin to the truth of Christian mysticism which has been kept alive through the centuries, breaking out here and there with the beautiful fruits of meditation and prayer. And science, notwithstanding the figures quoted above, is now standing more humbly than for many a decade before the realm of the unseen and the unknown. To become a member of the Psychic Research Society is not to risk one's reputation for sanity nor even for level-headedness. Communication with a world of spirit is not greeted now with utter skepticism. Even those who are still conventionally skeptical are dumbfounded often by the evidences of something which is happening to people in a psychic world.

SCIENCE AND POETRY

Ministers of repute declare that they believe before long there will be much less need of hospitals because the therapeutic power of faith will be better understood. Women whose lives would have been literally crushed by the tragedies of their experience have found happiness and power; men, super-sensitive and enthralled by ideas which bring them near to the border-land of insanity, have regained their equilibrium and a triumphant grasp of a wholesome existence; parents have been converted from sadness and grief over some lost in the war to happiness, helpfulness, and courage. However we may explain these phenomena they are facts increasingly numerous, facts which cannot be gainsaid. And could we know the inner lives of many quiet and humble folk we would find the list swelling beyond belief. This type of phenomena belongs to the realm of faith, it is allied to mysticism.

One of the remarkable indications of the spirit of the age is this paradox: In a time when we are so very practical in our religious life that social service is being stressed as the great saving truth for humanity, and when we are so

*Prof. James B. Pratt, “Religious Consciousness,” page 241.

very sensible and scientific that we demand a demonstration for all that we believe—in a time like this, mysticism, which is the poetry of religion, is breaking out in unmistakable forms, with many of the same phenomena apparent as were manifest in medieval and ancient times.

Generally speaking, at the present moment the people who are intensely interested in the social gospel are not particularly interested in the mystical gospel. Even where mystical symbolism and concern for social welfare are united there is often present an indifference to and but scant comprehension of the modern, scholarly, historical view of the Bible and of religious origins and development. For the most part those who are mystically inclined care very little for the scientific, documentary interpretation of Scripture. On the other hand, a scientifically trained historian is hindered in his belief in the reality of much of this mystical faith because its adherents pride themselves upon ignorance of matters of scholarship and stress what they call "devotional study" of the Bible. Again it is unfortunate that many such adherents are without good mental training, can not explain their experiences in terms that seem reasonable to a scholar, and fall back upon their faith alone as sufficient without the help of the intellect.

Some would say these forms of religious expression appeal to two different types of mind and temperament and would never attempt to bring them together. Possibly we have assumed this too long. The attitude of the "intellectuals" has been that of tolerance, of mild benevolence in being glad that suffering souls could find relief in any way, however deluded they might be rationally and really. This attitude can no longer reasonably be held. There is too much to it to justify such brushing aside of facts. Mysticism is here; it must be reckoned with. The church cannot any longer dismiss it in the condescending spirit of the old fashioned doctor who gave bread pills to a certain type of patient. Among these three vital modern expressions: interest in the kingdom of God on earth, interest in the unseen world, and interest in the accurate scientific knowledge of religion, some reconciling and correlating principle must be introduced.

OUR VARIOUS GOSPELS

The next phase of religious development upon which we are entering is the correlation of our various gospels, the social gospel and the mystical gospel, the historical gospel of reason and the gospel of faith. What then will happen? The historical, literary, sociological truths which scholars have discovered in the Bible will still be there; but they will be shot through with the mystical truths of a race which saw visions with the eyes of true seers. No longer will the "devotional" Bible student regard the "higher critic" as irreligious, or will scholars be merely tolerant of the extraordinary assertions of faith. The fascination of historical origins, of racial development, of growth of the God-consciousness will still be there as a background, but it will be enriched by the realization of the mystical realities seen and lived and transmitted by the truly inspired prophetic seers of the Bible. This is an entirely different kind of study from the sort that perceives what was never there, by read-

ing back into Scripture dogmas of a later age. Moreover, miracles may still be rationally explained but there will be an upper level, a higher plane of explanation, than has sometimes been accorded. The controversies concerning the ethical and the mystical elements in different portions of Scripture, whether Jesus could be behind both the sermon on the mount and the gospel of John, whether Paul preached the same gospel as Jesus because Paul was a mystic and Jesus was an ethical prophet, whether the Old Testament prophets were anything more than social reformers, such questions, fascinating as they are, will seem petty when the great truth of an unseen world actually realized is again apprehended, not in idea only but as a present fact. The Bible will then once more become a holy book in the old sense of a peculiarly sacred revelation and guide, but with all the added force which the study of history and comparative religions has given it. Such Bible study has already begun.

NO PLACE FOR MEDITATION

And what will happen when one prays? Prayer will not be talking to God away off at the other end of an ocean cable. It will be communing with the divine presence. God will be here, not in our ideas only, not merely in the subtle influence of men's purified spirits as their own minds have conceived of lofty thoughts and inspiring projects. But the touch of the great Person upon human personalities will be such an immediate and direct contact that men will be energized, recreated, filled with power. And who can say what such life-giving power may do for sick bodies as well as for sick souls? Just to stop and imagine God's actual presence in the room close enough to speak to him, is sufficient to give us pause in this nervous, restless, hectic age in which we live. But when this is not imagined but experienced, something quite marvellous happens. There are great therapeutic possibilities in meditation and prayer.

Even in our halls of learning, where mind is supposed to hold sway, life today is rushing along at such a pace that for a student to sit down and think, commune with great ideas, with the great minds and saints of the past, is a comparatively rare occurrence. Our mental automobiles are rushing us through our studies, always with some activity at the other end calling more loudly than meditation. And if this is true in academic halls how much more in the world of affairs. Yet time to think results often in mere brooding, a most unhealthy practice, when the mind turns back upon itself and eats into its own life, unless some higher power possesses our thoughts. Then recreation and invigoration follow and only then. To arrive at God at the end of an idea is fine, but it is much more sanctifying to experience his Presence. All this sounds much like medieval mysticism. It is the same truth, but the difference today is that modern psychology, modern scientific understanding of the laws of health, of the reaction of mind on body, of telepathy, modern analogies from other spheres of action, add reasonableness to our faith, bringing together the trained mind and spiritual discernment.

And what about our "applied Christianity"? How much we have used this term of late! It has denoted everything

from an employment bureau to a league of nations. It has built hospitals and endowed clinics, it has established soup kitchens and settlements, Y. M. C. A.'s and a Red Cross. It has even pried open the doors of the church for a seven-day program of service. It has come to mean the practical expression of the spirit of brotherly love. It has left its mark upon our hymn-books in the altruistic songs we sing. This is as it should be certainly. But applied Christianity means just as much as we have to apply. A doctor may apply a plaster or an electric current, he may even infuse into his patient another person's life-blood. We have had many good ideas and have devised many social programs and have applied them more or less to the sickness of society; we have given much of our own selves in a spirit of brotherly love. But supposing we should discover just above us a great reservoir of divine life waiting to be tapped in order to flush out all the putrid channels of modern civilization; certainly then our hope of a regenerated world would have more substance to it than our present

faith in an idea seems to hold, however Christian that idea may be. It will be the faith of experience.

The next step in Christian progress is to be the coupling up of these very real, very modern, and seemingly paradoxical expressions of our religious life, the rational and the mystical, practical service and inner realization. When the connection is made, when the dynamo of group sympathy is set up, when the current begins to be felt, a new era of faith in the unseen will be here, a new realization of the divine Presence over and within this world. It will not mean a mystic withdrawal from the affairs of earthly life, it will not be an absorption in the things of the spirit to the exclusion of the reason. It will rather lift us up to a higher plane of knowledge and to the experience of a spiritual dynamic in every-day affairs which the matter-of-fact church of the present day sadly needs. The next step is such a correlation. The people who must establish it are those who see eye to eye, and they must make a place for it in the church.

Pekin: A Social Survey

IN THIS far-away occident, we usually think of China as a whole—a vast agglomeration of some 400,000,000 human beings determined for the most part to do only as their fathers have done. The break-up has taught us that no generalization for all China will hold, not even that of its being made up of yellow men, for there are still aboriginal tribes in remote sections, and the Mongol and the Indo-Chinaman are not much nearer each other than are the Turk and the Englishman, while the political divergences today are almost as marked as are those of the Balkan peoples. In other words, the Chinese are a race rather than a nation, yet they present the usual contradictory aspect that seems to us to characterize them in most things, a homogeneity as marked as is Europe's heterogeneity.

The late Arthur Smith, who spent forty years on the ground studying the Chinese, said there were no "facts" about China; that was a whimsical way of saying what is noted in the above paragraph. Of course, there are facts, but not many generalizations to be made, and in a recent book entitled, "Pekin: A Social Survey," we have a compendium of facts regarding one Chinese city. The same facts would not be found in Canton or Nankin and they would be very different out in Ching-tu; but underlying the differences there would be possible a large basis of common observation. The variation would perhaps be even greater than between New York and London or Rome, but there would be at least enough in common for us to call them "things Chinese," and when we know China as well as we know our white civilization we shall be better able to comprehend how great is the renaissance that is now taking place in that ancient land. Their revolution is no more comparable to ours of a century and a half ago than was our little section of democratic movement comprehensive of the western renaissance which preceded yet included it.

* * *

Making a Chinese Survey

To make a social survey is not an easy task, under any conditions. That was illustrated in the comparatively simple survey of rural churches made under the direction of the Interchurch movement. An American rural church would seem to present about as

nearly a single-cell type of social structure as could be found. The organization is apparently as lacking in complexity as the single room "box-car" type of church building; there is a minimum of organization, usually no resident pastor, with worship on one Sunday per month and with a subscription list for finances. In this rural survey many hours were spent by experienced men in making out a schedule that would be adequate as a survey yet simple enough to be used by persons not trained in sociology. The result was a schedule with some 250 blank spaces to be filled out, and there was much difficulty in getting these filled by any except such as had submitted to a thorough drill in preparation.

When Mr. Gamble went to Peking to initiate the China survey he faced what must at first have seemed a well nigh insuperable task, but with the help of Mr. Burgess, who had been ten years there in Y. M. C. A. educational work, he was able so to enlist the services of missionaries, native pastors and youth who had been educated in America as to effect a very competent organization. The field was very complex and thus called for a variety of schedules, and no one, aside from a few of the missionaries, had had the least experience in survey work. In America many of us have at least heard of such things as surveys and all of us have submitted to the queries of the census taker, but in China the census is practically unknown and the very idea of submitting to inquiry is foreign to the average citizen. To have gathered so large a body of information as have Mr. Gamble and Mr. Burgess is a triumph of diplomacy and patience and sheer persistence.

* * *

Salient Facts

One is tempted in a review like this to tell, chapter by chapter, what is in the book, but that is impossible since there are more than 500 pages and every page is crowded with facts; nor is it fair, either to the writer or the reader, for the one gets only a bare outline and the other does not get his book read. A good review tells you what a book is about, makes an assessment of its worth and gives you a chance to know whether you wish to read it.

There are a few salient facts in this volume which our short space will allow to be presented. Peking is a city of 811,535 population and stands on an area of only a little over twenty-four square miles; Indianapolis, with a little over one-third that population, covers about five times that area. Thus you have a crowd-

*By Sidney Gamble, assisted by J. S. Burgess. George H. Doran and Co.

ing of homes for the entire city like that of the congested areas in our larger urban centers. Since Pekin is the capital city there are many office holders, but the striking fact is that there are twenty "expectant officials" for every government position. The result is that these men, together with students and young men coming from the country to get into business, bring an excess of male over female population of almost two to one. This results in an aggravated state of affairs with regard both to recreation and the social evil. The theaters are crowded nightly with thousands of persons; there both the story-teller and the movie show thrive, with the movie usually presenting the poorest films America has to offer. The country folk of China have as high moral standards in regard to sex as any in the world, but when young men congregate in such numbers, away from home, having never been taught to hold women in chivalric esteem, as women, and with the officials and rich men notoriously possessing slaves and concubines, it is not strange that the social evil thrives. The police system is Germanic in its organization, and the social evil is French in its cast. Thus, an efficient police system grades and manages it, and students, aspiring candidates to office, young men at wage or salaried occupation, and, indeed, whosoever will, married or not, makes his own choice as to patronizing it, much as men once did in regard to the open, licensed saloon in America.

In business the small shop prevails and in manufacturing the guilds are predominant. The study made of the Chinese guilds in this recent work is alone worth the price of the book; it ought especially to challenge the attention of those interested in socialism of any variety. The outstanding civic fact in Pekin is that of the police organization. The police do everything from keeping order to censoring recreation, over-seeing health, managing the prisons and civic philanthropies, gathering statistics, directing traffic, supervising street cleaning and sanitation, and putting out fires. The police officers gave the authors of the book as much cooperation as could be expected for such a survey, and their records proved invaluable to the surveyors.

* * *

Marks of Progress

To list the activities of the Chinese Germanicized police system, and to compare its work with that done in a German city are, of course, two different things. But a description of its activities is a cause of wonderment to one who is accustomed to think of all things Chinese as medieval, and perhaps Chinese sanitation will evolve from its odors much more rapidly than did Cologne from its "seventy odd smells" of Coleridge's lines to our time when the name signifies all that is sweet to the nostrils. There are nearly 17,000 children in grade and higher schools, twice as large a percentage as in any other Chinese city, and some 48,000 young men and 7,000 young women in various educational institutions. All this is the result of missionary initiative, and the process of emerging from private and philanthropic management to civic presents an interesting example of evolution.

The study made by the authors of the church members of Pekin, one by one, forms one of the most interesting sections of the book, covering as it does their homes, incomes, education, vocation, etc., but space will not allow more than such mention as will invite interested persons to get the "Survey" and read it for themselves. The story of the new type of prison as over against the old is one of the most encouraging presented; some American states could copy it with profit. A great shaft of light shines across this capital city of the most populous and ancient of peoples, denoting its emergence from antiquity into the modern world. Back of it, but never in its "spot-light," stands the missionary.

This survey indicates what should be done in every city and community in civilization. A survey is, in social life, like the study of anatomy in relation to health—it reveals us to ourselves and enables us to realize more clearly that which we can and ought to become. The missionary cause and, indeed, the cause of civilization itself, is indebted to those workers who made this survey of Pekin.

ALVA W. TAYLOR.

British Table Talk

London, December 27, 1921.

THE YEAR is on its death-bed. It seems like a penitent sinner, somewhat sorry for the past. And the year 1921, it must be admitted, has not borne a very high character. There is good enough reason for penitence, but why blame the year? It is we who ought to look back with sorrow. There is nothing good but the good will; there is nothing evil but the evil will and this is found not in things but in persons. There are signs, however, that we are disentangling ourselves from the evil of 1921. Never has there been in recent years more hope at Christmastide. It is not only voices within the church which "speak comfortably to Jerusalem." Without the sanctuary others are conscious of a change. Here is one saying out of many from what is called, for convenience, "the secular press": "We are convinced that the worst of the peace is over. We say the worst of the peace. The paradox has been in the fact, not in the words. Never for centuries, if at all, have moral chaos and anarchy, with the blindness of egotism and violence, been more widely spread on the earth. Discord, difficulty, distress, ranging from unemployment in Britain to famine in Russia, still make the actual world a sombre place. But they inspire the soul of charity and the vigor of relief. We are nearer the breaking of the clouds."

* * *

Revival in Scotland

For some months now a steady and powerful work has been wrought in the churches of Scotland under the leadership chiefly of the students in the colleges and the missionary committees of the churches. Into this work there has been put not only a passion for winning the souls of men but also much forethought and wise planning for the training of those who should be won in Christian vision and service. This movement has remained but little noticed outside of the church and even within the church many have not heard of it. But now among the fisher-folk of north Scotland there appears to have broken out the flame of revival and since its emotional accompaniments come within the definition of "news," the press is busy reporting them. Some are saying that it is a revival like to the Welsh revival of a few years ago; but they are surprised that it should be repeated in Scotland. How little such critics can know of the fisher-folk in Scotland. They have always been liable to such seasons of passionate revival. If indeed the papers are right and this is like the Welsh revival, it is to be hoped something will be done *in time* to make ready for the future when the first excitement is over. In the midst of the Welsh revival, Silvester Horne strongly counseled the Welsh to prepare, but they did not. And is there any Welshman who will claim that the revival was a solid gain in the religious life of his country? It might have been.

Once more the chance may come to seize an occasion and make it a permanent landmark in the kingdom of God. But not without hard thinking and courage and forethought! That is why for Scotland our hopes turn more to the campaigns of students and missionary enthusiasts, who have along with the passion for souls, an understanding of the kingdom of God and a vision of the service to which the saved of this age are called.

* * *

Did St. Paul Write the Pastoral Epistles?

The question has often been discussed in such a way that the reader is compelled to say, What does it matter? But Dr. Percy N. Harrison, who has just published "The Problem of the Pastoral Epistles" (Oxford University Press), shows that it does matter. There has been among many scholars a belief that the epistles as they stand are not in the words of the apostle himself, but that certain passages are Pauline and that the writer having these before him expanded them with his mind upon the needs of a later age in the history of the church. The problem is among the unsettled

problems of the New Testament. Dr. Harrison some years ago set himself to do the spade-work necessary if this problem was to be re-opened from the beginning. He is a Congregational minister and most of his work has been done in the leisure hours of a minister's life. But for patient toil and for skilful arrangement and, if a friend may add, for disinterested love of truth, this work will take high rank. It is in a department of scholarship in which this country has been deplorably weak—New Testament introduction. (Dr. Moffatt is, of course, a great exception that proves the rule.) The conclusion to which Dr. Harrison is led is that there are Pauline elements but that the writer is a Paulinist of the early part of the second century. But while this is a belief largely held, it has been left to Dr. Harrison to trace out in detail what are the Pauline elements and to place them in the life of the apostle. He claims that through his investigation the apostle will be better understood and the authenticity of his other epistles will be set on a firmer basis. But the question which will interest others is how far, if this thesis is true—and Dr. Harrison would be the last to desire that it should be received blindly—the ecclesiastical arguments based on the pastoral epistles will have to be modified. Without doubt there is in them a picture of a church life, more systematized, more ordered according to a general scheme, nearer to the church as we know it when it appears after the sub-apostolic age. Now if this church arose in the time of the apostle, then an authority may be claimed for the divine sanction of the church development which is discerned there. It belongs, if that is the case, to the apostolic age itself. But what if it must be set down to a later date? Interesting questions from which more will follow!

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Is Our Age Like the Apostolic?

May I pass on without comment the following comparison which is almost certainly the work of the Rev. C. F. Raven, a scholar of mark: "Even in their details the two epochs are singularly alike. Lucretius, like Wordsworth, had introduced a new age in poetry; Catullus and Shelley, Tennyson and Vergil, Ovid and Swinburne, Horace and (dare we suggest it?) Browning had carried on the succession. The state religion had grown effete, and the finer spirits were satisfied either with outward conformity and inward eclecticism or with a passionate search for some new thing among the fads and fancies of the east. For the poor (and social evil was as real as now) there was the cynic at the street corner, the type of the salvationist and the communist; for the soldiery there was Mithras as today there is a thinly Christianized Jehovah; for the emotional there was ritualism and the cultus—Cybele's festivals combining something of the fervor of revivalism with something of the pomp of a high mass; for the introspective and the sickly there were the dream-dæmons and the vigils in the shrine of Æsculapius, to which we would commend M. Coue and the psycho-analysts; for the sensuous and imaginative there was Isis or the mysteries, part seance, part miracle play; for the superior and the academic there were the stoics and the dregs of Platonism, the Ethical Church and Modernism and Christian Science; and for the practical person—Long live the British Empire, a pinch of incense to the genius of Cæsar!"

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London Missionary Society and Its Policy

The account of the last board meeting of The London Missionary Society has received much attention in the press. As in other societies, so in this, there has been for some months a strong difference of judgment upon certain matters of policy. In two high schools in Bangalore, the practice has been introduced of opening school with prayers in which without being committed to a Christian confession all the students, Hindus and Mohammedans, as well as the small minority of Christians, can take part. After the opening prayer, thorough and admittedly Christian teaching is given. The directors of the school have drawn in this way a dis-

inction between prayer and teaching. It is a difficult matter on which to decide. After a debate of singular elevation of tone the board agreed to institute a much-needed enquiry into the whole question of religious instruction and worship in Indian mission schools and hostels, and meanwhile to hold in abeyance its attitude to the two Bangalore schools and their policy; it neither condemned nor sanctioned the practice. The speech of Dr. Jowett, admirably expressed, seemed to sum up the growing feeling of the board; but before that Dr. Care of Chestnut College, himself a former missionary in South India, had deeply moved the board by the record of his experience. He did, moreover, a necessary thing, when he called the board to remember the difference between prayer and preaching. Prayer cannot be made propaganda. The meeting of the board will do much to restore the confidence of some of the society's friends. They had begun to wonder—for rumor is as busy within the church as without—whether the society had lost its early passion for the gospel of Christ. Nothing could be further from the facts. We desire nothing more than to go on with the work to which we are pledged. To reassure our friends a resolution was passed affirming the society's faith that in no other name than the name of Christ is there salvation.

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And So Forth

Dr. Horton has been discussing the revolution which has taken place in Christian thought. All claims to personal regeneration are discounted today if they mean that people wash their hands of the world's problems, draw aside their garments from the world's defilement, and go into some comfortable corner of religious meditation and worship, leaving the poor stricken world to struggle for its own liberties. . . . Missionary societies have held in London some very successful united cinema demonstrations; more than 15,000 people have been present and there seem to be great possibilities in this new method. . . . Mr. Studdert Kennedy has been speaking more pungent words "There is only one glory—the glory of service and sacrifice. The men who were glorious in the war were those here and there who suffered, yet remained hopeful, bright and cheery. We have really changed our God. We have ceased bowing down before a crowned Person sitting on a great throne surrounded by peaceful singing angels. There is no such Person. He is dead—killed long ago. The God we worship is the God still suffering over the sorrows of humanity, the God with tears in his heart for the sorrows of this world—the God who is like Jesus Christ."

EDWARD SHILLITO.

Contributors to This Issue

JANE ADDAMS, founder and head of Hull House, Chicago. A new book by Miss Addams is shortly to appear from the Macmillan press, dealing with the problems and experiences of a peace maker during and after the war. The present article is a chapter in the forthcoming book.

EDGAR DEWITT JONES, minister Central Church of Disciples, Detroit; author of "The Wisdom of God's Fools", "The Tender Pilgrims," etc.

PAUL HUTCHINSON, a missionary to Japan now at home on furlough.

LAURA H. WILD, professor of biblical history and literature, Mount Holyoke College.

CORRESPONDENCE

John's Gospel and Messianism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue for January 5th under the heading "Dean Inge's Imagination," Mr. G. Williamson finds fault with the statement that the fourth gospel practically abandons messianism. Does he know that even conservative scholars admit that chapter twenty-one is an epilogue that may be from a different hand than the preceding twenty chapters? Goodspeed in his "Story of the New Testament" declares that the author of the fourth gospel shows that the return of Jesus has already taken place in the coming of his spirit into the hearts of his believers, and that he transforms the Jewish apocalyptic expectation into a spiritual experience. Mr. Williamson would find it difficult to quote any chapter except the doubtful one in support of his view. When a trinity or more of scholars of the rank of Goodspeed, Peake and Inge agree, an ordinary truth lover will do well not to be too certain of a contrary view.

If the genuineness of John 21 be admitted a fair statement would be: the second advent is no longer in the foreground with John, it has receded to the distant horizon.

THOMAS DYKE,

St. Andrew's Rectory, Edwardsville, Ill.

Political Prisoners

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial "Political Prisoners and the Christian Conscience," in the last number of The Christian Century. I happen to have seen the I. W. W. in flesh, and also lived and slept and ate and worked with them in the forests of Washington. Hence they are considerably more real to me than the "foreign devils."

I feel impelled to add a few words of corroboration of your statements in the editorial. I worked among the lumberjacks of that region just as one of them, without their having any suspicion that I was a minister of the gospel—at least they did not until I had had an opportunity to get their opinions and viewpoint without the prejudice and bias they would have had, had they known my position. Heretics? Pacifists? Yes, they were all that and more. Yet I found myself wishing that some Christian ministers had maintained as clear a vision of human brotherhood as they did during the war.

I must not allow myself to get started, else this letter would be several pages long before I could regain control of my wrath at the methods used by the government in opposing the I. W. W., and the indiscriminate way some ministers have damned them. I thank you for your editorial, giving them a chance to have their side considered.

Trinity Methodist Church,
Charlestown, Mass.

E. M. STOWE.

A Barrage of Prayer!

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the truest Christian duties is to face facts frankly. The Armenian situation involves facts that are not pleasant to face, but must be taken as we find them today. These are, briefly:

1. Thousands of Armenians and other Christian people in Turkey are still in grave danger of massacre.
2. The situation in Cilicia particularly is critical in the extreme, because of the probable withdrawal of the French troops.
3. The western nations plead economic bankruptcy as their main excuse for non-intervention, oblivious to the moral bankruptcy which their course is bringing about, and which is worse.
4. Whatever the reasons real or fancied, in whatever ways principle is yielding to expediency, *nothing is being done* to check the Turks and save their victims, and in the judgment of Amer-

ica's leading politicians, *nothing will be done* nationally or internationally.

4. And yet, the atrocities that are still reported week after week cannot be ignored. As world citizens and world Christians, many Americans are chagrined at the impotence of governments in such a case. But there is a higher power not yet exhausted, hardly tried, the power of intercessory prayer. We read that "the prayers of the righteous avail much," and even our imperfect prayers must have weight with God, whose influence upon the lives of men is beyond all measuring.

Must we not, then, give ourselves earnestly and unitedly to prayer that the might of God may stay the hand of Turkish lust and cruelty; and that the love of God may touch the heart of Turkish hatred, and that the peace of God may come at last to those who have been faithful to Him through trials of fire and sword?

Theological theories to the winds! If there be power with God, let us pray for its release in a situation where all else has failed!

"For what are we better than sheep and goats . . .

If, knowing God, we lift not hands of prayer

Both for ourselves and those who call us friend? . . ."

Brethren, that God may turn our failure into success, that God may save where we have lost, that God may transform foes into friends in the love of Jesus Christ. *Let us pray!*

ROBBINS WOLCOTT BARSTOW,

Concord, N. H.

The Historical and the Ideal Christ

EDITOR THE CHRISTIAN CENTURY:

SIR: In the pilgrimage of Rev. R. J. Campbell from the prophet to that of the safe and sane scribe, or at least the custodian of traditions, he arrives at the place where, in his article on "Christ and Criticism," he says:

"And so criticism has been forced upon this alternative: either Jesus was a being more than human as we understand humanity, or he is only an ideal; he never was a historical figure at all."

But is the alternative a necessity for 20th century Christians? Is there not a *tertium quid*,—a historical human personality filled with the spirit of the living God, whose life was so sublime that the legends and myths and wonder stories must grow! How else could humanity show its love and veneration than to grasp the stories, and believe with all its heart in a deity superhumanly manifested in Jesus of Nazareth? It would have been miraculous if the miracle stories had not soon grown up about this wonderful Saviour of men.

Mr. Campbell says in "The New Theology," which now he probably desires to forget:

"The beautiful legends surrounding the infancy of Gautama, for example, are startlingly similar to those contained in the first and third gospels. Like Jesus, the Buddhist Messiah is stated to have been of royal descent and was born of a virgin mother. At his birth a supernatural radiance illuminated the whole district, and a troop of heavenly beings sang the praises of the holy child. Later on a wise man, guided by special portents, recognized him as the long-expected and divinely appointed light-bringer and life-giver of mankind. When but a youth he was lost for a time and was found by his father in the midst of a circle of holy men, sunk in rapt contemplation of the great mystery of existence."

Modern scholars tell us that Buddhism is now divided in different beliefs, similar to Christianity. But shall we say that Gautama was either a being more than human, or only an ideal? I think we are not driven to the alternative. He was a wonderful light to his people who sat in darkness, but the beautiful legends of his origin *had* to come after his life, so sweet and gracious. How else could Asiatic humanity express itself?

Ghandi now in the days of science, is believed by some to have supernatural power, we are told. He can stop bullets, make cot-

ton grow, and even causes limbs or arms to develop.

Shall we say this is impossible of this great Indian patriot, who is better known to his countrymen than Jesus was known to his?

We can affirm that this belief in superhuman qualities naturally follows the greatness of the life of Ghandi. But to say that Ghandi must be either an ideal, or a being more than human, is not according to real criticism, unless we believe in the authenticity, the scientific authenticity of the writers about Ghandi. The same rule applies to the other great Asiatics, Gautama and Jesus, Buddha and Christ.

I remember some years ago in a friendly argument I had with a prominent Buddhist concerning the religions. Our final stand was upon which produced the best life, Buddhism or Christianity.

In the light of modern history, kindled by the conflagration of the World War, we Christians should be rather humble, if such a thing is possible, and retrace our steps, for with the two great Protestant powers, Germany and England, exhibiting their savagery to the heathens, there may have been something lacking in the conception held by good Christian people of him who went about doing good. The world today needs the truth; let Mr. Campbell or any other teacher give his best. But let him speak with authority of life, not the unique authority of origins and traditions.

Conneaut, O.

CARLYLE SUMMERBELL.

The Rheims Cathedral

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of December 22, 1921, there is an article by the Rev. Alva W. Taylor entitled "Propaganda Poison," some statements in which seem to be without adequate basis in fact. I am a subscriber to your excellent magazine, and frequently find inspiration and food for thought in its pages, especially in the articles of Mr. Taylor. But it seems to me that in his pardonable zeal for the cause of peace and good-will, he is bending over backwards and calling black white. There is no doubt that during the war people in all lands have been the victims of false propaganda, and we shall all do well to rid ourselves of unjustified prejudice. But let us not in the overflowing kindness of our hearts, in the all-inclusiveness of our aspirations for a righteous world order, white-wash the Germans where a real, black, yawning, sepulchre exists. Concerning Mr. Taylor's statements in regard to the Belgian atrocities, I am unable to say one way or another, but with regard to the Rheims cathedral, I know from photographs and what trustworthy eye-witnesses have told me, that his statements are not true. Let me quote from his article:

"The Rheims' cathedral furnishes one of the most striking examples of the methods of war-propaganda . . . The striking thing is that in the midst of this wreckage (of the homes of this city) the two great towers of the grand old cathedral, the most conspicuous objects in the city, are about the only things not ruined . . . the grand old towers, visible for miles from the city, were never struck by a *single high explosive*, and only one, we are told, ever struck the cathedral itself. It, fortunately, did not explode. . . Much damage was done the cathedral and many a gorgon head is missing from the towers, but this all seems to have happened in the course of the general bombardment. . . It seems to the writer a much more heinous thing to destroy the homes of 130,00 people than to ruin the towers of any church, but it seemed to strike the public's sense of sacrilege, so it was played up to the utmost; the ruin of homes and the loss of lives came to pall upon us and no longer thrilled us with horror."

It seems to one who lived, as a young boy, in the shadow of those cathedral towers, and to whom every stone was a dear and mystic prayer, instinct with pure religion and undepleted, that modern religious reformers often lose all sense of continuity with the past, all sense of the symbolic value of tradition, in their zeal for "building all things new." Certainly no one with any real artistic feeling could help feeling intensely what a loss the present and future generations have suffered in the very real ruin of this

glorious church. I am sure that Mr. Taylor would agree with a Socialist acquaintance of mine that the Cathedral of St. John the Divine, in New York City, is a "wicked waste" that makes him "hopping mad." But then, to some of us it is food for the soul, giving us a sense of God that no sermons of Mr. Taylor's could ever give. Allow me to quote from Miss Elizabeth Boyle O'Reilly's recent "How France Built Her Cathedrals," so very favorably reviewed in "The Churchman" and elsewhere, what actually happened at Rheims:

"In the first days of September, 1914, after the battle of the Marne, the Germans evacuated Rheims, which they had occupied for little over a week. Before they gutted the city, some cans of inflammable liquids, with bundles of straw, were set on the roof of the cathedral, and there they were found and made note of officially by Frenchmen who ascended the towers to hang out the Red Cross flag. The destruction of Rheims cathedral was planned deliberately and in cold blood it was carried out. No military excuse for the crime is possible, since General Joffre made a formal statement that at no time were the church towers used as posts of observation.

"From the heights a few miles away the enemy opened fire on the city. It is said that Baron von Plattenburg ordered the bombardment. General von Haeringen is also cited as an executioner of Rheims cathedral. On September 17th and 18th the church was riddled with projectiles. Between dawn and sunset, on September 19th, over five hundred of them struck the mammoth church. About four o'clock on the fateful day, Saturday, September 19, 1914, the timber roof caught fire from an inflammable bomb. In less than an hour flames were devouring the wooden scaffolding which, by ill luck, because of repairs in progress, framed part of the edifice. Fire lapped and calcined the outer walls, obliterating the kings and angels and the saints, wiping out all the loving handiwork of the old stone-cutters. Once again molten lead ran in the streets of Rheims. Fire lapped the sculptured screen inside the western doors, and the lovely lavish chiseling has become a blurred amorphous mass. Projectiles tore through the apertures of the vault's keystones and ignited the straw spread on the pavement for the wounded German soldiers who had been left behind when the invaders evacuated the city. (The French, at the risk of their lives, saved these wounded enemies). . .

"Poor martyred Rheims! Its once illuminated western front is tattered and corroded past restoring, and is falling flake by flake. With a touch of the finger the stone crumbles into dust. The towers are mutilated. . . No more will the triple winged seraphim chant hosannas in the great western rose. . . The sixteenth century windows in the clear-story are pulverized. . .

"Every check to the invader's troops in the trenches was immediately revenged on the defenseless church. 'Rheims Cathedral Bombed' became a typically recurrent line in the war's official bulletin. . . On July 5th eight shells crashed into the western entrances; and so on runs the sinister record."

I wish my pen might run on to give the whole terrible picture. All lovers of Gothic art should read it in Miss O'Reilly's admirably documented and humanly religious interpretations. The above description is but a bloody episode in a glorious story.

I feel that social Christians like Mr. Taylor have no appreciation for Catholicism and what it means to true believers—or unbelievers raised in the Catholic tradition. It is indeed a "heinous thing" to destroy so many homes in a city of kindly people. No one can palliate that wrong! The other artistic wounds of this historic city likewise are too many to be counted, irreparable. But the cathedral, the shrine of the Soul, every stone of which was pregnant with meaning, sacred with the association of centuries! Truly, "the public's sense of sacrilege" was well founded. It was spontaneous and universal. It did not require to be "played up to the utmost," and Mr. Taylor should remember that this destruction began in 1914 before "the loss of lives came to pall upon us and no longer thrilled us with horror." The blood of every individual shed in this war is indeed a wrong against heaven. To work for peace by rational methods is the only genuine atonement for the crime. But let us not call wrong—right or black—white! Let us not let our sense of social righteousness blind our sense

of the value of religious tradition and art. Homes can be rebuilt, hearth-fires can be rebuilt, if any of the dispossessed families survive. A cathedral which has become the symbol of the soul of a people, which has acquired a vivid personality all its own, once destroyed, is irreplaceable. Let us mourn its loss with bowed heads, as for a dear and loved friend, not (almost) condone a murder.

WARNER F. PATTERSON,

University of Michigan, Ann Arbor, Mich.

THE SUNDAY SCHOOL

"Hast Thou Found me, O Mine Enemy?"*

PERHAPS when we have become sufficiently saturated with the triangled scenarios (two men and one woman or two women and one man) of the present day, some bright person will dramatize the stories of the Bible and in that day the cinema will come into its own. For sheer dramatic power these tales of the Bible have no equal. In the story today you have a beautiful and unscrupulous queen, a wicked but weak king and a rough, untamed prophet. You have the king coveting a vineyard, fretting because Naboth will not sell it to him, the plotting of a resourceful queen who stops at nothing, the death of poor Naboth on a trumped-up charge, the king, happy as a child with a new toy now, walking along the clustered rows of the newly acquired vineyard, the sudden meeting with the stern prophet, the curse upon the royal house and the prediction of a dire end.

Charged as this is with dramatic elements, we are particularly interested in the moral implications which travel with the narrative. The king could not be happy in his palace because that particular vineyard was not his own. Naboth had his rights but Ahab respected them not. This vineyard had been handed down from father to son. It had been most carefully tended. Every vine was known and loved and the clusters hung heavy upon the trellis. "Thou shalt not covet" was written into the Hebrew experience. To want something that belongs to another so badly that you will do wrong to obtain that thing is covetousness. This was the sin of Ahab, shared by his wicked wife. While Ahab was weak and petulant, refusing to eat, casting out the musicians, his brow dark with hate and misery, Jezebel is the one who acts. "Infirm of purpose, give me the daggers," we almost seem to hear her say. Pitiable queens both—Jezebel and Lady Macbeth. To hire perjurers and assassins was the work of an hour, and soon simple, honest, trusting old Naboth was being stoned to his death. Then came the queen with smiles to her husband. "Come," she said, "Naboth is dead; rise up and take possession of the beautiful vineyard." Modern psychologists are telling us that the average man has a mentality of about fourteen. Ahab was such a boy. He is happy, he walks out into the sunshine and makes straight for the coveted vineyard. How charming it is upon the hillside; how warmly the sun rests upon it; how green the foliage and how purple the grapes; what wine it will make; how complete the view now from the palace window—all—all his very own. Thus he walks and thus he communes with himself. But now, all of a sudden, a dark, rough, hateful man darkens the row ahead. Now he fronts him. God in heaven—it is Elijah of all men—the prophet—the man who insists upon morality—the man who speaks for God—and now he faces him silently—sternly—relentlessly. "Hast thou found me, O mine enemy?" cried Ahab, and O what a world of passion, fear, cringing, defeat, punishment lurks in those words! Then the prophet's answer, see it written in golden letters upon the screen: "I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah." It is like the voice of relentless fate. It is the crack of doom. It is the omen

of death. Ahab does not need to be told that his days are numbered and that the dogs will lick his blood by the city wall, by the palace window—that same window from which he had gazed longingly at the forbidden vineyard.

"Be sure your sin will find you out"—how this narrative strikes terror to our very marrow! It is the story of all human life. Was there ever a hidden sin which was not shrieked from the housetops? Was there ever a flaw but the X-Ray brought it out into the sight of men? "There is nothing hidden but shall be revealed." Murder will out. Lady Macbeth will walk rubbing her little hands, moaning and wailing, while others look on. Jezebel will perish miserably—hated, loathed; dogs will lick her blood by the wall. Sin is a fearful thing, it blasts careers, it contaminates the blood, it ruins children, it devastates society, it destroys every beautiful thing. Is the prophet the enemy? Why call God's servant the enemy? Had Ahab followed the teachings of the great prophet he might have gone down in history as a noble king, had Jezebel consecrated her mighty talents to good she could have led her people into beautiful paths and deserved their love and good-will. And yet we will not learn—all history is against our sinning and yet we sin. Experience is a dear teacher but fools will learn no other way. We all pay the tuition—and the penalties. Some day as sure as God the stern voice will say, "I have found thee."

JOHN R. EWERS

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BY PROF. C. R. DODD

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THE CHRISTIAN CENTURY PRESS

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*Lesson for January 29, Elijah in Naboth's Vineyard. 1 Kings 21:7-10, 16-20.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Union Seminary Men Preach Internationalism

The students of Union Theological Seminary are so much in earnest in the cause of Christian internationalism that they recently conceived the idea of sending out teams of speakers to the churches to interpret this idea. They petitioned the faculty for special instruction for such teamwork, and their petition met with prompt response, some of the finest experts in New York giving their time to such instruction. At the present time seventy-five churches have been reached. These students believe that the years of student life should be years of testimony as well.

Sacramental Wine and Sacrilegious Wine

The evangelical churches have long since adopted the use of unfermented wine in the communion service. The prohibition law provides, however, for the use of fermented wine in those religious societies which still cling to that custom. As only the priest takes the wine in Catholic churches, the amount needed there would be very small. The Jews have a committee at work at the present time to prevent the use of sacramental wine serving as a cloak for bootlegging operations among their people. Recently the wets worked up a big newspaper scare, representing that the Anti-saloon League was going to fight for the abolition of sacramental wine of the fermented sort. This has been officially denied by the Anti-saloon League, which at the time of its organization had among its officers some noteworthy Catholic ecclesiastics.

Lay School of Religious Education

Auburn Theological Seminary, a Presbyterian foundation with more than a hundred years of history, has the past year inaugurated a new feature in its day school of religious education. The faculty and trustees feel that it is not enough to train ministers; it is believed necessary also to have trained lay workers. A very commodious building has been secured on the campus, and students are allowed to board in the seminary clubhouse. Expenses are low, and married students are glad to have their wives given an opportunity for study. Prof. Edward P. St. John, formerly of Hartford Seminary, and well known as one of the early authorities on stories and story-telling, is the new dean. He is planning a very comprehensive program of instruction. The summer course this year will extend from July 21 to August 13. Rev. Kenneth B. Bowen was recently secured to teach the principles of religious education at this session.

Sunday School Convention in Argentina

The methods of the American Sunday school are now sufficiently standardized in Argentina to make practicable the holding of a national Sunday school con-

vention there. Some of the delegates to this recent convention traveled eight hundred miles to reach the meeting. There are now 110 Sunday schools in Buenos Aires, and four of these participated in a model program on the Sunday morning of the convention. At this session 1,400 persons were in attendance. These delegates to the convention for the most part slept in tents which were loaned by the Y. M. C. A. in order to lessen the cost of the trip to those attending.

Patriarch Is Welcomed to Philadelphia

Patriarch Melitios of the Orthodox communion of the east visited Philadelphia recently. While there Bishop Rhinelander held service at the Church of the Holy Trinity, which was attended by many ecclesiastics of the Orthodox and Episcopal communions. The Patriarch in his address deplored the divisions of christendom and declared that in the Anglican church his people found a sister church.

Christian Endeavor Gains in Southland

E. P. Gates, secretary of the Christian Endeavor Union, reports that in the state of Louisiana there has been a twenty-two per cent increase in the number of Christian Endeavor societies during the past year. Helpful activities are reported from various cities in the country. In Worcester, Mass., the young people provide religious services at the public institutions of the city and this service is

much appreciated by the inmates. During the past year fifty-one new societies were organized in Oklahoma. In the program of the junior societies rapid changes are being made to conform the program to the findings of religious education experts.

Virginia Church Dedicates New Hymn Books

The dedication of church buildings is a fixed custom, but the dedication of hymn books sounds like an innovation. First Christian church of Lynchburg, Va., recently installed Hymns of the United Church. The pastor, Rev. C. B. Reynolds, wrote a dedicatory service for the book, and on the day when the hymnal was first used this service was participated in by the pastor and people. Following this there was a service of praise and song conducted from the new hymn book.

American Mission to the Lepers

The abolition of leprosy from the entire world is the ambitious project of the American Mission to Lepers, an interdenominational project. This society reports that there are two million lepers in the world. The disease is by no means confined to the orient, more than one thousand of these sufferers being found in our own country. Three cases were discovered recently in New Jersey. The society carries creature comforts to the sufferers in various parts of the world, cooperating with denominational missionaries. The gospel is preached to

Are Theological Seminaries Disintegrating?

ARE the theological seminaries of America disintegrating? Is the number of theological candidates really less, and are they of poorer quality? Over these questions a merry war has been waged for many months. Conrad Henry Moehlman has recently published in the Record the most exhaustive survey of the field yet given to the public. He shows that in 1916 there were 12,051 students in institutions reporting to the government, and that in 1918 this number had decreased to 9,334, representing a loss of 2,697 students. In the same period the attendance at the law schools of the country decreased 56 per cent; medical students, 6 per cent; dental students, 22 per cent; pharmacy students, 33 per cent. The college graduates of the country in that period declined 13 per cent. It is evident that all educational processes lagged, particularly the training of professional men in graduate courses. Mr. Moehlman has made a series of graphs to indicate the total number of theological students in the country each year since 1870 up to 1915. In that period the Protestant students have increased from 2,499 to a high mark of 9,125. From

1890 to 1900 the number was almost stationary, and from 1900 to 1905 there was a loss. The ten years from 1905 to 1915 represents the period of largest growth in the theological student body of any in the entire history. Then the war brought a reaction. It is interesting to note that Roman Catholic theological institutions fell off from 1900 to 1905 just as Protestant institutions did. The statistics indicate that the falling off in Protestant enrollment is largely among the short course men, a fact that would hardly have been guessed by the various observers. Since many of the theological schools take only graduates and the process of making college graduates has been slowed up, it will take theological schools longer to get back to normalcy than it has the liberal arts colleges. Meanwhile Mr. Moehlman asserts that it is not the business of the theological seminaries to turn out enough men to man every little struggling church. A lot of competing churches ought to go out of business and then there would be enough men of good ability and training to minister to the country.

lepers, and the untainted children of the lepers are isolated and educated. Treatment is given to the lepers, and it is now confidently asserted that in its earlier stages the disease is curable. Chamulgra oil is regarded as the specific. Dr. Howard Agnew Johnston recently became chairman of the Chicago committee.

"Reds" and Presbyterians Compete in Lumber Country

Jack McCall, who is employed by the Presbyterian Board of Home Missions in the lumber country as a missionary among lumber-jacks, was himself a lumber-jack at one time. He is now visiting eastern churches and interpreting his task to that section of the country. The Presbyterian denomination is the only one that works in the lumber country. Their missionaries now total twenty-one in number. They are opposed by fifty "red" propagandists in the pay of the I. W. W., who preach secularism and revolution. A total population of 150,000 is to be found in the lumber country of the northwest, and for the country over the industry employs a half million men. The I. W. W. expends \$53,000 for propaganda in Spokane alone, which fact indicates their evaluation of this particular group of men as a field for revolutionary propaganda.

New York Protestants Resent Discriminations

New York Protestants have reacted against the policy of their city government in making religious discriminations against guests in the city. The freedom of the city was conferred upon De Valera and other Irish Sinn Feiners, but it came near being denied the Prince of Wales. In view of these and other disturbing facts, Dr. Walter Laidlaw has drawn up some statistical figures on the relative strength of Catholicism and Protestantism in America. The Protestant population constitutes 72 per cent, as over against a Catholic population of 15.5 per cent. From 1906 to 1916, the period covered by government census figures, the Catholics had a growth of 10.6 per cent, while the various Protestant bodies grew from 17.4 to 28.2 per cent. Analyzing the sources of Catholic growth, Dr. Laidlaw points out that in the ten years the English speaking Catholic churches grew only 1.5 per cent, while the foreign speaking churches grew 22.1 per cent, indicating that the growth of Catholicism is due to immigration from Catholic countries.

A Fundamentalist Found Guilty of Heresy

When the spirit of heresy-hunting fills a denomination, the suspicion of unsoundness sometimes falls in unexpected places. The Baptist Fundamentalists in Des Moines adopted a creed which contains a definition of the church universal. It reads: "We believe in the church—a living spiritual body of which Christ is the head and of which all regenerate people are members." Dr. Frank Goodchild is understood to have been the author of this article, and he is now under attack by the Word and Way, a Baptist newspaper, which insists that the

new testament teaches no doctrine of a universal church, but only of independent ecclesæ which have their validity from sound doctrine and correct ordinances. Dr. Goodchild has made room in the church for homeless pederbaptists, but the Word and Way will have none of this loose and lavender liberalism.

Disciples Divinity House Presents Annual Report

Dean W. E. Garrison of the Disciples Divinity House of Chicago has recently published his annual report in which the work for 1921 is summarized. He reports that during the year sixty-five students have taken the courses offered by the house in addition to their studies at the University of Chicago. In addition, the house affords a social center for 150 Disciple students at the university not pursuing theological studies. The loan library of the house has been in use the past year, and this service will be enlarged just as rapidly as funds will permit. The books are mailed out to ministers with no charge except for postage.

Southern Presbyterians Will Raise Money

Not at all daunted by economic conditions, the southern Presbyterians are planning to put on two big financial campaigns the coming year. An equipment fund of five million dollars will be raised by securing fifty thousand pledges of one hundred dollars each; \$2,700,000 of this money will be spent on foreign fields while the remainder will be used in home missions and Christian education. Following this will come a campaign for \$4,500,000 which will go to increase the work of the various boards. One-third of this total will be spent in foreign missions. The team workers are now in the weaker presbyteries building up the organization and getting ready for the big drives.

Missionary Does Not Favor Ghandi

Rev. Frederick C. Cowan, writing to a friend from India recently, gave his impression of Ghandi and the movement

of non-cooperation. He thinks that Ghandi's movement tends to let loose the evil forces of racial hatred and anarchy. Speaking of the British government, this American missionary says: "One cannot judge India until he has been here and seen it, and then alone can he appreciate the magnificent and wonderful work Great Britain has done against terrible odds. Think of the different elements here, the different castes, nationalities, religions, and then now she, steering clear of all the shoals, has done what she has. She has by great irrigation works reclaimed millions of acres and made the desert blossom as a rose. She has by means of a vast network of

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Making New Religions All the Time

Those who have scanned recent census reports of religious bodies report that the past two years has been the period of greatest unrest in the religious world known in a century. Many religious bodies have been born in the large cities, usually made up of women with women leaders. Though abusive of orthodox religion, most of them retain certain Christian elements, but offer some new revelation along with the old. The cities where religions are made are Boston, New York, Chicago and Los Angeles.

Chaplain Is an Aggressive Christian Worker

The new type of chaplain is an aggressive Christian worker, rather than a mere stool-warmer. One hears of many excellent things done by these men both in and out of army service. Chaplain Frank C. Rideout of Fort Leavenworth is known for his evangelistic interest. He recently conducted a series of evangelistic meetings in Argentine Baptist church of Kansas City with a constantly increasing interest. The chaplain refused any compensation for the work in the Kansas City church, and every day returned for his usual round of duties at the fort.

Religious Life at the State University

The attack being made upon colleges and universities this winter by reactionary theologians is very bitter. In Wisconsin the fight has been most determined, and a college president is said to be going up and down the state attacking two science professors of the University of Wisconsin. President Birge of the university has denied emphatically that the atmosphere of the campus is hostile to religion. As a matter of fact few denominational universities have so well organized a religious program as that at the University of Wisconsin. The Campus Religious Council is made up of a pastor, a professor and five students from each of the following organizations: Baptist church, Congregational church, Episcopal church, Evangelical church, Jewish Students' Association, Lutheran church, Methodist church, Presbyterian church, Reformed church, Unitarian society, Y. M. C. A. and Y. W. C. A. Each year this religious group brings to the university some of the most eminent religious leaders of the nation. Men of all faith come to the campus to exalt spiritual idealism. In ad-

dition the Christian associations undertake to commend religion to the students through speakers, interviews and discussion clubs. Many of the denominations employ religious workers who do nothing but work among the students. A total of twenty-one workers devote all their time to the religious welfare of students, one-half of them being ordained clergymen. The aggregate expenditure on the religious work about the university is about \$50,000 annually. This work has been considered so important that one after another of the cooperating religious organizations has built up around the campus imposing community houses and churches. The total investment in lands, building and endowments for this purpose totals \$400,000. While religion cannot be taught in university classrooms, large numbers of the stu-

dents do take up the study of religious subjects. Thirty-one different courses in religious subjects are offered on the edge of the campus this year. Among these are the Life of Christ, the Bible and Our Civilization, Science and Religion, Social Christianity and Religious Pedagogy.

Preacher Advertises for Sermon Subjects

Advertising for a sermon subject is the latest novelty in homiletic practice. Rev. Byron Hester of Electra, Texas, has inserted an ad in the town paper in which a coupon can be returned to the minister. The people who have difficulties with religion are invited to send in their doubts, their difficult passages of scripture and their challenges. One line of the coupon states "I believe that

Christian Educators Meet in Chicago

THE Council of Church Boards of Education met in Chicago January 9 and 10. Following this meeting many denominational boards of education held their annual sessions to plan their denominational work. Prominent in the personnel of the interdenominational group is Dr. Robert L. Kelley, the executive secretary, a member of the Methodists denomination who in his sympathies combines the cultural and the religious. Dr. E. P. Hill, the treasurer, is a Presbyterian who formerly taught in McCormick Theological Seminary. The outstanding financial leader of the colleges is Dr. John W. Hancher, councillor in finance of the Methodist Episcopal Board of Education, who has just finished raising \$1,500,000 for Nebraska Wesleyan. It is said that he has raised more money for Christian education in the small colleges than any other Christian leader of this day.

The meeting of these educators divides sharply into two groups on a great many questions. The religious workers in state universities form one group which naturally believes strongly in the possibility of the state university as a center where Christian workers may be trained. The advocates of the small college emphasize the alleged superior moral environment of the Christian college, and the greater amount of individual attention given by teachers to students in these institutions.

At the meeting last year, the outstanding statistical study of the year was the survey of Congregational colleges. This year an even more comprehensive study of Disciples institutions has been carried on by Dr. Kelley and his statistical tables and charts would easily fill a large book. Beginning with a brief study of denominational history, the survey takes account of the educational competency of the different schools. Dr. Kelley divides the Disciples schools into three groups educationally: those which have arrived, those which are about to arrive, and those that probably will never arrive. In his study the names of these schools were given, with a solemn warning to the schools of the third group.

When asked to summarize his impressions of the Disciples schools, Dr. Kelley declared that Disciples colleges are unique among Christian schools in the place given the Bible in the curriculum. In a few schools the study of the Bible exceeded that of any other subject; in the average school only English literature occupied more time. It was exceptional for Bible study to fall below second place in any of these schools. He explained this emphasis upon Bible study as due to the original impulse given to education among the Disciples by Alexander Campbell, who insisted on making the Bible the sole source of doctrine and discipline.

Dr. Kelley expressed disappointment with the fact that the higher the standard of a Disciples college educationally the lower the amount of Bible study, but expressed the conviction that the Bible study in the poorer schools "was little better than Sunday school work." He asserted that fewer courses taught in a thorough manner would have a deeper influence upon the students.

Dr. Kelley, in one of the discussions relative to the source from which student volunteers come, asserted that one-fifth of the student volunteers at the present time are coming from Methodist colleges. He had no statistics on the contribution of the state universities to the recruiting of this force. Disciples statistics show the state university as an increasingly important factor in furnishing personnel for Christian work beyond the seas.

A conference of church workers in universities was held immediately following the session of the Council of Churches Boards of Education. In this conference the workers discussed once more the question of the housing of university students, some opposing separate denominational housing and others favoring it.

Among the surveys now in progress for future report, is one dealing with theological seminaries. In this survey the statisticians will not only provide figures but also personal impressions from visits made to the classrooms.

preachers are afraid to preach on (blank)." The minister hopes in this way to diagnose the problems and difficulties of the people who stay at home and fail to cooperate with the churches.

Philadelphia Federation
Functions Successfully

Philadelphia is not a slow town in things religious, whatever reputation it may acquire otherwise. Strong churches which dominate the community are a recognized feature of the community life. These churches are coming into increased influence through their cooperation in a city federation. Rev. E. A. E. Palmquist came to Philadelphia from Boston as the federation leader some time ago and his work is being strongly commended by Philadelphia clergymen.

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The committee on evangelism of the federation will conduct theater meetings in four centers during Holy Week this year with President Smith of Roanoke College, Dr. Daniel Poling, Mr. G. Sherwood Eddy and Dr. W. S. Abernathy as leaders. The comity committee has successfully adjusted some difficulties arising from overlapping recently. The

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committee on cooperation with the courts has a plan to receive delinquent girls that pass through the courts, and care for them in an institution. The committee on law and order has recently taken over the work of the Philadelphia Antivice Society.

Denominational Schools and the Young People

The old-time plea of supporting denominational schools for the sake of the young people of a given denomination is now largely passé for the young people insist on following fancy in the choice of a school. Only thirty-five per cent of the students of Northwestern University, the largest midwest institution of the Methodists are followers of John Wesley. The Baptists are outnumbered by several sects at the University of Chicago. The Presbyterians are outnumbered by several denominations at Illinois College. Meanwhile the religious leadership in these denominational universities is mostly confined to the denomination giving auspices to the institution. There is lacking the fine interdenominational cooperation in the care of students which one finds at the state universities, where one often finds a larger per cent of students going to church than at the denominational schools.

Disciples Mission Work Grows

The Disciples are the youngest of the great evangelical bodies of America, and they did not organize their foreign missionary work until 1872. In spite of this late start they now have 324 missionaries and 1,500 native workers in various parts of the world. Enrolled in the foreign Sunday schools are 25,812 pupils. Last year 3,025 converts were baptized into the faith.

World Friendship Bureau Has Unique Methods

The World Friendship Information Bureau and Clearing House of Chicago has some unique methods. World Friendship seals are being sold which can be attached to letters. A disarmament song has been written for the society and is now being sold in quantities as a leaf to be attached to hymn books and to be used in other ways. On New Year's eve the Westinghouse radio telephone distributed through the air messages relating to world peace. Some of the most eminent citizens of Chicago contributed to this service in behalf of peace and good-will. Rev. John Timothy Stone of Fourth Presbyterian church said: "A spirit of good-will and of confidence among the nations is needed just now if we are to restore government and business to normal, healthful life. Attention must be turned to life's productions and manufactures, to the industries of peace rather than the exigencies of war. Although many of us do not believe in peace at any price, we believe that righteousness and honor go hand in hand with mutual good will and confidence, and that this is just as true internationally as it is individually. We still hope that the conference in Washington may

be world-wide in its influence to reduce the provision of means and methods of warfare and to accelerate among the peoples of the earth a greater desire to follow constructive and wholesome administration of peace. To this end we trust that the new year may dawn with a universal determination to adjust conditions and regulate actions for the wellbeing of the world. May none of us be influenced by false definitions of patriotism which hold aloof from the interests and needs of our fellow-men the world around."

Dr. Scanlon Enlarges the Field of His Labors

Dr. Charles Scanlon, secretary of the Presbyterian Board of Temperance and Moral Welfare, has accepted the presidency of the National Temperance Society, one of the oldest organizations in the country for the promotion of temperance. Dr. Scanlon accepts this new responsibility in addition to his already heavy burden. The National Temperance Society publishes three journals, among them the National Advocate. The program for the National Temperance Society during coming years will include law enforcement and a missionary program in foreign lands.

Cleveland Pastor Relieves Downtown Church Will Not Pass

For two decades we have been hearing of the retreat of the downtown church. In most cities the churches have been moving to the suburbs, often leaving the boarding house populations with-

out a shepherd. Some churches have remained, however, and tenaciously hold to their ideal of a central location for worship. The Catholics have at least one downtown church in every city. Rev. F. H. Groom, pastor of Franklin Circle Disciples church of Cleveland, asserts in a recent issue of his parish paper, the Messenger, that his church will remain right where it is. He cites First Christian church of Kansas City and Central Christian church of Des Moines as examples of successful downtown churches.

Will Meet the Attacks of Modernism

Moody Institute continues in its self-appointed task of "meeting the attacks of modernism." The annual Founders week will be observed this year February 1-5 and the conference speakers have been chosen with reference to the following avowed purposes: "To meet the attacks of modernism on the fundamental doctrines of the Christian faith; to enlighten Christian believers concerning the extravagances and disorders of professed faith healers and the 'tongues' movement; to stimulate missionary zeal; to quicken the hope of believers concerning the return of Christ promised in the scriptures; to afford instruction in the practical problems of today in the evangelistic field, the sphere of rescue missions, the pastoral office, and the management of the Sunday school; the deepening and refreshing of spiritual life; and the annual meeting of the institute's alumni association."

Baptist Leader Disputes Liquor Reds

THE bolshevik element of this country is the former wet crowd and it persists in glorifying its defiance of the constitution and laws of the United States. A campaign of ridicule is being conducted through the press, with many cartoonists doing their bit, to make the American people sick of their bargain with national prohibition. However, facts are facts, and they are no more effectively presented by anyone than by Mrs. Helen Montgomery, president of the Northern Baptist Convention. She says:

"Reports from chiefs of police in fifty-one largest cities of the United States, including New York, Philadelphia, St. Louis and cities of that size and former degree of wetness, and with a total population of over 20,000,000, show a slump in arrests for all causes from 960,603 in 1917 to 851,108 in 1920. The total arrests for drunkenness in these cities in 1917 were 307,108. This was cut to 108,835 in 1920, or almost 65 per cent of a decrease.

"Police Commissioner Enright of New York City shows that crimes like burglary, assault, arson and murder declined from 15,000 in 1915 to 10,000 in 1920. Murders decreased fifty-one per cent and burglaries ten per cent in Chicago during 1920 as compared with 1919, and the number of disorderly cases from 38,000 to 32,000.

"The reports of the Massachusetts commission on prisons shows that the prison population of Massachusetts has declined from 108,185 in 1914 to 56,932 in 1921, and that the prison population of Boston has declined in the same period from 6,000 to 3,000, a decrease of 50 per cent.

"In Ohio four workhouses have been closed and there are 10,000 fewer inmates under prohibition than under license. In Pittsburgh, Warden Lewis reports that in 1918 there were 14,684 prisoners committed to the jail; in 1920, only 4,712. In Washington, D. C., there were 6,590 commitments to the workhouse in 1914; 2,511 in 1919 and 833 in 1920. Mayor Smith of Louisville, Ky., reports a decrease of 84 per cent in the prison population in the first year of prohibition.

"In Milwaukee, the beer capital of the United States, there was a decrease between 1915 and 1920 of 38 per cent in cases of abandonment, 60 per cent in drunk and disorderly, 38 per cent assault and battery, and 59 per cent disorderly conduct. Governor Brown of New Hampshire, reports in July, 1921, that there are but 43 jail inmates in the state. Richmond, Va., has increased 27 per cent in population during the years between 1917 and 1921, but her arrests for drunkenness and disorder have decreased 75 per cent."

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CIVILIZATION'S CRADLE.

It is curious to picture an inarticulate world, yet it was so till man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually, over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is of a world in civilization's cradle, still in the swaddling clothes of development.

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 mak - ing still,— As friends who share the Mak - er's
 scorch - ing blight, We see the beck - 'ning vi - sion
 yet shall be, The goal may ev - er shine a -

ranks, That work a - waits our hands and feet;
 plan, As sons who know the Fa - ther's will.
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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Benedict XV— The War Pope

BENEDICT XV will take a place in history if for no other reason than the fact that he occupied his great office during the period of the world war. The lurid light of that conflict heightened the significance of every man whose official status was one of responsibility, no matter how conventional or mediocre his actions may have been. Benedict's policies were not characterized by originality. He followed precedent and attempted hardly more than those things which well defined convention prompted him to undertake throughout the four years of strife. A more resourceful and potent personality in his position might perhaps have used the moral weapons at his disposal more effectually. It is Benedict's virtue that he steered holy church through the conflict without serious mishap, though situations of infinite delicacy and peril emerged on every hand. What Leo XIII might have done in the same position is a fascinating conjecture. Benedict issued general appeals in the name of peace to the warring nations. All these went unheeded. Even his appeal to President Wilson in late 1916 met no response, perhaps because Mr. Wilson saw how imminent was our own entrance into the fight. The papacy's attitude toward the heroic course of Cardinal Mercier in Belgium was interpreted as pro-Germanism, but throughout the war there were finely conceived acts of friendship for France which found their reward at the end in a reversal of French official attitude and public sentiment toward the holy see. Whether it was Benedict's diplomacy or the glorious chaplaincy record of the French priesthood that won the popular and official heart of France no one can tell. But there can be no doubt that the pope's general course of conservatism and safety first, enabled the church to weather the great storm without creating serious hostili-

ties from without or unduly wrenching the internal organization of the hierarchy. Benedict's predecessor, dying in the first month of the war, broken in heart by the shock and burden of the unexpected debacle, committed to the frail, aristocratic priest whose elevation to the cardinalate had taken place but four months before, a responsibility more delicate and perilous than any pope had ever before assumed.

Papal Gains and Losses In the War

THE papacy came out of the war with both losses and gains. The gains in France were matched by gains in official Italy. But in the break-up of central Europe Rome lost Austria-Hungary, the last political crutch on which it leaned for support of its claim of temporal authority. In the creation of the numerous new states the democratic spirit has tended with considerable decision to throw off the repressive influence of an autocratic church and there is today a strong current setting in toward some form of Protestantism. Whether the war weakened the papacy politically or not, evangelical Christians have grounds for a hopeful view of the trend of things in the Catholic church. Shorn of its secular power the papacy will tend to increase in spiritual power. And the very exercise of spiritual power without recourse to the sanctions and guarantees of political pressure will inevitably tend to liberalize the church. Benedict's policy toward modernism followed the repressive example of Pius X, his immediate predecessor, and there are few tokens left to indicate the existence of any self-conscious liberalizing movement within the bosom of the church. And yet, though noiseless and loyal, the effects of such a drawing together of Catholic laymen as we see in the extraordinary growth of the Knights of Columbus, are

potent for democracy and liberality within the church. In a world increasingly democratic the ancient church must slowly yield to the claims of the new spirit of liberty and social control before which in the end autocracy in every form must give way.

A Strange Perversion of Religious Values

THE religious press has carried from Maine to California the story of the action of a few Disciples churches which have passed resolutions refusing cooperation with the United Christian Missionary Society unless the latter adopts a creed on the baptism question, and applies it ruthlessly to its foreign missionaries. The action of such churches, including the large congregation at Canton, O., has been widely reported, and always as a scandal that men tell with amazement. The reason the Christian world is scandalized is that they see in this reactionary group an astonishing perversion of religious values. The church that refuses to support homes for the aged and homes for little children has repudiated the standard of values set up by the Author of the parable of the sheep and the goats. Those who would put the baptism question ahead of the question of brotherhood and cooperation in Christian work do not agree with Paul when he says, "And now abideth faith, hope and love; and the greatest of these is love." One would not be surprised if a Roman Catholic took the position that the baptism question transcended in importance such considerations of human value. He is a sacramentalist in religion, believing that the grace of God can be mediated only through certain forms and orders. But the Christian world is rightly astounded that any in the Protestant camp should set ceremony above love, and should prefer division to unity when the question of much water is raised. All generous minded Disciples hang their heads at this shame for which their whole communion suffers. But meanwhile nearly every Protestant communion has an equally irreconcilable element which would put something ahead of the things that the New Testament teaches to be the primary elements of the gospel. If a brother cannot believe the doctrine of the near return of Jesus shall we withhold not only the love of a brother but the love of a neighbor as well? It is often done. If a man cannot believe in the virgin birth, is it our duty to consider him a heathen man to be scourged out of our religious camp? This is by no means uncommon. So long as Protestant churches refuse to be Christian in Jesus way, they must expect that thousands of liberal-minded men will make the mistake of confusing theological dogmatism with real Christianity, and recoiling from it.

Is the Minister a Producer?

YOUNG men who face the choice of a life task are influenced by popular conceptions of the merit of various professions and callings. If a community tends to discount the work of a minister, from that community we are not likely to have many candidates for the ministry. In

the widespread materialism of the period following the war, one is not surprised to find all the idealistic professions regarded with less favor. The mechanic who turns out a steel axle on the lathe can show for every day's labor definite results. The minister may work harder and longer hours, but he cannot point to achievements so definite. In order to satisfy the demand for concrete results, he may draw up a numerical statement of his work, showing the number of calls he has made, the number of his converts and the size of his congregations. But if there were nothing else to be said about his service to the community, he would not be a very impressive figure. It is only as we find in the minister the builder of that spirit which alone makes the community life possible that we can appreciate the dignity of his calling. Only the community that nourishes those moral sanctions which inhere in religion can long endure. No city could have a policeman on every corner and in every alley. No business could maintain ever-present auditors. The affairs and interests of every community rest back fundamentally on cooperation. And religion in its last analysis is the basis of social cooperation in behalf of a community's ideals. The thoroughly selfish man has no place in such a social structure. He ought to be a Robinson Crusoe or a Daniel Boone, living far from the haunts of other men. Nor must we forget that the satisfaction of legitimate human wants is the true gauge of industrial service in the community. The perennial interest in religion is a continuous disclosure of the fact that spiritual needs call for the guidance of trained and skillful specialists. The minister then is a real producer. He builds moralities and spiritual attitudes. He is the active agent at work in behalf of cooperation in the local life and of that higher cooperation which links the soul with God.

Brewers Make Trouble in India

IT is not commonly known that the political protest of Ghandi, the non-cooperationist leader in India, is aimed directly at the activities of British brewers and distillers. William E. Johnson, better known as "Pussyfoot" Johnson, who has just returned from India, reports the remarkable growth of the temperance movement in that country. The Indians are being urged to resist the drug addiction that is being forced upon them by the British liquor interests. His program meets a ready response especially from the Mohammedan classes with whom total abstinence is a cardinal religious principle. One of the provinces will soon have local option, and it is confidently predicted that the various towns in that province will go dry at once under the leadership of Ghandi. Ghandi is also opposed to the policy of the government with regard to poppy cultivation. The man who wants to produce opium from poppies can get a government subsidy to aid him in his farming. All other farming operations must be carried on without government aid. This threat at the morality of India is opposed vigorously by the new movement of protest. While the British government has done much for India in providing an educational system, railroads and many other of the devices of modern civilization, and in

setting up a stable government, Britain has all along allowed many of her altruistic services to be compromised with her evil alliance with brewers, distillers and drug venders. This partnership will cease, or one of these days the revolt in India will be beyond control. When a whole people rises up in revolt actuated by a spiritual impulse, the results are always serious. In no nation in the world has the liquor dealer become so influential in politics as in Great Britain. Even when the nation was threatened by the German submarine, and the people were asked to make all sorts of sacrifice, the brewer was allowed to get his supplies to go on with his useless waste. With Canada, India and many other parts of the British empire dry, there will likely be a change of front on the part of the British people toward prohibition which now seems to them like a freak action of the United States alone.

The Cross-roads and Some Guide-boards

WE HEAR a stream of talk today about the failure of Christianity, about the bankruptcy of organized religion, about the church at the cross roads, or even at some more ominous place. One need not deny the allegations. It would take a very brave, and probably a very ignorant, man to be the advocate and defender of the present status quo of Christianity, religion, or the church. Yet it is pertinent to ask which period in the history of Christianity appears to a careful student of it to have been on a high and satisfactory level of spiritual life and power? There have been no doubt epochs when the church has had leaders of genius who started forward on a new line of march and who gave fresh vision and inspiration to large groups of men and women, but there is no period when the church as a whole or in very large fraction had grasped the real meaning of Christianity or was exhibiting the irresistible might and power of those spiritual forces which Christ has revealed.

A distinguished lady once remarked to one of the famous editors of *Punch* that she did not think *Punch* was as good or as humorous as it used to be. "No," replied the witty editor, "it never was." That applies to many other things besides *Punch*. We gild and glorify the past with a sheen and splendor which it never had in fact. We see the light and glory on the high peaks as we look wistfully back and then we commit the fallacy of supposing that the valleys and plains were like the peak. If one thinks of moving back into the comfortable home of any bygone century it would be well to search the premises carefully before crating the furniture for the journey. The golden ages are all in front, they are not behind—except in story books. "Having embalmed that fly in the liquid amber of my words," as Thomas B. Read, speaker of the house, once put it, let us come back to our own strange century and see what there is to say about it. It is a transition time, they tell us. It certainly is that, but so are all periods. The world never stayed in any one century yet, though it comes nearer stay-

ing in some than in others. This period is surely no mere hyphen between past and future; it is dramatic and momentous in significance and it is big with destiny.

The lost leadership of the church is what impresses us most as we consider the religious situation. Can that leadership be recovered? Certainly not in its ancient authoritative form. But a new and better type of leadership may yet be won. One can clearly discern three lines of development in the life of those who constitute the church which are essential to a recovery of influence and spiritual power. They are an increase of first-hand religious experience, what we usually call mystical experience; a wiser social program, and a fresher and more vital interpretation of the New Testament. There is no real leadership possible in any field until there are experts who know the field, and there is only one way of being an expert in the Christian faith—that is to have found the way into a living experience of God. This is a far simpler and less abstruse thing than the books about it indicate. What it involves is to realize that true religion does not consist in holding doctrines and logical notions about God; it is the discovery of first-hand spiritual forces and energies to live by.

The Christian leaders who have awakened the church and who have in their times kept the faith and saved the day have almost always been men and women who had this experience. They talked of what they knew. They delivered what they had seen with their eyes, what they had beheld, what their hands had handled of the word of life. They were experts and they exhibited the evidence that they were dealing with realities which they had experienced. We begin our faith often, perhaps usually, by having faith in somebody else's faith. But we must not stop there. We must go on with determined purpose to

"Strive, to seek, to find and not to yield,"

until our own lives have received the streams of divine energy flowing into them and through them into others. We have tried to pump up religious revivals by extensive and expensive pumping machinery. We have wrought wonders in the way of publicity, campaign systems and psychological effects. Where we have missed out has been in not understanding that there is no substitute for personal depth of experience on the part of those who compose the church. If all those who "hit the trail" in these intense campaigns were railroaded into the churches and the number multiplied a hundred fold, we should, as a spiritual force, be well nigh as weak as before. It is not numbers of nominal members that make a church; it is depth of experience and transmission of power. Until we have that we shall lack leadership and we shall continue to "tramp the temple" and mark time. This is an hour in which to pray that a real contagion of vital, spiritual religion may sweep over our country. We ought to see multitudes of persons find what they have been seeking and pass over from the class of nominal Christians to become flames of passionate intelligence on behalf of God.

The religious condition of college students in America ought to give every thoughtful person serious concern. These men and women are straighter and more soundly moral than were the students of twenty-five years ago, but they have in large degree lost their religious moorings and

bearings. Everything with them is in the melting-pot. They are in a haze about the most fundamental of fundamentals. There is no use offering them chopped straw, up-in-the-air speculation. They will, however, respond seriously to convincing evidence. They are familiar with the laboratory method. They are used to dealing with facts. They have respect for first-hand experience. They will follow experts. The religion which is to win these three hundred thousand college students is a religion of life, a religion incarnated in good, live persons who *are what they proclaim*.

A wave of deep genuine religious experience in college would quickly mean a great increase of recruits for the ministry. Already the students in theological seminaries are awake to the importance of the mystical side of religion. They are giving thoughtful attention to it. But there is need of many more men coming from college with a clear vision that there is nothing better for a man to do in this world than to become a living interpreter of Christianity. If the first-class men finished their senior year with this vision in their souls and then were obedient to it, a new epoch would be at hand. But that desired condition will not come until these fine young fellows *see* religion exhibited in its dynamic and vital aspects and are convinced that the power of God, which worked so mightily in the apostolic age, is a reality in this present age.

Almost every thoughtful person today is interested in movements and efforts for a better social order. Some are occupied with theory, some with practical experiment and some are gradually shaping their theories in the light of experiments. Now what church leaders need to do is to realize themselves and then to make all young people realize that for Christ the transformation of the social order was an essential part of his program and of his way of life. No more intense believer in the recreation of society has ever lived. He never thought of having followers who would calmly acquiesce in the continuation of injustice and social wrongs. To be a Galilean was to be a lover of men—the men who “labor and are heavy laden.” To be a disciple was to be a learner not only about God but about how to treat little children and poor tired women, and how to change the conditions of life from wrong to right.

We do not want to change the church of the living God into a new sociological experiment. We do not want to give up worship in order to establish soup kitchens. In that direction increased weakness lies. What we want is to realize that Christianity is a way of life and that life is fundamentally social and interrelated, that no man can be a Christian and live unto himself. Both the medieval period and the reformation epoch were primarily concerned with what was going to happen to the soul after death. Their theories of salvation had a post mortem slant. We moderns are primarily concerned about the issues of life here in the sphere where we can test and verify the trend and significance of things. We believe that whatever “beyond” awaits us will be rooted and grounded in the nature that is being formed within us now, and we are convinced that however glorious heaven may be or however ominous hell may be, love or hate for those among whom we live here in this present world is just as glorious or just as ominous.

The church does not altogether comprehend how completely the focus of interest has shifted, not only for educated people, but for working people as well. So long as salvation is conceived and preached mainly in reference to a world beyond, the rank and file of those who compose our villages and cities will go their way and give little heed. They will say, in substance, “If you do not love your brother whom you have seen, we have no interest in what you say about a God whom you have not seen. Show us a religion that really does things, that alters men’s lives and that sets new spiritual forces and energies operating in the society where we live and we shall be impressed.” It will not be easy for critics of the church to forget that pulpits dedicated to Christ not only sanctioned the method of war, but inculcated and propagated hate. But the best way back to Christ for a church that has taken this loop is for that church to take up the burden of human suffering and follow Christ now and henceforth in the work of searching out and finding lost sheep and of making love prevail among men as a real way of life.

Hardly less important for a revival of power and influence is the fresh discovery of how to use the Bible, especially the New Testament. So long as the Bible is treated as a mysterious authority, or as a storehouse of doctrines, or as something which you have got to believe in all its details whether you are convinced or not, it will fail to attract multitudes of present-day people. That way of approach shunts them away from the Bible and makes it a closed book to them. Now just at this critical epoch historical research and literary insight have given us back the Bible with immensely heightened value. It has become to many of us who have loved it from childhood a new and more thrilling book. The historical background of each book has been unfolded. We see what these ancient heroes of faith were fighting for. We understand their problem. We feel the grip of the dramatic issue at stake. They at once become flesh and blood people and they get our interest without any spurious pushing. The moment we understand the book of Jonah, for instance, we no longer find ourselves in collision with science over the possibilities of life in the bowels of a great fish. The same situation is true wherever we turn. We find ourselves at the center of a great movement in which and through which the deeper meaning of life is being revealed to us. Christ and St. Paul have been re-discovered by the work of the last fifty years. Nothing is more interesting than to feel the throb and flow of the actual course of these two lives which so fill and dominate the New Testament. It is no longer the realm of dogma, it is the moving story of the most tremendous human issues, seen in the two most effective personalities that have ever lived.

But how much of all this has reached the Sunday School? And how much of all this fresh and wonderful discovery of new forces makes itself felt in most Christian churches in America? The answer is very well known. And the answer is one explanation of the weakness of the church. Who was interested in Ptolemaic astronomy after Copernicus had found a new astronomy that was true to facts? Who was interested in old fashioned biology after Darwin had found a principle which completely reorganized it?

Who that knows and has real insight is interested in dogmatic Bible teaching when once he has felt the significance of historical and literary interpretation?

Here we are in a world that needs a fresh and transforming message of life. It is within our reach. Christianity can still be the power of God. If it fails it is our fault. If it loses its leadership it is because we who profess it do not care enough about it to take the pains to be living organs of it. If we who now call ourselves Christians had the first-hand experience of God, if we were followers of Christ in his love of men and in his faith in a new social order and if we were making the world today feel the freshness and power of that mighty revelation of the Spirit through the Bible there would come a new stage in the history of the church.

The Reform of Insurance

INSURANCE is big business, very big business. It has become exceedingly complicated. Varying motives guide its conduct. Its best inspirations are the yearnings of a society seeking to be Christian and to embody the principle of bearing one another's burdens. Its worst impulses—too many of them are being brought to light in succeeding crime waves. All insurance men are not of the same character. None is wholly responsible for recent tendencies and developments. Yet the guild is on trial today. It has not faced another such crisis since the legislative investigation into the manners and methods of the old life insurance companies of New York, when several great careers were wrecked, certain highly respected men of affairs were driven to despair, and all too inconsequential reforms were effected. This time the issues run deeper and farther, and will eventually require an overhauling of the fundamentals on which the insurance business rests.

High-minded citizens and devout Christians engaged in the business have eloquently and convincingly interpreted its genius and purpose. To avail of its securities is now generally recognized to be the duty of every good citizen. No reputable business operates without its safeguards. It is not merely a counsel of fear, a craven running to social cover from individual adversities. It is, when rightly conceived and conducted, a program of fellowship, of universal brotherhood, of support of the weak and unfortunate by the strong and the many. In idea and ideal it is all that its high-minded promoters have claimed for it. But it is time to raise the question whether the guild in control has permitted it to degenerate into a profit-grabbing institution involving self-seeking devices which make it a prey upon society.

Insurance began with recognizing the near limits of human forethought and power. Life was circled narrowly by mysterious dangers, against which no human device could fend. Any one might prove the victim at any time. Promoters of insurance were successful in convincing the public that it is not right for the isolated victim of these fortuities to stand the brunt of them alone. Injury against which society cannot defend the individual, society should

make good to the victim, so far as it can. Unpreventable calamities are not the concern alone of the poor fellow whom they strike. By orderly, scientific processes it is proper that society as a whole should co-operate with the imperiled individual in his self-defense.

But science has vastly widened the circle of security. Mysterious dangers against which no human device can provide, have been greatly reduced. The office of insurance thus diminishes as science furnishes new safeguards, and puts each individual in the way of intelligent self-defense. But the insurance business has certainly not diminished. May be in volume it ought not to have diminished, for never have a wholly respectable number of human beings been stirred out of the shiftless, easy-going life of the mere animal. The zone of peril for the citizen is still sufficiently wide to call for extensions of insurance. But the greed of insurance promoters would seem to have blinded them to the legitimate fields of extension and the proper zones of reduction in their business. From fortuities against which intelligence and science cannot guard, these promoters have carried security into fields where the malicious and corrupt may escape the legitimate consequences of their crimes. It has come to pass that the insurance business feeds upon wicked, reckless, needless loss. Fire insurance would languish if there were not repeated fire losses. The passion of many underwriters is to keep insurance rates up rather than to prevent fires. Such a wholesale prevention as modern science is now prepared to effect would bankrupt the insurance companies. It would break them to permit a wholesale devastation, but it would not less certainly break them if there were as complete a suppression of fires as the scientific application of preventive measures now makes possible.

To say that insurance companies have again and again led in fire prevention measures does not meet the situation. That fact is doubtless a tribute to the irrepressible good will in human nature which drives some men to social service hostile to their private gains. Many doctors slave night and day in sincere attempt to keep the neighbors well, when, under the prevailing system of supporting the medical profession, it is to their private and selfish interest that people should continue ill. Few well people pay doctors' fees. Similarly, certain insurance promoters have contributed brains and enterprise to the scientific prevention of fires, but the fact remains that the business as a whole is organized on a basis which encourages an increasing loss, and discourages the thoroughgoing application of known measures for the prevention of loss. It is not surprising that many insurance agents and agencies yield to the pressure which the mechanism of their business brings to bear upon them, and that they suppress noble impulses which would lead to private loss in the interests of social gain.

But more subtle and malignant abuse of insurance is revealed elsewhere. The magistrate in New York whom the public has for years acclaimed as the stoutest foe of crime, has recently broken forth against the security companies which have entered the field as professional providers of bail. A large proportion of the crime of New York, and doubtless in most of our cities, is com-

mitted by men and women already out on bail upon earlier charges. Highly organized and amply financed security companies are ready in court on the instant to vouch for these known criminals. Thus, this magistrate points out, an unfortunate or even innocent "first-offender," unable to secure bail by the usual process of appeal to friends, is remanded to jail for an indefinite incarceration, awaiting the appearance of his case on the court docket, while the professional criminal, in virtual partnership with these professional bailers, goes free, with no restrictions upon his liberty to engage in further crime, except that he must appear for trial days or weeks in the future.

It has often been pointed out that common methods of handling burglary insurance incite to a degree of burgling. Numerous security companies, comprising a large guild, could not survive if the police did their duty strictly and with the degree of thoroughness which ordinary brains and well-known preventive measures make possible. It has been openly charged that some of these companies connive at a degree of activity among burglars. The public believes this to be the fact. If this connivance is not demonstrated it would be very surprising, for the business is set up to encourage it. One may be sure that human nature, frail and weak as it is known to be, will still resist the most malignant seductions of this program, but human nature is not always and everywhere equal to the terrific strain which this large and ambitious commercial scheme imposes. One need not search far for potent causes of the crime waves sweeping back and forth over the country. If our insurance business, as at present organized, did not create and inspire much of it, that would be because the ordinary laws of cause and effect fail.

The idealism of insurance has given it peculiar attractions to Christian men. Ministers have left the pulpit and pastorate to espouse this calling in larger numbers than any other. What is going on in their minds today? The profiteers appear to have seized the profession, and are dominating the guild. The zeal to protect the public's life and person and property seems prompted not by love of the people but by eagerness to get all that the traffic will bear. Is it not time for a frank and open discussion of this theoretically altruistic, socializing enterprise from the point of view of Christian idealism and service? Has the guild gone as bad as it seems? Is the cultivation of crime and criminals the natural issue of a propaganda which has so persistently, by the word of mouth of its agents and in the literature of its agencies, thrust forward claims of social ministry? The recent world strain has certainly opened the seams of our altruism, and has revealed the malignities of which the profiteering spirit is capable. These experiences are leading to more serious question in the minds of thoughtful citizens than ever before, whether a social system founded upon and generating private profit as the goal of endeavor is workable in a Christian era. Gross extravagancies of theology have at times incited to sin that grace might the more abound. But they were refined in comparison with a commercial enterprise which sets the criminal class to preying upon society, with ever new freedom and abandon, for the sake of collecting from society the private profits derived from this jeopardy. The

merchant's system of barter, revolting as is much of its scramble for gain, has generally risen above such standards. Has the insurance guild the inherent moral stamina to cleanse its own house, or must the rivers of the public indignation be turned through to sweep it clean? And will the four pillars of the structure withstand the strain of that torrent?

Secondary Uses

A Parable of Safed the Sage

THIS have I discovered, that a thing which is Imperfectly Fitted for the use for which it is intended may be largely useful otherwise. And I have often noted that a man who is Pronounced a Success in one place cutteth no ice in another. And I am very slow to condemn any work of God or any serious undertaking of men because it seemeth to fall short of what it was intended to do.

There was once a man who dwelt in Chicago. And he had friends who owned a Summer Cottage on the eastern shore of Lake Michigan. And they invited him to spend certain days with them.

And he took passage upon a Boat, and sailed the blue waves of Lake Michigan.

Now Lake Michigan is a friend of mine, and I have only happy memories of my voyages upon its waters, neither have I lost any meals therein. But with some men it is not so. And on the day when this man journeyed, Lake Michigan was feeling a bit Skittish.

And albeit he had much wherewith to occupy his mind on the way across, yet was he most of all concerned with the recollection that before many days he must journey back and have it all to go through with again.

And when he arrived, or what there was left of him, this matter was much upon his mind, and well might have spoiled what was otherwise a very pleasant Visit.

But he made a Great Discovery.

Upon the eastern shore of Lake Michigan there is an institution whose name is the Pere Marquette Railway. And he returned to Chicago thereby.

And in all the days that followed, he was a Booster for the Pere Marquette.

And he talked of forming a Syndicate to run a branch of the Pere Marquette from New York to Liverpool, and then to reduce the Cunard line to a One-way Thoroughfare.

Now there were certain men who spake to him ill concerning the Pere Marquette. And they made a jest of its time-tables, which they declared to be erratick, and certain other things did they do which I will not repeat. For I also have no kick coming against the Pere Marquette, albeit I prefer the Lake and its Boats unto any train that ever was or yet shall be.

But when man spake thus unto this man, he said,

Speak not evil unto me concerning the Pere Marquette. I know its train schedules and its arrivals and departures and am acquainted with all its ways. As a Railway it may leave something to be desired; but it hath few superiors and no equals as a Remedy for Sea-Sickness.

The Church's Self-Respect

By Lloyd C. Douglas

I HEARD a man with a large voice and an exhaustless supply of anecdotes say that in a certain metropolitan mission the retrieved castaway was always sent directly from the penitential altar to the cobbler where new heels were built on his shoes. I do not vouch for this yarn; but I'll go bail for the theory that the brother with no heels cannot be expected to measure his morals, motives, manners, or manhood, with the chap who has been raised up at least an inch out of the slime. Self-pride may be a very reprehensible conceit; but self-respect is imperative to the success of any man or institution attempting to realize his or its divine origin and commission.

In a recent article in *The Christian Century*, entitled "The Galilean Psychology," the writer endeavored to call attention to the most obvious of the principles practiced by the Master in his dealings with other men. Pursuant to that thesis, it has been suggested that a more intensive study of modern church methods, with these principles in mind, might prove of interest. In compliance with that request, we might begin by considering the unpsychological processes commonly employed in recruiting men and women into membership in our churches.

LODGE PSYCHOLOGY

One of the main considerations of any self-respecting individual is the protection and development of his own personality. Consciously or otherwise, he strives to distinguish himself from the mass. This is a heaven-born desire. It needs to be encouraged and properly directed. It offends a normal man when his name is forgotten by people who should have remembered it. He wishes to be identified from the mob. Sometimes his efforts to count one are almost tragically pitiful. Whatever he has the most of, he capitalizes. Has he money, and no brains, he shows off his money. Has he oodles of money, and no brains, and lots of religion, he may volunteer to write a brand-new creed for a church, on condition that he be allowed to foot some large bills. If she has nothing but a new hat, she will go where the population is dense and envious, and exhibit the new hat. Humanity is a queer critter, that way.

In the show-windows of the best furniture store in town, a dining-room suite is placarded, "Exclusive." Somebody, otherwise unable to express her individuality, may be baited into the possession of this furniture. She will then be unlike anyone else in the city—in respect to her dining-room. We are all engaged in some sort of a struggle to keep ourselves from being completely swallowed up by the mass-mind. We try to build little dykes to protect ourselves and our interests from the wholesale inundation of our personalities.

The secret society promises the candidate some exclusive rights unshared by the mob. Members know certain mysterious signs and symbols not accessible to the whole public. The chief allure of the lodge, therefore, resides in its ability to offer the private citizen a weapon

for the defense of his personality. He may get some pretty rough treatment, in the course of his daily routine in business, but he is conscious that there are a few holdings of his which are exclusive to a selected few. Now, how does the secret society (whose secrets are as old as Time, as innocent as new-fallen snow, and as free, in their essentials, as the air we breathe) contrive to render this service to its constituency? How is it able to create that peculiar impression upon the candidate, and conserve it after he has become familiar with its inward parts?

THE CANDIDATE

Nobody ever asks you to join the lodge. It may happen that a friend of yours, who is a member, will encourage you into a conversation concerning the desirability of membership, but he will not solicit your application. His whole attitude in this matter stimulates your curiosity. If he speaks of his lodge, at all, his words are carefully hedged about with caution and an air of reserve. You ask him what steps you should take to become a member. He provides you with an application blank. You fill it out and he takes it away with him. That is the last you hear of it for some time.

You do not call him up, next day, to inquire what has been done about it. Somehow, you have gathered the impression that you are to sit quietly, in your dealings with this institution, and wait until you are told what to do next. A committee looks you up. You have a curious sense of being under surveillance. Frequently, you have an intuition that somebody is appraising you. Men you had known only casually invite you out to lunch, and sound you concerning your ideas on many things.

After a lapse of weeks, you are notified to appear at a certain place, at a definite hour. You are not asked if the engagement will be entirely convenient. You are not informed what the program will be. You do not suggest another night for it, or insist upon full information concerning the coming event. Up to this time, nobody has made you any promises. Your conviction is deepening that this institution must have a great deal of respect for itself, to be able to assume so much; and, if it feels that way about itself, there must be good reasons. Your confidence grows.

THE GRIP

Upon your arrival at the appointed place, you do not rush into the main works, watch in hand, shouting that they must make it snappy because you have another pressing engagement. If you should do that, they would tell you by all means to go to your other engagement and forget to come back. They don't care a continental whether you come into the lodge, or not. Therefore, you want in. If they had pressed you, and hounded you, the chances are that you wouldn't have cared to come in—or, coming in, would have taken only scant interest. No; you arrive in a docile state of mind. You are shown into a little ante-room, where there are neither books nor

papers to beguile the tedium of delay, and told to wait until you are wanted.

That night you are taught a grip. But the Grip that does most business with your emotions, on that occasion, is not any peculiar trick or hand-clasp known to a fraternity. The big sensation is that you are now in the Grip of Something—something masterly, ancient, tried and tested by Time—Something entirely sure of itself, serene in its strength and dignity! You are a suppliant for its favor and its benefits. Almost the first words spoken to you, in that place, are reminders that nobody coaxed you in; that you came entirely upon your own initiative; that the institution had been struggling along without you for hundreds of years, and that you must not be so ill-advised as to imagine that your presence, now, would affect the organization in the slightest degree.

This kind of talk is rattling good medicine for an age that needs discipline so badly as ours. You are honestly glad to hear it. It is decidedly refreshing, in the course of a life full of bombardments—people trying to sell you insurance, real estate, stocks and bonds; all manner of solicitations being made by persons who flatter you and skin you; whining supplications by beggars; importunities to join the church, etc.—it is refreshing, is it not, to be caught in the Grip of Something that speaks in a voice of command? And you know that the institution means exactly what it says to you. Perhaps you do not suspect the real nature of that fact, at first. It may occur to you as a humorous occasion to see your intimate friends taking things so seriously—and you are disposed to smile; but you will not smile any more. If the lodge means you to be serious, you will be serious. You are in the Grip of Something which considers it a very important matter that you should have respect for it.

Moreover, when you go out of the place, sobered and steadied, you are not sent out with the chesty idea that you are very much different from other people on the street. You are given to understand that you are only a novice; that you have but peered, for a moment, through the parted curtains of an ancient school of thought and conduct. You are sent away with the instruction that you are to attempt to recall everything you learned there, and report your recollections to a serious-minded committee. Having done this, the committee will tell you whether you are fit to learn any more. Neither does this committee make a slipshod job of its work. Unless you come through, about ninety-nine and seventy-seven hundredths per cent correct, you can go out and meditate for sixty days more! The lodge is in no hurry to get you; nor will it have you until you have measured fully to all of its requirements.

JOINING THE CHURCH

I am not attempting to point the moral that accessions to the church should proceed in this manner. My only thought is that the lodge psychology might be of benefit to the church. It is plainly to be seen that the chief allure of the lodge is its unalterable self-respect—a claim which easily explains the high regard which its constituency entertains toward it. But what is the usual procedure in

recruiting men and women into organized Christianity?

The candidate for membership is not only unrequired to be a suppliant for the benefits of the church: he is not permitted to be a suppliant. Having attended the services of the church, a few times, the congregation turns out its force to capture him. The minister hurries to his place of business and rather overdoes his cordiality. Assuming, for the moment, that the minister is a salesman, (a word I detest in this connection) it is to be observed that he is not a very good one. He works too fast. Moreover, he does not sell his goods on their merits. He mistakes important features for the unimportant, and vice versa. He seems to be in the mood of one who implores you to buy something—not because you need or want it—but because it was made by a blind man who must have the money, or starve.

This minister, then, is the suppliant. He lays siege to the heart of Jones, with the candid claim that the institution he represents needs Jones, tremendously. Jones, acquainted with the processes by which men enter clubs and secret societies, inquires what steps he should take to become a member. What does he have to learn, or do? Is there no preparation of any sort required? No initiation fee? No application blank? But what are the obligations—financial, for example—and creedal? He is told that he can pay what he likes, when he likes, if he likes. He can believe whatever he will. He can become a regular church attendant, or not—as he prefers. In fact, he is given to understand that his joining the church will not alter his status in the slightest particular. It will neither confer benefits nor exact responsibilities beyond whatever benefits he can gather for himself and what responsibilities he may wish to accept.

MAKING IT EASY

As often as otherwise, Jones does not even meet the deacons for a moment after some church affair, to receive their effusive felicitations upon his decision to join the church. Usually, the only person with whom he has any conference is the minister; and in that conference Jones is given to understand that nothing is expected of him, incident to his taking this important step, other than his full name and his attendance at church on the morning of the fifteenth. If Jones remembers, late Saturday night, that there are to be guests for dinner at his house on the great and notable Sunday, he has no hesitation about cancelling his engagement to join church, by telephone (which shows how much respect has been engendered within him)—and the minister has to go around and line Jones up again, shortly before the next occasion when members are received.

As the minister leaves Jones' office, radiant and successful, having bagged another name for his parochial roll, he purrs, "There will be others coming in at the same time; so you need feel no embarrassment about appearing for the formal service of admittance into membership." Jones smiles. He remembers how much concern was felt for his personal feelings when he was taken into the lodge. Nobody seemed to care, at that time, whether he was embarrassed or not. Certainly no pains were had to insure him against it, when he made his debut in the lodge-room.

Oh, the truth is that anybody can join church, almost anywhere, on his own terms, and on ten minutes' notice! Sometimes, an hour before the service when members are to be received, if the parsonage telephone rings, and somebody wants to know if he, she, or it can come into the church that morning the answer is hilariously affirmative. This is a crime! But this is a fact! Is it any wonder that the churches make no stronger appeal to the people whom they wish to gather in? And is it any wonder that the churches fail to command the full loyalty of so many of the people who are thus recruited?

Now the remedy for this state of things is more simple than one might suppose who is fearful of instituting proceedings looking toward more dignity and effectiveness at this point. The new regime must begin, of course, with a definite commitment of the congregation to a better policy. If a personal testimony may be forgiven, the writer experienced no disorder or disapproval from any quarter when he announced, in his church bulletin, some years ago, that "hereafter we solicit no members for this church. Application blanks are to be had upon inquiry by interested persons. Church relationship may be established through this process only. The initiative must be taken by the applicant for membership." Not only were the accessions to the church more numerous, after that, but the attitude of the people who came in was much more serious and satisfactory to themselves and the institution. The first step, then, is to teach that the church is not a beneficiary, but a benefactor; not a mendicant, but a hospice!

ATTITUDE TOWARD PROSPECTIVES

Persons who seem to be interested in the church, as evidenced by their frequent attendance at its religious services and social events, are to be treated with the warmest cordiality. There should be no question about the genuineness of the welcome they receive. This attitude, however, should be dignified. There should be just enough restraint in it to impress the newcomer with the belief that the welfare of the institution does not reside with his decision to become a member.

It is surely a wretched relationship when a man thinks that it is of very great moment whether he comes into the church, or stays out; just as it is an abominable notion when any church-member feels that the success of the institution would be terribly handicapped if he should fly up, in a huff, and leave. Churches, almost everywhere, are crippled by the presence of heady persons who know too much to follow and not enough to lead, in whose opinion the loss of their patronage would create sad havoc in Zion. Until such spiritual morons are given the kind of discipline that alone can save their undeveloped souls, not much hope need be entertained of the prosperity of the churches over which they exercise this blighting influence. But that is another story, deserving of separate treatment.

The newcomer should be shown friendly attention. The minister will wish to call. He may properly express his hope that a closer relationship may develop. But, if he wants to get some really valuable members from this

home, let him handle the conversation with reserve. It should be laid down as a hard and fast rule that the initiative must be taken by the applicant, when the time comes for a discussion of the actual terms of membership in the church.

NOT MERELY PERFUNCTORY

When the application blank has been properly filled, it should come before the officers who naturally have oversight of such matters—the deacons, probably. These men should do the candidate the courtesy of looking him up. Either too great display of eagerness, or an attitude of perfunctoriness, will be almost certain to spoil the good effect of the application. If the church is as important as the lodge, let the officers of the church give the candidate to understand so. He should be impressed with the dignity of the institution.

Our customary procedure, in the average church, when it comes to the ceremony of admitting people into membership, is quite too informal, casual, and unimpressive. A group comes down to the front, and the minister hurries through a brief formula which usually lacks much of beauty or inspiration. After a man has come to the point of desiring to claim common cause with Christ, before the altar of the church, it would appear that this is a strategic moment to give him a thrill that will last him for the rest of his life. It should not be a mere episode sandwiched in between the announcements of the pie social, the rummage sale, the old shoes wanted by the Salvation Army, the old magazines wanted by the infirmary, and the rest of the old trash wanted by divers and sundry—and the collection. It can be made a very solemn and impressive moment, not only for the candidate, but for the whole church. How rarely it is.

AFTERWARDS

If the preacher expressed one-tenth the zeal in conserving the new member; putting him to work; making him feel his responsibilities—that he had demonstrated when he was all aflame with passion to write this name on the church record, he would soon have a congregation that would turn the town bottom side up.

As the matter stands, the novitiate returns to his pew, after the dull service of initiation. He is now in good and regular standing; but he has nothing to show for it. Common sense suggests a little manual to be placed in his hands, treating of his rights and responsibilities as a member, and containing a certificate of his membership in the church. He should have a cordial letter from the deacons within a week. (No doubt he will get one from the treasurer.) What a member is worth to the church may be decided within the first ten days after he is received.

No effort should be made to thrust him, immediately, into a place of conspicuous service. This only cheapens the church, in his regard. To promote him, at once, to office, or responsible committee-work, inevitably breeds contempt in him for an organization so hard up for leadership. And it may utterly ruin him by permitting him to place too high an appraisal upon his value to the society.

It is an excellent religious psychology to "lay hands upon no man suddenly."

The newcomer, however, should be treated with such warm cordiality that he will observe how much closer is the friendship inside the church than outside. How frequently he only remarks how much more attention he was given before than afterwards.

Whatever may be the nature of the ritual whereby we render our common worship, on the first day of the week, room must be found in it for a stirring moment when the minister straightens his shoulders, and projects this splendidly challenging sentence, "I therefore beseech you, brethren, that ye walk worthy of the vocation wherunto ye are called!"

Not to sense the high significance of this charge, today, is to admit that we are workmen who have cause to be ashamed. No other institution on earth has such a background, such a heritage, such a chance! If we fail of doing for society what society now expects and demands

of us, we have no alibi: we cannot complain of the tools or the timber. To miss this opportunity means that our defeat will have to be explained on the ground that we weren't quite up to it; that we lacked the faith and courage to enter our promised land; that we were unable to demonstrate our moral right to the vocation.

Many a church, if it could only make a little adventure of faith and courage in its attitude toward its interested friends on the outside, would realize new life by practicing, consistently, the processes of the great head of the church who palavered over nobody, supplicated nobody, begged for nobody's patronage—but waited to be of instant service whenever anyone called to him. Doubtless it was sometimes difficult for him to maintain that attitude. At the last, he said to the Holy City, "How oft would I have gathered thee—and ye would not!" But this was his plan. It involved a certain percent of loss, to be sure; but "as many as received him, to them gave he power."

"Cook's Tours"

By Halford E. Luccock

"**A**RE you taking a Cook's Tour or are you going 'on your own'?" asks the purser. That is the previous question for all globe trotters, whether they trot to the ends of the earth or only down Main Street. Every man's Pilgrim Progress is either a Cook's Tour with a machine made itinerary, safe and painless, or a venture "on your own." Not that we have a chance to decide the question as our little craft puts out on its voyage. Far from it. The grand tour of life never becomes as simple as the process of buying a steamship ticket of a certain kind. Many a man has come to harbor after an eighty years' cruise without even realizing that he has been following docilely a schedule of trips and stops laid out carefully by others and rigidly adhered to. He has been on a personally conducted tour, with a complete set of pre-digested thoughts and exclamations thrown in, to be vocalized at the points indicated. He has gone through life with about as much adventurous initiative as an express package tagged and ticketed and safely delivered.

SWARMING WITH THE HIVE

Now, I would be the last man wittingly to injure the business of Thomas Cook and Sons. I have never had the honor of knowing Mr. Thomas Cook or any of his estimable sons, yet my heart leaps up when I behold their names upon a sign. I would be an ingrate were I even to forget a day in a far port when their good Samaritan, mail-forwarding genius delivered to me a letter which, faint yet pursuing, had trailed me through several countries, a letter which brought hope, breakfast and speaking terms with a First National Bank somewhere (provided I didn't speak too long).

A Cook's Tour has served thousands of pilgrims as a

shock absorber; almost as a flowery bed of ease in which unadventurous souls may be carried to the sky of foreign lands. It hits all the high spots in proper order. Cook's tourists need never worry whether it is Rome or Florence, or whether they are looking at pictures in the Louvre or Uffizzi gallery. The guide knows and it will come out all right in the end. It is so easy and makes less wear and tear on the mind and nerves. Yet travel a la Cook has cost other than money. The tripper misses things here and there. He misses the thrill of wondering whether he will ever get where he started for, and how badly broke he will be when he arrives. He misses the glorious freedom of choosing the particular brand of hotel bandit he prefers to be robbed by. He cannot follow the lure of beckoning roads which coquette with him for he is due at the next "point of interest." He must swarm with the hive when it swarms into the next gallery and register awe and ejaculate "Ah" before the next picture.

It is undeniably easier to go through life on a Cook's Tour than to zigzag through fifty years in company with the eternal question, "Where Do We Go From Here?" The other day a man in New York got on a Broadway street car at 34th Street, paid his fare, rode across the street and got off at the other side. He said to the bewildered conductor, "I would rather pay a dollar than play football with that gang on the street." He much preferred to let the street car get him across the street than to take the risk of making an end run around the crowd in mass formation, or risking a center rush on his own initiative. It is so much easier to hop on to some convenient theory or political party, doctrine or creed and leave all the responsibility and trouble of thinking to the motorman. New York City is considering a comprehensive plan for traffic regulation

which contemplates the control of all street traffic for five miles in length from one central signal station. All vehicles in this area will stop and start when some invisible god flashes a light. In these days of propaganda and canned thinking vast multitudes move at the flashing lights of some invisible but colossal traffic director who flashes the lights to the copy room and then out over the country. He flashes *red* and the mob responds in a tremor of abhorrence at bolshevism. He flashes *white* and the mob moves on with a reassured delight in 100 per cent Americanism as per schedule.

MANY COOK'S TOURS

As one watches the crowd streaming into a city in the morning, if he is at all cynical, he is tempted to think that the majority are taking a Cook's Tour through life. You can almost read the water-mark on their brows—"T. Cook & Sons, No. 999." There will hardly be a thought all day which has not been carefully prepared by others. The problem of what they shall wear on their bodies has been decided for them by the twin gods of manufacturing and advertising. And what they shall wear on their minds has also been decided by the same twin powers. What they shall laugh at was decided six months before by the deities of Hollywood, California; while the magazine with the new number of a million subscribers every week and the Hearst newspaper designed for "the nine-year-old mind" stamp them like a giant steam roller, leaving men and women almost as much alike and as animated as a row of celluloid dolls.

Probably the majority of the average citizens always take a Cook's Tour when they enter the industrial world. The sight-seeing tour of the present industrial situation is conducted by the (not very) Tired Business Man. The tourists are chaperoned as efficiently as a girl's finishing school on a shopping trip. They see what the chaperone wishes them to see through the appropriate colored glasses and go through the proper reactions. The phrase, "labor union," brings to their mind the appropriate reaction—"outside agitator." The man with decided convictions on peace is gummed with the label, "sentimentalist." Those interested in democracy in industry are "dangerous reds." The beauty of the system is the economy of energy. These reactions can be secured again and again without a single wrinkle of the gray matter being disturbed. It is efficiency to the nth degree. Meanwhile the great problems of the human side of industry have never been glimpsed.

THE CHURCH A COOK'S TOUR

The church is thronged with men and women taking their religion as a Cook's Tour already marked out for them. It causes them no bother. Joseph Parker once said, "The church is a great brickmaker." It has shaped men and women into the same conventional mould. "Their not to reason why;" theirs merely to accept the form handed down as the authorized schedule. Julia Ward Howe in one of her letters speaks of going to a reception where each one seemed to have left himself at home. We have all been

to parties which seemed full of wax figures sitting along the wall eating ice cream. We have been quite surprised to learn later that some of the wax figures were really live, human beings. Frequently a church includes many people who have left the best part of themselves at home. Even so daring an adventure as reciting the Apostle's Creed has been made a sleepy and monotonous Cook's Tour. They pass thoughtlessly over the great heights of human experience like passengers going over the Alps at night in a sleeping car. Sometimes, thank God, reciting the creed is the great adventure which it ought to be and trembling lips repeat, "I believe in the life everlasting," as a daring mariner in the days of discovery rounded "Cape No" in the teeth of a gale. Such an affirmation of faith is an experience like Magellan's plowing through the lonely and limitless Pacific ninety days without sight of land. One who repeats that great affirmation, "I believe in God the Father Almighty," in the face of the desolation and woe that covers the earth, has an experience like the climb of Balboa up the jagged hills of Panama until he reached the peak from which he could see the vast stretches of the Pacific. It is a rare experience of the spirit that climbs up the hard facts of life until one surmounts them and can view that love of God whose breadth is like the wideness of the sea.

THE ADVENTURE OF LIFE

There is another kind of Cook's Tour, however, which should not be forgotten and that is the "grand tour" taken by Captain James Cook with his valiant ships, the "Resolution" and "Adventure." When that stout-hearted English mariner pushed the prow of his vessel into the unknown waters of the South Pacific

He was the first that ever burst
Into that silent sea.

That is the kind of a Cook's Tour—the venture of a gentleman unafraid—to which Jesus called men when he asked them to follow him. He that loseth his life shall find it. Religion is a grand tour of the mysteries of the unseen. It is not the kind of a "grand tour" which was so popular a few centuries ago in England, that of a young man journeying over Europe in order to acquire superficial polish. Pure religion and undefiled is more like the grand tour of Europe conducted by that prince of personal conductors, John J. Pershing, who led a host of Americans in a memorable tour of northern France in behalf of the world. The voyage of life is not a picnic but a crusade. The Christian life does not find its true symbol in a Sunday School picnic at a pleasure resort, but rather in such a crusade as that in which millions of young men offered freely their lives. Thomas Carlyle had the heart of Christian philosophy when he said, "Life is not a May-game, but a battle and a march, a warfare with principalities and powers. No idle promenade through fragrant orange groves and green flowery spaces, waited on by coral muses, and the rosy hours; it is a stern pilgrimage through the rough, burning, sandy, solitudes, through regions of thick-ribbed ice." A Cook's Tour in religious thinking and activity sacrifices on the altar of conventionality the great heritage of real life. How many

misshaped lives can well be described in the verses of Agnes Lee:

The snow is lying very deep,
My house is sheltered from the blast
I hear each muffled step outside,
I hear each voice go past.
But I'll not venture in the drift,
Out of this bright security,
Till enough footsteps come and go
To make a path for me.

Far better than such an epitaph is the glorious phrase left by Sir Francis Drake when he spoke of "sailing the seas with God." Perhaps Francis Drake does not stand out in our memory particularly for godliness. Nevertheless, that expression of the man who wrought so valiantly in the English Channel against the powers of darkness makes a sturdy model to guide by.

Dorothy Canfield says very keenly: "Lots of old accepted notions look to me like a good big dose of soothing syrup to get people safely past the time in their existences when they might do some sure enough personal living on their own hook." Unless we do make ventures on our own account which win for us some real religious experience, whether we are preachers or laymen, we will go through life talking about Christianity without even having tasted the real thing; just as hungry men are frequently to be seen in the streets carrying signs on their backs advertising a big dinner which they have never even smelled.

GUARDIANS OF ORTHODOXY

The self appointed guardians of opinion and belief in our churches are active agents seeking to herd the passengers on this whirling globe into Cook's Tours. They view with alarm any excursions taken on one's own initiative and responsibility. They point with pride to those who walk in lock-step formation. They seek to make the itinerary of the pilgrim between the City of Destruction and the Celestial City a straight and sheltered one, passing over the deserts of platitudes. They frown on all pioneering. Usually such guardians of the Ark regard a course of study for ministers such as is provided by the Methodist Church, not in the sense in which it is designed, as laying before the mind of the growing student Christian points of view, but as a rigid summary of opinions to be heroically gulped. Consequently they are shy at any expression of opinion which was not on the itinerary which they have followed. They are willing that the young preachers shall be led through the green pastures of John Wesley's sermons and the still waters of the Methodist discipline. But they flee from the theological Bad Lands of the modern apprehension of Christianity. To young men eager to get into the stream of present day thinking this ancient dialogue is rehearsed:

Mother, may I go out to swim?
Yes, my darling daughter,
Hang your clothes on a hickory limb,
But don't go near the water!

What the church needs tremendously is a new generation of Elizabethan Sea Dogs—preachers who are willing to steer the prow of the church into the rough waters of present day life in the spirit of Drake, Howard, Raleigh and Sir Humphrey Gilbert.

One great disadvantage of present day drives and movements in the church is that they tend to transform the quickening experience of worship into a Cook's Tour over a long itinerary of "special days" which follow each other with all the monotony of a railroad time table. The congregation becomes somewhat like the occupants of a sight-seeing car in which all the details of various organizations are pointed out through a megaphone announcing alternately: "On your right you see the Woman's Foreign Mission Society which has 109,174 members and furnished 214,999 meals last year in 23 different languages." Followed next Sunday by, "On your left you see the Tract and Publication Society which produced last year 84,911,688 pages of printed literature." It is reported (on poor authority) that the sanhedrin of one promotion agency was once humiliated to discover that the month of March, instead of having four Sundays, as any respectable month should have, had five, and the fifth Sunday was left entirely unprovided for! Consternation reigned, for there was no telling what might happen if the congregation had a whole Sunday at leisure to worship God! A composer once wrote a piece containing a long part for the cornet player. The piece was first rate in every way except that it could not possibly be played because the composer did not leave any place for the cornet player to take a breath. Frequently a local congregation is trying to sound out the cornet player's notes without having a chance to stop to fill its lungs with a breath of inspiration.

Don Marquis has written some verses, apparently flippant in their form, but which are a model declaration of independence for all globe trotters who do not intend to spend their whole lives following Cook's Tours. Here is the way he has planned to spend the years after reaching the promising age of eighty:

But when I'm eighty I intend
To turn a fool again for twenty years or so;
Go back to being twenty-five,
Drop caution and conventions, join some little group
Fantastically rebel and alive,
And revolte, from soup
To nuts; I'll reimburse myself
For all the freak stuff that I've had to keep upon the shelf;
Indulge my crotchets, be the friend of man,
And pull the thoughts I've always had to can—
I'm looking forward to a rough, rebellious, unrespectable old age,
Kicking the world uphill
With laughter shrill
And squeals of high pitched throaty rage.

Contributors to This Issue

LLOYD C. DOUGLAS, author of "Wanted—A Congregation," etc.

HALFORD E. LUCCOCK, Methodist publicity secretary.

SHERWOOD EDDY, missionary statesman.

For better identification of the author of the article "Revolution and Missions" in our issue of January 5 we desire to correct the name of Jerome Davis by omitting the middle initial "K.," which erroneously crept into it. Mr. Jerome Davis was in Russia from 1916 to the end of 1918 and again in the summer of 1921. He is now a teacher of sociology in Dartmouth College.

Industry and Christ's Ideals

By Sherwood Eddy

A BUSINESS man writes:

"I have twice read your article in *The Christian Century* of Dec. 29, on "The Church at the Crossroads," and have been very much interested. It is a severe arraignment of the employer class and of the church, and makes us study as to our duty, both as employers and church members. We wish you had suggested ways and methods for constructive efforts. I believe most business men really desire to handle their business on thoroughly humanitarian lines and are glad of practical suggestions. Can you assist such men with ideas that are possible of development in sane and practical ways?"

I did not in my previous article intend to be severe on the employer class. I belong to it myself. The finest men I have known have been the great hearted Christian business men who are trying to solve this problem. I hold no brief for labor and deprecate the misguided leadership of some of the labor unions. I believe in the common humanity behind employer and employe alike, and that a solution may be found by co-operation between the two. I have found no panacea, no adequate answer to the problem in any one system or program. I am not a socialist nor do I believe that socialism offers the solution. Neither, apparently, does syndicalism, nor the guild system or any other single panacea. For myself I am driven back to the principles taught by Jesus Christ as the only final basis for a solution. The question asked above is a fair one and I will try to give a fair answer.

The industrial problem is a crucial issue before the world today. It is the fundamental problem of Europe. It must be faced in America. What are the foundations upon which we may base a solution? There are certain principles of truth and of right that are grounded alike in reason, in conscience, and in experience. Some of them have been voiced by the great philosophers; some have been taught by the moralists; all of them were taught and exemplified explicitly and implicitly by Jesus of Nazareth.

THREE GREAT PRINCIPLES

As we study his teachings certain great principles emerge. He views all life in the light of God as the loving Father of all men, in whom life finds its origin, worth and meaning. He sums up life in the twofold command to love God with all our heart and our neighbor as ourselves. Thus we are fully to share our life with God and men. In our social relations with men three great principles are laid down in his teaching as basic and fundamental.

In the love and purpose of God the individual man is of infinite worth. We might call this the principle of personality, or the incalculable worth of every individual human life. Second, in the relation of men to each other Jesus teaches the principle of brotherhood, that no man lives by himself or to himself alone, but that all men are bound together under one Father, in one human family, mutually related and interdependent, in a corporate relationship in social solidarity. Third, this relationship between men is fulfilled not in isolated, independent self-seeking, but in

mutual service as the motive and expression of life, realized in the fulfillment of the creative and social functions rather than in the acquisitive and selfish instincts for private gain.

Based upon these, and following naturally as corollaries from them, are three other principles equally fundamental. Grounded upon the worth of the individual is the principle of liberty, implying equal opportunity of self-realization, as necessary for the development of personality. Founded upon brotherhood is the principle of justice as the equal right of all members of the human family to a "more abundant life." Finally, Christ sums up all his teachings in the great commandment of love, as the full sharing of life with indomitable good will, as the fulfillment of the law and the prophets, the essence of the gospel, and the central meaning of life. We are to love God and our neighbor as ourselves and to apply this all-embracing principle of love in the golden rule, to do to others as we would be done by. We thus have six fundamental social principles in the teaching of Jesus—personality, brotherhood, service, liberty, justice, and love, the fulfillment of them all. Let us examine these six principles and ask what is their application to the industrial problem of our day.

PERSONALITY

Jesus teaches the incalculable and equal worth of every man as brother, before God as Father. Man is a child of God, made in his image, with the power of an endless life, capable of infinite development. Man is always recognized as an end, never a means to an end. We are to seek first the kingdom of God, which is a brotherhood of men, and "things" will be added. Jesus teaches that a man is worth more than the whole material world. He especially bids us care for the lost, the poor, the disinherited, the unprivileged.

If man is of infinite worth, is not the supreme test of industry, as of every other institution, its social value, its effect on men, whether it makes or mars manhood? Thus labor is more than a commodity; it is more than a means to the end of property; it represents living men of infinite worth.

Should not the first charge on industry be the adequate support and protection of all the workers, including:

- a. A standard of living in decency and comfort?
- b. Provision for continuity of employment or social insurance against forced unemployment?
- c. The regulation of hours for the social good?
- d. Provision for health and safety, with special safeguards for the work of women and children?

A practical application of the worth of the individual is found in the growing recognition of the importance of the human factor in industry on the part of the more progressive employers in America, and in Great Britain. The work of Mr. Seeborn Rowntree in the Rowntree Cocoa works of York, England, affords a good example. Over half of the profits of the firm have already been returned to the community, invested in education, investigation, a

model village, and an effort to raise the standard of living, not only for his own employes, but for the labor of Britain. With practically all the employers of England, he recognizes that labor has the same right as capital to organize and choose its own representatives. He says he would prefer to have collective bargaining, recognizing the right of workers to choose their own representatives in or out of his shop, and get a settlement based on justice that will be kept, rather than to be always settling difficulties with irresponsible and discontented labor. Under present conditions in industry, he believes in five legitimate demands of labor:

(1) The fixing of a *minimum wage* for all workers, which would enable a man to marry, to live in a decent home, and to bring up a family of normal size in a state of efficiency, leaving a reasonable margin for contingencies and recreation. (2) the limitation of hours of the working week, and a bill to secure a forty-eight hour week as a maximum for all England. He himself, always in advance of the legal minimum, has adopted a forty-four hour week. (3) Insurance against unemployment, which shall be universal and compulsory. It is this fear of unemployment that haunts the worker and is often his chief cause of discontent. On an average, only five per cent of the men in Britain are out of employment. Mr. Rowntree proposes a plan entered into by the workers, the employers, and the state to remove this fear forever. If the worker pays one per cent of his wages, the industry two per cent of the wage bill, and the state makes a relatively small grant, all bona fide labor can be guaranteed either suitable employment or adequate maintenance during unemployment. Mr. Rowntree already has a similar plan in operation in his own factory. (4) To give the workers some share of democratic control in determining the conditions under which they shall work. He has already instituted a series of industrial councils in his own works. (5) Labor should have a larger share in the product of industry, and more adequate remuneration for services rendered. To secure the worker's cordial support for increased output, he must be given a more direct interest in the prosperity of the industry.

BROTHERHOOD

Before God as Father, we are brothers in the one human family. We are to love our neighbor as ourselves, and to do to others as we would be done by. We are members of one social organism, bound together in social solidarity, mutually dependent, and inevitably affecting one another's welfare. Brotherhood involves friendly relationship each for all and all for each, the sympathetic knowledge of and concern for all associated in industry, employers and employed alike, but it also involves co-operation, precluding selfish competition based primarily upon private gain, which produces mutual fear, bitterness, and class strife.

If brotherhood implies friendly relationships and precludes merciless competition based upon selfish gain, is this an empty utopian dream of an impractical idealist, or a practical principle that may be realized in the modern industrial world?

Among countless illustrations of the principle of brotherhood, we may take the co-operatives of England and the

continent. In 1844, in the mutual endeavor to escape debt and penury, twenty-eight humble weavers of Rochdale, England, started a co-operative movement, each investing one pound, taking turns in managing their little store. Today, instead of twenty-eight men, four million families, embracing some fifteen million persons, or a quarter of the population of Great Britain, are enrolled in more than fifteen hundred co-operative societies with annual sales of approximately a billion dollars, and a bank turnover of two billions, or an amount greater than the annual budget of the American government up to the outbreak of the war. These humble toilers by mutual co-operation have not only escaped debt, but now own their own coal mines in Britain, their wheatlands in Canada, their tea and sugar plantations in India, their factories for the making of clothing, shoes, and furniture, their fishing fleets and dairy farms. They have vindicated the practical application of the principle of brotherhood. It is maintained by some that men will not work unless given unlimited right to the amassing of huge personal profit. This, if true, would be a terrible indictment of human nature. Christ believed in men, and the society of the future will progress in proportion as it has the courage to live in his spirit and to apply his principles to life.

SERVICE

Service is the highest expression of life according to the teaching of Jesus. His purpose was to minister, not to be ministered unto for his own selfish profit. He clearly calls all who would follow him to this dominant aim of service rather than private profit. Whatever we do to the least of men whom he counts as his brethren we do to him, and this is the final test and judgment of our life.

If, then, service is the supreme expression of all life, and man is capable of responding to the highest, should not the dominant motive of industry be service to the community, rather than profit to the individual? Should not production be primarily for use rather than for private gain?

Does not service involve the maximum development of industry for the social good—not the selfish limitation of production either by capital or labor? In the spirit of service, neither capital nor labor will seek to get a maximum and give a minimum, but both will aim to produce the maximum for the common good.

If service and not private gain is the test of life it would be an insult to ask what profit the great Wilberforce made in the freeing of the slaves of Britain, or Abraham Lincoln in the emancipation of those in America. What profit did Livingstone make in his vast service for the Dark Continent? It would be an insult to ask what profit Herbert Hoover has made in feeding the starving children of Belgium and the continent of Europe. He is poorer by a large fortune, but the world is richer for his great human service. Let each individual student and business man ask whether service or profit is the final motive that dominates his life today. Which controls our ambition for the future—the amassing of a fortune for personal profit, or the measure of service by which you can enrich humanity? Are we seeking primarily to get or to give; are we living for selfish-

ness or service, for mammon or God? Are we living under a pagan or a Christian conception of life? Let us not render idle lip-service to Christ and call him "Lord, Lord," if we are not willing to do the things he says, if we are going out merely for our own personal profit and the crucifixion of Christ afresh in the least of these his brethren, the hungry, the sick, the homeless, the penniless, the unemployed.

LIBERTY

The development of personality requires freedom for self-realization, self-expression, and self-determination. "Lordship" or "authority" from without implies the repression of personality, treating the individual as a thing controlled by and for another. Christ, in his opening sermon at Nazareth, proclaimed his program for humanity, as good tidings to the poor, release for captives, freedom for the oppressed, and the year of jubilee or liberty for all.

The whole history of humanity shows the development of the idea of freedom. The test of every human institution is its development of "the good life," whether it liberates or enslaves, realizes or represses the higher life of man. Christ tests the law, the sabbath, pharisaism, and the institutions of his day by their contribution to life. His great work was to liberate from bondage, to make men whole in body, mind, and spirit. Centuries later, in the light of his teaching, men tested slavery by its fruits and abolished it. In like manner political liberty was gained as a necessary requisite for man's highest development. So today, we must test our social and industrial life. Does modern industry develop man or often make him a cog, a hand, a machine, a commodity to be bought and sold in the labor market, with little or no control over the conditions of his industrial life, or over the adequate sharing of its production?

Does not the liberty of the individual for full development exclude the autocratic control of one person by another and require the gradual growth of democracy? We conceive that democracy not only applies in government, but that all of wealth, education, leisure, culture, art, religion, industry—in short, all of life—should be in the interest of all the people, growingly administered by all the people, for all the people.

If men are more than a commodity or a mere means to an end for the profit of others, have not all who toil in industry a right to some share in determining the conditions under which they shall work?

Have not all who labor, whether as employers or employed, the right to organize for their mutual protection and welfare, or is this the right of employers alone?

Under the principle of liberty, have not all workers, employers and employed alike, the right to choose their own representatives for industrial conference? Or, should the workers who constitute the large majority be compelled—uneducated and inadequately represented—to be subject to the autocratic control of a minority which exercises the right of collective organization, possessing an overwhelming financial, legal, political, and commercial concentration of power, which it denies to the majority?

From the first chapter of the Bible which contains the

Magna Charta of human liberty, man was created "to replenish the earth, and subdue it; and to have dominion," not over his fellow-men to exploit them, but over the forces of nature in the full development of his free creative spirit. For many centuries man has been struggling on toward the realization of this God-given heritage of freedom. Yesterday, today, and forever there is a deathless demand in the depths of his soul for democracy, for liberty, and for justice.

We may, by coercive laws administered in the interest of a special class, deny the right of men to strike. But the only ultimate prevention of strikes is the justice and humanity of a square deal for all. Nor can the measure of justice be determined by the privileged minority for the majority whose life they do not share or understand.

When the writer asked Mr. Whitley, founder of the Whitley Councils, speaker of the house of commons, and himself a great employer, his views concerning collective bargaining, he replied, "We employers in Great Britain regard collective bargaining, or the right of workers to choose their own representatives where they will, as both inevitable and desirable. It is inevitable and cannot be successfully resisted. It is desirable in that we get better results by the cordial recognition of the unions, by mutual co-operation and good will, rather than by repression and the denial of their equal rights."

JUSTICE

Jesus warns against the folly and wrong of the selfish accumulation of wealth. He utters his woes against the selfish rich, and says how hardly shall they enter the kingdom of God, repeatedly calling men to give, and to share their possessions. He bitterly denounces the pharisees for their neglect of justice and mercy, for their covetousness and exploitation of the poor.

In the light of Jesus' stern denunciation of the selfish accumulation of wealth, and of failure to relieve the poor, can we justify and accept as final and inevitable the present unhealthy congestion of wealth for the privileged few and poverty for many in the unprivileged class of society? Is it Christian to seek to grow rich in a poor world?

Does not justice involve the right to democratic equality of opportunity for the highest and fullest life of all?

If justice and righteousness are fundamentals in the teaching of Jesus, if he condemns the unlimited, selfish accumulation of wealth, and arraigns the pharisees, with all their religious zeal, for their neglect of justice and mercy, their covetousness and exploitation of the poor, how does this principle apply to the present social order? Was it justice in Russia when the czar and the privileged aristocracy and plutocracy possessed vast estates of hundreds of thousands of acres in extent, while the masses of the landless peasants toiled in poverty, crushed by inhumanity for centuries?

Is it justice in aristocratic England if seven men own a large portion of the city of London, if five hundred peers own one-third of England, and four thousand landlords own nearly half of Britain, if one-tenth of the people possess nine-tenths of the wealth and the remaining nine-tenths have but one-tenth of the wealth?

As in Britain and Europe, so in America, approximately one-tenth of the people possess nine-tenths of the wealth, and at the bottom of the scale nine-tenths of the population possess the remaining one-tenth. The vast majority are born without land, without a home, tools, or means of livelihood save as they depend without security upon casual employment, at the mercy of our present unequal and unjust industrial system.

LOVE

The social teachings of Jesus are summed up in the all-inclusive principle of love, or self-giving. He views the world in the light of the ideal of the kingdom of God, involving a Christian social order, the moral organization of mankind, summed up in the command to love our neighbor, and applied in the golden rule, to do to others as we would be done by.

If the golden rule is the end of the law and the prophets and the very essence of the gospel can we say that it is being widely applied under present conditions in industry? Are we prepared to apply it so far as in us lies in our personal, social, and business life? Was not the whole world war one terrible lesson of the result of failing to apply these principles of Jesus to life? Was not the war simply one symptom of the underlying strife of the present unjust social and industrial order? Peace is the result of a way of life which largely we have rejected in our industrial, social and political life.

How can this great principle of love, or self-giving in service and sacrifice, be translated and incarnated in life? Let us take an illustration of an Oxford student, Arnold Toynbee. Instead of seeking a selfish vacation in idle ease

and pleasure, he went down one summer into the London slums to share the privilege of his education with those to whom it was denied. This work carried on by Canon Barnett and others led to the founding of Toynbee Hall. His successor, Mr. J. J. Mallon, is conducting this work of social service, where a score of university men are sharing their education with the unprivileged mass in the poverty-stricken slums of London. Sharing their life and knowing their conditions led Mr. Mallon and others to the founding of the Anti-Sweating League which has largely driven sweated labor from the shops of Britain. This led on to the passage of the Trade Boards act. Now, instead of settling wages by heartless competition with the most merciless employer, they are settled by legal sanction by the best minds of England. On a Trade Board half the members are appointed by labor, half represent the employers, while three neutral experts are appointed by the minister of labor on behalf of the government. The wage scale of an entire industry is thus settled impartially, nationally and legally. Thus the standard of living has been steadily lifted for some five millions in labor.

Are not these six principles of personality, brotherhood, service, liberty, justice, and love, grounded alike in the authority of conscience, and of reason and experience? Are they not the only solution of the crucial problems of the age, and does not the hope of the world lie in our applying them in our own lives and to the present social order? Do not the social principles of Jesus stand in clear contrast with much of the practice of the world today, in the ultimate issue between idealism and materialism, God and mammon, the Christian and the pagan view of life?

Poincare—A Bad Omen

THE resignation of Briand and the calling of Poincare to the premiership of France is a bad omen for the future of the Anglo-French entente, and for a pacific future in Europe. The only hope is that Poincare will fall soon. Poincare is not only ambitious but is a nationalist of the narrowest type and has small confidence in the league of nations, or any method other than "the good old method," as Clemenceau called it, of a balance of power. That is doubtless the secret of his proposition to put a stop to "supreme councils" of premiers and to resort to the conventional and cumbersome machinery of the embassies. The possession of power and influence of a steadily emerging liberal opinion in France may curb his radical nationalism and intransigence, but so far as his record since the war goes it is one of bitter-enderism, rabid, almost chauvinistic nationalism and the last-pound-of-flesh policy toward Germany. His intimation that the Briand-Lloyd George agreement for a guarantee by England against possible German attack is not satisfactory unless it offers a compensatory guarantee by France to England means a demand for an alliance—a strong link in the chain French diplomacy has been attempting to forge through alliances with Poland, Hungary, Turkey and the Balkan states, Bulgaria excepted.

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Poincare's Nationalism

The new Premier has expressed his policy in a relentless warfare upon every proposal to modify the peace terms in favor of

reconstruction. His ambition has shown itself in his opposition, first, of Clemenceau for, as he accused, allowing Lloyd George to outwit him at Versailles, then of Briand for pursuing more pacific means toward reconstruction. He has successfully opposed the Rathenau-Loucheur agreement by which Germany would repay some seven billion marks in kind. He declared in the Silesian dispute that "Germany must not be left in the possession of those powerful industries which permitted her to continue the war in spite of the blockade," i. e., she must be sheared clean of iron and coal. He is the titular leader of that strident party of the far Right which demands that France keep the Rhineland forever and occupy the Ruhr upon the first pretext. His theory has consistently been that France will never be safe with any but a ruined Germany, therefore she should make the Rhine a permanent, "natural" barrier and take over those great industrial districts, such as the Ruhr and the Saar, while giving Poland, her military ally, the rich Silesian industrial district. He has recently said, regarding Germany's petition for a moratorium on reparations—"The time has come to tell the Germans, as at Verdun, 'Stop—thus far and no farther,'" and but for England he would doubtless celebrate his winning of the premiership by marching into the Ruhr and assuming charge of German finances in her richest industrial centers.

The grim ruthlessness of his viewpoint was recently expressed by one of his supporting organs in the following words: "German resources are not to be measured by a depreciated paper mark, but by Germany's labor, Germany's exploitation of her

natural resources, by German commercial and industrial yield, upon which we have first option and from which we are entitled, by the treaty of Versailles, to help ourselves by the methods we care to choose." England looks upon his coming into power gravely, but doubtless Lloyd George will try his amazing arts upon him with confidence. The Italian press is almost unanimously apprehensive, the most favorable editorial quoted, so far as we have seen, saying that "a grave threat to the peace of Europe arises with Poincare, a threat of renewed penalties, renewed occupation of the Ruhr and renewed rattling of the saber on the Rhine." Its hope is that these threats cannot be carried out, for "it is a very different thing to talk about guarantees and sanctions and to transform them into political reality." It adds that failure to his policy must surely come, either through the fortunes of politics compelling him to change his bitter-ender policy or through failure—"a failure which will humiliate and bring France to a clear conception of reality and to a greater control of herself."

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Poincare vs. Clemenceau

It is rather contradictory to find a feud between Clemenceau, supported by Andre Tardieu, and Poincare. It began at Versailles and illustrates very poignantly the intransigence of the new premier. Clemenceau had no use for Wilson's idealism. He sneeringly referred to him in asides as "the savior of the world." But he did feel the need of England's good will, so he maneuvered to keep Lloyd George in bond. Poincare demanded the permanent occupation of the Rhineland. Clemenceau had to face Lloyd George's desire for a very short occupation of two years and preferably none. The best he could do was to get Article 430 through with a provision that should full satisfaction not be given by Germany by 1935 the occupation can be continued. Clemenceau, speaking through Tardieu, claims this will make occupation permanent because it not only provides that Germany must give full satisfaction on indemnities but that France must also have the guarantee of both America and England as proposed in the treaty accepted by Wilson and Lloyd George but refused by the U. S. Senate.

Tardieu hints that Clemenceau never conceived that America would accept that treaty and therefore craftily played Lloyd George and got just what Poincare demands. But Poincare replies that the fault in the Articles from 429 to 431 is that they do not allow France to act alone. He says with brutal directness, we cannot say to Germany "we are going to remain on the Rhine because the United States and Great Britain have not ratified the promises of ex-President Wilson and Mr. Lloyd George. Germany would reply to us, 'Article 431 forbids you to raise that pretext.'" He argued, at Versailles, that even if America and England signed such a treaty of guarantee the treaty itself should provide for permanent occupation of the Rhine because no guarantee could bring instantaneous help or insure the indemnities. Lloyd George opposed on the grounds that such occupation meant sure war in the future and Poincare called that an "obsession" of the British premier's. He is said to have agreed with Foch who exclaimed "the high court for Clemenceau," meaning he should be impeached because he failed to make the Rhine France's frontier. He has been the leader of those who out-Clemenceaud Clemenceau in his theory that there were twenty million Germans too many and that therefore Germany should be skinned and boned by taking away all means of industrial progress or recovery; in other words the only safe Germany is a ruined Germany, and her ruin must yet be accomplished by a strong policy of literal enforcement of the treaty.

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The French- English Rift

Lord Derby and Briand may talk tremulously of the unbreakable bonds between England and France, but Lord

Curzon speaks more by grim reality when he says "the conscience of the world will not tolerate the reappearance in the heart of Europe of a great and dangerous power which is always rattling the sword." His words were aimed undisguisedly at France and caused a diplomatic sensation, but extremist editors replied, "England needs us more than we need her. She has illnesses from which we never suffer. We have the military power. If we only wished it we could have freedom of movement. The opportunity is a good one for France to free herself and to take a role other than that of a controlled power." The Temps says, "However faithful our friendship to England it is our right to be ourselves and to carry out a French policy in Poland and Upper Silesia." The Liverpool Post replies that "to leave a friend in the lurch is not the British way, but the friend must be reasonable." Her (France's) policies of huge military expenditures and impossible indemnities will bring her sure disaster." We have before told in these columns of an English statesman of the old school, a man often talked of for a future premier, saying to us last summer that it was quite possible that, unless France changed her ways, England and Germany would enter an understanding to curb her within the next fifteen years. The reply of the French nationalist is that "a proud solitude is better than a gilded leash." The extremists make no hesitancy to say that France has the most powerful military force in the world and can afford to cut all bonds if she can keep political alliances with Poland and the new Balkan states.

The divergence of French and British viewpoints is implicit in their national interests; England's is economic; France's is political. England is a manufacturing country and lives by export trade; France is largely agricultural and supports herself. Before the war Germany was England's best customer, buying a billion dollars worth of goods from her annually, and the slogan now being sounded in Britain is "trade is better than any amount of indemnities"; some are frankly advocating the abrogation of all German payments and the cancelling of all debts by one nation to another as a means of restoring credit, deflating money and resuming international commerce. France has \$46,000,000,000 of debt and thinks Germany should pay a large part of it. This huge sum equals one-half her total national possessions and is growing greater daily. She clings to the political as against the economic method of reconstruction and relies upon the balance of power idea plus the serfdom of Germany for a half century to pay and keep the peace.

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Signs of Sanity in France

Signs of sanity are not wanting in France. There is a growing number who feel the old balance of power idea is insanity. They are not satisfied with Poincare's lip service to the League of Nations and practically every by-election has gone in their favor. They demand the demobilization of at least one-half the huge army of six hundred thousand and the approval of the Rathenau-Loucheur contract for reconstruction through the Germans furnishing some 7,000,000,000 marks in goods and services. They accept the Briand-Lloyd George arrangement for British help in event of attack by Germany without an old type alliance such as Poincare demands. They are willing to make the demand for "moral disarmament" something other than the hypocritical assertion that France, with the greatest military establishment Europe has seen in a century is "morally disarmed," but must keep a million men in barracks and on armed reserve because, as a deputy recently pictured to the chamber, Germany is laying military railroads toward Strasbourg, hiding great military stores in the Black Forest, manufacturing artillery at Koenigsburg and secretly training millions for a sudden descent upon a disarmed France.

"To be a good Frenchman one must be a good European," says a French Liberal. There is a choice of ways, says The

Europe Nouvelle;—"to crush Germany to assure France's future" or "to connect France's cause with that of world reconstruction," and it ably advocates the latter. "Briand," writes Anatole France, perhaps the greatest living Frenchman, "tell a victim to this chamber, which is ignorant and violent, whose international motive is hate, which sees dangers that do not exist and not those that do, which has behind it the

army and the capitalists and the clericals. What is not sufficiently understood here is that the fate of France is bound up with that of Europe as a whole. France can not be prosperous in a Europe which is suffering. We are faced with a great danger today of a France isolated in the midst of a Europe which is not yet pacified."

ALVA W. TAYLOR.

British Table Talk

THERE has been a remarkable chorus of hope to greet the new year. All our philosophers and teachers agree that the turn has been taken, and we have begun to recover from the fever of the "peace." Mr. Garvin's headlines in *The Observer* are significant:

"LIFT UP YOUR HEARTS"
 "NEW YEAR AND NEW HOPE"
 "A FORCED LIQUIDATION OF FOLLY"
 "REUNION OF EUROPE"
 "THE SAVING POLICY"

From these heads it is not difficult to construct the counsels of cheer which this eager and masterly writer pours forth this week. But he is not alone. So far as the press speaks the mind of our people, we are beginning the year with a good heart. Punch has represented the old year as bequeathing to the new year "peace, falling prices and an umbrella nearly as good as new." Amid this chorus there is room for someone to point out, as Mr. Basil Mathews has done, that everything depends upon the question, Who is to take the helm of the barque of humanity? His words are addressed to the Congregationalists, but they need not end there; they are not signed but no one who knows Mr. Mathews could fail to detect his hand:

"The supreme and decisive issue for ourselves, and the world, is that Christ should take the helm. Everything begins there. Without him there can be no forward movement for ourselves, or for our church, or for the world. To have him in control—seated there at the helm—is already to have, in the fullest and most glorious and final sense, our forward movement. With Christ at the tiller our church will go forward to meet, with conquering vitality, every difficulty and danger that confronts her, triumphant in achieving the purpose for which she was created—the world-wide kingdom of God."

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Memories of 1921

This hopeful outlook goes along with a very general admission that 1921 was a dark year. "The year 1921," says *The Times*, "inherited from its predecessor a peace so imperfect and burdens so heavy that from the outset it could hardly be expected at the best to prove other than a period of slow and tortuous recuperation." In the same review the writer describes the political year in one phrase—"Pliable's Year"; but he hastens to say that there is no discredit in this title. The country was governed indeed by opportunism but with the assent of the governed. For those who look for a new earth the year will not be remembered with any great joy. But perhaps it was the darkest hour before the dawn.

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The Redemption of 1921

"For those who read the story of 1921 according to the spiritual values, there may be already in their personal lives some enduring gain which singles out this year. One hour of vision, one word of courage spoken, one deed of service, in which they took up their cross—these things may live and

mark this year. But when mankind seeks to know what has redeemed 1921 in the whole range of its life, no one can say yet with any finality. All the reports are not returned yet; some gain, unknown to men now, may make this year shine out in undying splendor. One thing alone can be said with assurance before the world turns its face forward: out of the past year only that can live which belongs to the kingdom of God, and nothing that belongs to that kingdom can ever perish. But the book, so far as that year is concerned, is closed."

For this again I am indebted to *The Times*, which does not hesitate to allow its columns to become a pulpit now and then; and always on Saturday. There are some journalists who still think articles frankly religious to be poor copy. But most of our alert editors are quick enough to see that there is a widespread eagerness to listen to a spiritual message. Only it has to be of the right character. The conventional sermon is not needed in the press. Is it needed anywhere? No one wants what school boys call "pi-jaw."

* * *

The Free Catholics

Tomorrow it falls to my lot to represent before the Free Catholics why there was and is in the Reformed Churches a rejection of the ancient ceremonial of the church. The general subject of the conference is worship. My friends among the Free Catholics—a remarkably able and gallant band—have asked me to tell them why. It has been a valuable discipline to think out the answer. It amounts to this: When the experience came to men of a direct personal relation through faith with a sin-bearing and sin-forgiving Lord, they found that there was no expression possible for this reality within the confines even of the wonderful ritual of the medieval church. That had become first of all an institution; and its ceremonial was that of a sacred court: they needed a fellowship with opportunities of fresh, simple, spontaneous outpourings of the soul. And when they were told that the entire system of worship in all its parts and in all its details was ordained by God's will they could not help thinking of God as they had come to know and love him, and they said to themselves, "It is not like Him!" It looks as though the ancient distinction between the synagogue and the temple is still valid. Some of us are not ashamed to belong to the meeting-house; we are not without love and sympathy for the temple, but we are not altogether at home there. It is more than likely that even in the Roman community there are some with a leaning towards the synagogue; but speaking on general term, Rome stands in the tradition of the temple, Protestantism in that of the synagogue. They do say that some recent converts to Rome have been shocked by the "low church" ways of certain Roman communities.

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"If Winter Comes"

The novel by Mr. A. S. M. Hutchinson with the title, "If Winter Comes," stands out among the novels of 1921. It is a story throbbing with life and passion; and it raises many questions of life and death; the reading of it came late to me,

but such a book is not one to be taken at the moment, and afterwards laid aside. One fine passage from the hero—and he is a real hero,—must be given; it sets forth a point of view not uncommon in these days; and the church must pay heed to it:

"But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthly stuff. And the churches know it; and instead of reaching down to him what he wants—light, light—instead of that they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing and no spoilsport, and all that sort of latter-day tendency. Why man, he can get all that outside the churches and get it better. Light, light! He wants light, Hapgood. And the padres come down and drink beer with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. And there's no God there that a man can understand for him to be lifted up to."

* * *

Losses in 1921

Among the eminent divines who have died during the past year there must be mentioned Dr. F. F. Ridgeway, Bishop of Salisbury; Dr. Hodgson, Bishop of Ct. Edmundsbury and Ipswich; Canon Edgar Sheppard, Subdean of the Chapels Royal; Dr. Jayne, late Bishop of Chester; Dr. Walsh, Roman Catholic Archbishop of Dublin; Dr. A. Whyte, formerly Principal of New College, Edinburgh; Principal Forsyth; Dr. Monro Gibson; Dr. G. P. Gould, Principal of Regent's Park College; Canon J. W. Horsley.

* * *

A Resolve for the New Year

Here is a great passage from that noble painter, Burne-Jones; it deserves to be set up in big type:

"Here's this rickety old mactocosm of a world full of maladies and evil humors, purblind, decrepit, paralytic, stumbling and staggering along through a welter of thick mist where she can only just see to take her next step towards nowhere by the 'wan waters' in the puddles. Poor old thing! What does she know of beauty or truth, or love, or God? She has heard tell of such things, but where are they for her? If she did but know! If she did but know! Listen, you can hear her: 'Who will show us any good?' . . . Why then, yon little, tiny, insignificant whipper-snapper of a microcosm he ups and says, says he: 'I will! Mother! It's little enough as I or any can do for you, but what I can do by the splendor of God I will!'"

EDWARD SHILLITO.

Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

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Price, \$1.50 plus 12 cents postage

The Christian Century Press
508 S. Dearborn Street, Chicago

The Promise of His Coming

An Historical Interpretation
of the Idea of the
Second Advent

□ □

By CHESTER McCOWN, Ph. D.

Professor of New Testament Religion, Pacific
School of Religion.

□ □

DR. McCOWN argues that we cannot continue to maintain a doctrine (as men do the buttons on their coat sleeves) because it was once useful. But he characterizes as dangerous presumption the confession of complete indifference to the Second Advent made by so many clergymen and laymen.

His deep respect for Scripture compelled him to believe that the Second Advent could never have played so important a role in the early church, and in the thought of Paul and Jesus, except for the presence of values that should be an indispensable part of Christian thinking and feeling in every age.

Not as a controversialist out for a partisan victory in the feud between pre- and post-millennialists, but as a reporter, he here sets down the rich discoveries that have rewarded his search for this overlooked treasure.

Price of book, \$2.00.

The Christian Century Press
508 South Dearborn St., Chicago

THE SUNDAY SCHOOL

"A Double Portion of Thy Spirit"*

HERE are men of such impetuous, daring and dramatic lives that only death in a storm, or in battle, or in a fire seems climactic. Such was Elijah. He was a man of blood and fire, as the story goes, he rode to glory in a chariot of flame. Just what this was I do not know. It sounds like folk-lore. Whatever it was it has no effect upon our character. Stories gathered about the hermits and about the medieval saints, why not around the heroes of this childish age? Elijah was a man who stabbed the priests of Baal, who rejoiced in the desert storms; in death he rode the fiery chariot and was drawn by the fiery steeds. I cannot find bread for my soul in this unless it be the manner of death of the righteous. They say that Alexander Campbell died triumphantly, that the grand old man lay looking out of the western window watching the heavy clouds break for the setting sun, and that as the last golden rays of the king of day broke through he murmured, "At evening it shall be light," and passed to his reward. Moody rode to heaven in a chariot of fire. His last noble words were, as the chariot swung into the sky, "Earth is receding, heaven is opening, God is calling me." Goethe cried out, "Light, light, more light." Wiclif died in the afternoon just as a storm was ending and over the English landscape the flood of golden light of the setting sun was sweeping. He too rode to heaven in a chariot of fire. Noble men die nobly and dying they pass into the light of eternity. But this is poetry. Get what you must out of the chariot of fire. Believe it was a real chariot of flame if you will, believe the steeds of living fire if you must—what of it? No essential doctrine is disturbed thereby. Many a fiery soul has leapt into the sky. Read of the death of Savonarola. Read about Latimer and Ridley, burned at the stake near Balliol College, Oxford. Read of the fire-swept Christians in Nero's gardens. Read of the saints who have burned themselves up in holy service. But this is poetry again. Elijah's death does not trouble me, for he lived a glorious life of battle and struggle. The way in which he got to heaven does not much perplex me, for I feel sure he arrived. I feel sure he is there now—the method of the transportation of a soul does not worry me, however interesting it might be to discuss in the light of modern science. We believe that our friends do live on and that they will know us and we them. That is enough.

But that prayer of Elisha—that does interest us—that spells power. "Let a double portion of thy spirit be upon me." He was a young man. He faced tremendous problems. The old conditions still persisted, the old false religions still had to be dealt with. Not tasks for his powers, but powers for his tasks, was his prayer. And so as the old man, ready for translation, and the young man, ready for his testing, walk together Elisha, with commendable wisdom, with beautiful meekness, asks that as the mantle is transferred to his shoulders a double portion of the old prophet's spirit may be his. Spirit was all that Elijah had to give; silver and gold had he none. There was no quarreling over his will. He left a great spirit—what richer heritage! It is soul that the world needs in these dead days after the war—soul in business—soul in art—soul in music—soul in workmen—soul in employers—soul in sermons—soul in parents—soul in teachers—we are in danger of losing our souls in these mechanical days. It was not that Elisha felt that he would need twice as much power as Elijah possessed, but that he desired above all things twice as much spiritual strength as any other young prophet might possess under similar circumstances. Fathers have given this spiritual power. At a banquet given at Yale the elder Dwight listened to the praise of his son, then the president, unable to stand the praise in silence longer, the old man rose to his feet and said: "He ought

to be a taller man than I; he stands on my shoulders." What spiritual gifts disciples have received from their masters. Who can measure the gift to the young men who followed Socrates, who attended him as he rode into the heavens by the road of the fiery cup? Who shall tell us what Angelo bequeathed to his brilliant pupil? Who can estimate what St. Francis gave to his order in the days of simplicity? And Jesus—our blessed Master—consider his heritage to the twelve—and his rich gifts to us. We would do well to pray for his spirit—more of his spirit. Going away, he promised us this gift. As disciples of this Master what prayer could we more fittingly make—"Let Thy spirit be upon me."

JOHN R. EWERS

CORRESPONDENCE

"If No One Else Has Anything to Say, I Will Say a Few Words About California Climate"

EDITOR THE CHRISTIAN CENTURY:

SIR—Greetings from southern California in mid-winter. The morning sun streams through my open study window. The honeysuckle hedge below is gorgeous, and the geraniums are in flower. The peas are in bloom in my winter garden and I pulled fresh radishes for this morning's breakfast. Yesterday afternoon I tramped out past the rows of peppers and eucalyptus to the great orange groves of Arlington Heights. The ragged robin rose hedges were red by the roadside. The golden fruit hung in myriad riches on the bending trees. Miles of this green and golden glory were spread out before me. I climbed a nearby hill, sat for an hour in the sunshine, with my book on my knees. My reading was interspersed with raptures and thrills as the snows of Mount San Jacinto, glistening in the sun, rose majestically beyond the intervening miles of ripening oranges and green barley fields. And this is the end of December! Thanks for especially helpful and inspiring recent numbers of *The Christian Century*.

HARRY L. BOARDMAN.

Riverside, Calif.

Evolution and the Popular Mind

EDITOR THE CHRISTIAN CENTURY:

SIR: Your contributions on the subject of evolution are very timely and significant. When the masses understand what the scholars have to teach about the harmony of science and religion some great changes will occur. The doctrine must be appreciated by more than the intellectuals if it would save many by its message of a great hope.

It has been well said that infallibility is the curse of the church. Not until we get beyond the first of Genesis and see in all our forms and doctrines historical growth are we going to get the results we should. This attitude of mind will mean much to hasten efficiency by union or cooperation among the churches. Differences will seem small because they are not essential. In a spirit of liberalism, values alone will count. Christians will work together as never before knowing something of the methods by which individuals and institutions develop.

South Bend, Ind.

J. L. IMHOFF.

The Strength of Universalism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of December 8 there is a statement which requires some correction, with reference to the membership of the Universalist denomination. It says that "there are only 75,000 members of this communion in the United States, most of whom are to be found in Massachusetts and

*Lesson for Feb. 5, "Elijah Taken Up Into Heaven." Scripture 2 Kings 2:5-11.

New York." Whereas, according to the Universalist Register for 1917, giving the latest statistics that I have at hand in regard to the matter, there were at that time 704 Universalist churches in this country, with 51,362 families, a communicant membership of 55,515, and church property valued at \$13,851,598. Since then there has been an increase in every one of those particulars. The communicant membership includes only those who have formally united with the church, and who come to the communion table. Unfortunately, as in other denominations, they are only a minority of those who attend the church services. It is safe to say, I think, that the 51,362 families represent at least 200,000 persons who belong to the denomination. Considerably less than half of these are in Massachusetts and New York.

Let me add that the Universalists are naturally proud of the fact that Dr. Joseph Fort Newton is not only a member of your editorial staff, but is the pastor of their strongest church in the city of New York. His admirable contributions are helping to increase the circulation of The Christian Century among them.

Philadelphia, Pa.

EDWIN C. SWEETSER.

VERSE

Kingdom of the Innermost

BOUNDLESS is life's inmost domain of heart,
There time and space defer to spirit's sway;
And springs of feeling give creative play
To mystic powers, by whose hidden art,
External things are shaped. But this high part
Of fashioning forth my world of every day,
I cannot play, O God, in worthy way,
Till Thou art Master-Artist in my heart.

Since being man, I must creator be,
Whether of beauty or of forms of sin,
Give, Lord, Thine own creative ecstasy,
The Man-Christ's matchless artistry within.
Then shall I live with all my soul unfurled,
Freed to express Thy beauty in my world.

ELEANOR INGLE PILSON.

The Unlifted Veil

UNTIL the veil be put aside
That bars the great Unknown,
In patient hope we must abide,
Or walk the world alone.

And if the veil be rent, and sheer,
We fall into the dark,
Perchance, in dreams, we still may hear
A bluebird or a lark.

And, hearing them, we may arise,
And make within the gloom
A joyful sound, or feast our eyes
In gardens full of bloom.

Whatever fate shall us befall,
We shall not endless lie
Without a magic sense of all
The beauty passing by.

Therefore, O Soul, forget thy fear
And put thy grief away,
For never yet was darkness here
But blossomed into day.

CHARLES G. BLANDEN.

Good-Bye to Conscience

“‘**G**OOD-BYE,’ I said to my conscience,
‘Good-bye for aye and aye,’
And I put her hands off harshly,
And turned my face away;
And conscience smitten sorely
Returned not from that day.

“But a time came when my spirit
Grew weary of its pace;
And I cried: ‘Come back, my conscience;
I long to see thy face.’
But conscience cried: ‘I cannot;
Remorse sits in my place.’”

PAUL LAWRENCE DUNBAR.

The Narrow Way

THE way is narrow? Ay, but think how wide
The fields it leads to. Wide as hope are they.
Into a larger life the path will guide,
What matter then if narrow be the way?

J. CURRIER.

That the Ministry Be Not Blamed

By John A. Hutton

Author of "The Proposal of Jesus."

THESE "Warrack Lectures on Preaching" should be read by all ministers seeking assurance and consolation after battling with a hard and oftentimes unresponsive world. Dr. Hutton has brought forth treasures of wisdom not only for the beginner but for the hardened campaigner as well. Rare commonsense and practical helpfulness characterize the book.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists Lead in Baptist School

Three-fourths of the trustees of the University of Chicago must be "regular Baptists," and the president must be a Baptist. Nevertheless the Baptists do not lead in the student body by any means. Exclusive of University College, there are 6088 students this year, and for the first time there has been an effort to get a complete religious classification. Of these students, 1118 did not fill out religious preference cards, and only three preferred to enumerate themselves as agnostics. The denominational groups are arranged as follows: Methodists, 529; Presbyterians, 472; Jewish, 323; Baptists, 322; Catholics, 269; Episcopalians, 266; Congregationalists, 246; Lutherans, 221; Disciples 138; Christian Scientists, 116. About three-fourths of those signing up are actually members of a church or synagogue. The Y. M. C. A. of the university urged that each denominational group establish a "Y" secretary whose business it shall be to relate students to the local churches. Baptists and Methodists have already made appropriations to this end. It is rumored that the University of Chicago is seeking a charter change which would annul the provision that three-fourths of the trustees be "regular Baptists." With the premillennialists threatening to secure control of the machinery of the denomination, and to test all churches by a "fundamentalist" creed, university authorities are reputed not to be very happy over the present charter provisions of the university.

Pastor Endeavors to Make Worship Real to Labor Constituency

How to reach the working man with religion is the perennial problem of the church. Rev. W. H. Allen, the versatile and virile pastor of First Church of Disciples, Danbury, Conn., is working at the task this winter. He recently outfitted his church with Hymns of the United Church, the hymnal that "sings the social gospel," and making large use of the hymns of brotherhood and social idealism which it contains. His sermon topics are also chosen with reference to this problem. Some recent topics are "Relation of the Church to Labor," "Characteristics of a Manly Man," "A Message to Men Who Think."

Congregationalist Has a New Editor

The veteran editor of the Congregationalist, Rev. Howard Bridgman, has laid down his pen to take up the work of teaching. He is being succeeded by Rev. William E. Gilroy, who will direct the official journal of his denomination after February 1. Mr. Gilroy has been pastor of Plymouth Congregational church, Fond du Lac, Wis. He lived in Canada until about three years ago, and his early ministry was in the Methodist church. He won his editorial spurs as

editor of the Canadian Congregationalist. Dr. Charles R. Brown, president of the Congregational Publishing Society, asserts that Mr. Gilroy's articles in The Christian Century had much to do with his selection as editor of the Congregationalist.

Apostle of Peace Making Wide Tour

Dr. Peter Ainslie of the Christian Temple, Baltimore, has a sabbatical year during 1922 which he is using to tour the country in behalf of peace in international affairs and unity in church life. His visits from city to city through the middle west recently have brought continual ovations. At Fulton, Mo., he declared the next war, if it came, would wipe out the white race. At Fulton he spoke in the Disciples church in the morning to a big union service in the afternoon and to another union service in the evening. He also addressed the students of William Woods college, Westminster college and Synodical college.

Disciples General Convention City Not Determined

The committee on location of the International Convention of the Disciples of Christ finds itself in some embarrassment this year. The convention was invited to Denver by the Colorado state organization of the Disciples but the pastor of Central church, Denver, Rev. J. E. Davis, has been publicly criticising the Disciples missionary organization and seems now unwilling to cooperate in entertaining the convention. Once there was no more excited debate in Disciples circles than that occasioned by urgent invitations from different cities. Ordinarily the convention location has been chosen at a relatively much earlier date than the present.

Eminent Ministers Come to Chicago

The first two Sundays of the new year the University of Chicago pulpit was occupied by Rev. James E. Freeman of Washington. On Jan. 15 and 22 Dr. Samuel McChord Crothers was the preacher. The coming of Dr. Harry Emerson Fosdick on Jan. 29 is an event to be looked forward to. The first preacher in February will be President J. Ross Stevenson, of Princeton Theological Seminary, who will be followed by Dr. David Jones Evans, of the First Baptist church of Kansas City, and Dean William Wallace Fenn, of the Harvard Divinity school, Cambridge, Mass.

Pastor Defends Labor Unions

The labor unions of Denver invited Dr. George S. Lackland to act as the spokesman of their cause before the Civic and Commercial Chamber recently. Dr. Lackland is pastor of Grace Community church. He said in his address before the business leaders: "The question is not one of open

and closed shop, but rather of organized and unorganized labor. The trade union movement has made mistakes. No true friend of labor will try to defend or condone them. There are shop rules that are petty and stand as a hindrance to the true aim of organized labor. There are leaders who have been stubborn, crooked or short-sighted. Why the mistakes and the poor leaders? Simply because unions are composed of human beings. Ninety per cent of the mistakes of labor are caused by lack of education which is the result of low wages."

Association of Church Colleges

The Association of Church Colleges concluded its sessions in Chicago on January 11 after a most fruitful discussion of the problems of education in the United States. Dr. H. O. Pritchard, the senior secretary of the Disciples board, was chosen as president of the association. He was formerly president of Eureka college, and is a strong believer in the church college. Dr. Pritchard took his A. B. at Butler college and his B. D. at Yale. Dr. Kelley continues as the secretary of the organization.

Dr. McElveen is Asked to Remain with Portland Church

Recently Dr. W. T. McElveen resigned as pastor of First Congregational church of Portland, Ore. He had received a call to Associate Congregational church of Baltimore. The executive council of the Portland church met and voted unanimously to invite Dr. McElveen to remain. Unless he receives also the vote of the church, he will not do so. Consequently, a meeting of the congregation has been called at which time it is expected that the action of the executive council will be ratified by a strong vote. Dr. McElveen was for a number of years at Evanston, Ill., where his unique methods attracted much attention. He has also served as pastor of Shawmut Congregational church of Boston.

Baptists Survey the Denominational Progress

With closer denominational organization, the Baptists are now able to mobilize their forces for common ends. Evangelism has been one of the leading interests the past year, and in this task Baptist ministers have been very efficient. The denomination ranks second among the Protestant forces of Massachusetts, and because the Baptists more than some other denominations are able to reach foreigners, they are forging ahead in this state. Illinois has been a very fruitful field the past year, the denomination gaining over 15,000 in this state. Dr. Frank Goodchild of New York City reports the situation there very difficult for every Protestant organization. Only one-third of the children of the city are receiving any religious instruction—Catholic, Jewish or Protestant. The Baptists find that their negro work is growing but the situation with the self-supporting American churches tends to

be depressing. In Michigan the emphasis has been upon religious education, and nearly every association in the state now reports a director of religious education and training classes for teachers.

Congregationalists Find
a New City Leader

The Chicago City Missionary Society, an organization supported by Congregational churches, has recently called to the secretaryship Dr. Frank Nichols, pastor of Rogers Park Congregational church. Dr. Nichols has been pastor for twelve years in this parish, and his church is the largest Protestant organization in the suburb. He will henceforth be the virtual bishop of nearly a hundred Congregational churches in the city which contains more Congregationalists than any other in the country, including Boston. He represents the very best of the New England tradition in religion, being favorable to union projects of all sorts in religious work, and combining in his experience careful scholarship and an evangelical faith.

Natives Revolt Against
the Missionaries

Bishop Gore startled the English speaking world recently by his statement that most of the native churches of the mission fields are in revolt against the missionaries. Two Japanese Christian organizations have barred foreigners from participating in the church courts. In India because the government subsidizes much of the educational work being done by the

missionaries there is a strong anti-foreigner prejudice in the Christian church. This feeling manifests itself less in the Chinese field and in the countries with low cultural levels. The exception of China is due to the fact that the missionaries have not received favors from the government.

Heresy-Hunting Spreads
in the South

While preachers manage to claim a good deal of liberty these days, the teachers in denominational colleges are having a hard time of it. The Baptist denomination is in a furore over evolution, as though they had recently heard about it. The Tennessee Baptist organization has recently appointed a committee to hunt heresy in the Baptist colleges of the state. If they find any professor who believes that it took longer than 144 hours to create the universe, woe be to him. His job is not worth a last year's bird's nest.

Presbyterian Ministers Will
Know Their Neighbors

Ignorance of the history, doctrines and spirit of their religious neighbors has been one of the big supports to denominational spirit among ministers of the past generation. The new kind of Presbyterian minister coming out of McCormick Theological Seminary will be of a different sort. Dr. Cleland B. McAfee is giving this winter a series of eighteen lectures which will interpret to the students of the seminary in a sympathetic way the history and char-

acteristics of the religious bodies that these students are most likely to come into contact with. This course of lectures by Dr. McAfee is rather an innovation in the seminary world. Some theological seminaries not only fail to interpret the de-

4

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nominal neighbors, but are also deficient in teaching the history of the particular denomination to which the student is attached.

"Dad" Elliott Is Still Popular With Students

One of the best known figures in the educational world is that of A. J. Elliott, who is familiarly known as "Dad" Elliott. The evangelistic phase of his message has always been prominent, and he presses for decisions in every school which he visits. Mr. Elliott has been using Rev. J. Stitt Wilson in many of the colleges for evangelistic work. He attained eminence as the socialist mayor of Berkeley, Cal. In Mr. Elliott's meetings with boys during December there were 3,300 decisions.

Presbyterian Professor Dies

Rev. John H. Boyd, professor of homiletics in McCormick Theological Seminary, is dead. He took his position in the seminary in 1919. Before that he was an eminent Presbyterian minister. During his ministry in Evanston, Ill., he became the foremost figure among the ministers of the city. When he left Evanston he went to Detroit for three years. After three years in the automobile city he went to Portland, Ore., where he became one of the leading citizens of the town. His sermons were frequently printed, and the local Rotary Club made him a member. Since going to the seminary he fell a victim of pernicious anemia and finally fell asleep. His funeral was held in Evanston, Illinois. The services were conducted by Dr. David Hugh Jones, President James K. McGuire, Dr. Joseph A. Vance of Detroit, and Drs. W. S. P. Bryan, J. T. Stone and C. B. McAfee of Chicago.

Broader Views Expounded by Episcopalians

The Episcopal church in this country is having a revival of the broader teaching which would recognize the ecclesiastical status of non-conformist ministers. The Churchman has recently dealt the high church view some masterly blows, and is at the present time engaged in reprinting a work by Dean George Hodges of Cambridge Theological School which argues historically against the notion of apostolic succession. The Churchman and its many friends rejoice that the Lambeth proposals were rejected by the free churches, and insist that a much more generous proposal must be made.

Prominent Unitarian Minister Becomes Home Missionary

Rev. William L. Sullivan, pastor of All Souls Unitarian church of New York, has resigned his church in order to become a home missionary under the direction of the Unitarian Laymen's League. He assigned as the reason for his determination to leave the metropolis and enter the new task his desire to help in launching the new movement in the right way, for it has its traditions all to form. Unitarians have done but little church extension work in the United States and it is thought that Mr. Sulli-

van knows how to present his denominational cause to the people of a new city. He was once a Paulist father of the Roman Catholic church, which is a most valuable preparation for his work.

Business Man Lectures the Organists

The National Association of Church Organists met in Philadelphia recently and decided to hear from the pew. They called upon Herbert J. Tily, a business man with fine musical appreciations, to speak on "The Pulpit and the Pew as Twin Evangelists." Tily said among other things: "Unless church music really leads to devotion, it fails utterly to fulfill its high mission. No matter how soundly artistic a composition may be, it is the subjective reaction and not the objective quality that is supremely important in determining its value as spiritual food. The tune 'Bethany' may irritate you, and yet beside you some good soul in tears finds in it an emotional significance that justifies its being rendered. On the other hand, some fine masterpiece thrills you to your utmost being and leaves your neighbor cold and disappointed. Each of you must be willing to compromise with your ideals if a rigid insistence on your ideals jeopard-

izes the full achievement of the end needed. Your playing, your singing, must be understandably devout to your particular congregation. I think there are few organists who do not realize the necessity of giving choir and congregation that which they should have. In every case this will surely be—if the proper compromise is effected—music which is not above the comprehension of the worshipers, yet not so debased as to be unworthy. Happy indeed is that community which has the gospel preached to it with equally compelling eloquence from both pulpit and choir."

Rural Church in Massachusetts Studied

With most denominational year books showing a steady decline in the number of members in rural churches, in many sections of the country church leaders are giving accurate study to religious conditions in the open country. The Massachusetts Federation of Churches has recently held a conference on the rural question at which the facts about churches in Middlesex county were given. Seventy-two churches in the county have an average membership of 99. The average attendance was 63 per cent of the membership as compared

Home Mission Leaders Hold Conference

THE annual meeting of the Home Missions Council was held recently in New York jointly with the Council of Women for Home Missions. This was the fifteenth annual meeting. The number of cooperating denominations has steadily increased until at the present time there are 24. The A. M. E. Zion church affiliated itself with the movement at this meeting.

Miss Florence C. Quinlan reported the activity of the women among the seasonal workers of the country. Two centers were maintained the past year among the Poles in Maryland, and one among the Italians of Delaware. The women's organization gets out a study manual each year.

The work among the immigrants is very encouraging. An effort is being made to create a literature for the use of these peoples. Leaflets in foreign languages have been printed. The council is lending its efforts to the merging of competing journals for foreign language groups and the founding of other journals to meet the needs of groups that have not been served by a journal. Cooperation is making possible better work at Ellis Island with a committee representing thirty-two different denominations, a kindergarten and day nursery, a guide for immigrants, Christmas and Thanksgiving celebrations, maintenance of general supply closets and a room for distributing clothes to needy immigrants and poorly clad babies, and better arrangement for religious services.

In reporting as executive secretary of the Home Missions Council, Dr. A. W. Anthony put the new conception of home missions succinctly when he said: "Our vision of the home mission task has be-

come clearer as a geographical mission and less as a sectarian issue. We see entire communities much more clearly; we think of an entire city better than we did; we have entered upon programs and discovered in some of the simpler cases how they can be carried out for an entire state, and we come nearer to thinking in terms of the entire nation and of whole groups and races and classes than we ever did before." In referring to the work done by eighteen standing committees, which are joint committees of the Council of Home Missions and the Council of Women for Home Missions, and composed of men and women whose daily tasks are in the field in which the committee serves, Dr. Anthony illustrated by a recital of cooperative tasks accomplished that "the office of Home Missions Council is a clearing house of Christian service."

The budget of the council is a modest one, considering the importance of its task. During the past year the organization has been carried on with \$23,540.21. The budget for the coming year will be somewhat larger.

The following officers were elected by the Home Missions Council: President, Dr. Charles L. Thompson, New York; vice presidents, Dr. David D. Forsyth, Philadelphia; Dr. S. Leslie Morris, Atlanta; Dr. Charles E. Schaeffer, Philadelphia; Dr. Abram E. Cory, New York; Dr. J. B. Markward, Springfield, Ohio, and Dr. R. L. Russell, Nashville; executive secretary, Dr. Alfred William Anthony, New York; associate secretary, Rev. Rodney W. Roundy, New York; recording secretary, Dr. Ralph Welles Keeler, Chicago, treasurer, Mr. Samuel Bryant, New York.

with a 30 per cent average attendance at lodge and grange meetings. The salaries of the ministers were shown to be totally inadequate. This average for the county is \$1,121. Two federated churches pay over two thousand dollars a year. Congregationalists, Methodists and Baptists are the leading religious organizations in the field.

Want Change in Term of Assembly Commissioner

Continual agitation in the ranks of the Presbyterian church makes it probable that some time the term of the commissioner will be made two years instead of one. Under the present system the General Assembly is made up almost

entirely of new men who are inexperienced in parliamentary practice. With a two-year rule, one-half of the assembly would carry over from the previous year, and provide that continuity which is lacking in the legislation of the church at the present time. When that change comes the action of one assembly will not so likely reverse that of a previous assembly.

Congregational Students Will Go Out Again This Summer

Last summer the Congregationalists tried the experiment of enlisting the young people in home mission work. The result of this experiment was so sat-

isfactory that the work will be continued again this coming summer. Students are paid fifty dollars a month and expenses to go to fields where religious work has come to a standstill for lack of leadership. The program put on in the community depends in considerable measure upon the needs of the local com-

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munity, but includes recreation and educational classes as well as the more formal religious exercises of a church. The young people who try out this work often decide to go into the Christian ministry as a life vocation.

Presbyterians Would Revive the Defunct Stereopticon

Presbyterian leaders believe that the defunct stereopticon can be revived as an agency in church work. Foreign mission secretaries point out that it has not been the unsatisfactory character of the pictures so much as the monotony of the lecture which has banished the stereopticon as a tool in church work. In many ways the stereopticon excels the moving picture in depicting missionary scenes, and its greater economy is one of the arguments for its use in thousands of churches.

Over Fifty Years in One Church

Dr. Charles Little of Wabash, Ind., probably exceeded the record of any American preacher of this generation by serving fifty-one years in a single charge. First Presbyterian church of Wabash, Ind., was his only church. Probably no man in the community ever contributed so much to the development of the community spirit. That his service was not unappreciated is shown by the fact that he was made moderator of the 120th General Assembly of the church. Dr. Little recently died and the funeral procession was four blocks long, and a carriage was entirely filled with flowers, the tribute of a grateful city to the man of God who had served so long in their midst.

Dr. Cadman Has Big Sunday Schedule

An amazing capacity for work characterizes Dr. Cadman of Brooklyn, who often speaks five times in a single Sunday. One of his most interesting meetings is that which he is accustomed to hold at four o'clock on Sunday afternoon at the Bedford "Y." This is said to be the largest men's meeting in the United States. The meeting opens with music, and then Dr. Cadman speaks. Questions are sent up to the speaker, and the concluding part of the address is taken up with the answer of the question. His quick repartee stands him in hand in this arduous task. On a recent Sunday he spoke on Russia as a nation in ruins.

Church Passes Commendatory Resolutions

While the great body of Disciples churches have expressed their loyalty to the United Christian Missionary Society by the practical method of sending their contributions regularly, the churches led by ministers of the ultra-conservative sort have in some instances voted to withdraw cooperation from the society. Litchfield, Ill., Christian church felt that something besides money should be sent to the society and recently passed by unanimous vote a ringing resolution in behalf of the work. Among the statements in this resolution is the following:

"We believe that constant agitation and advising churches to withhold their contributions to the United Christian Missionary society will result in strife and division, paralyzing our educational, missionary and benevolent work and imperiling the many worthy missionaries, aged ministers and orphans. We strongly recommend that constructive methods be employed to correct any imperfections that may exist. We plead for greater fidelity to the word, which enjoins love and cooperation as certainly as it does baptism or the Lord's Supper, believing that God has never looked down with greater promise upon his chosen people than in this good year of our Lord, 1922."

Methodists Go Into the Hotel Business

The Board of Home Missions and Church Extension is planning to enlarge their building in Philadelphia so that the upper floors may be used as a hotel. Annuity money will be invested in the enterprise. The new structure will furnish accommodation for 208 people. It is the plan to conduct the hotel at moderate rates for the benefit of people who cannot pay the high rates in prominent hotels. At the same time it is believed that a good return on the investment can be secured.

Minister a Figure in City Life

Dr. Edgar DeWitt Jones, pastor of Central Christian church, made nearly as many addresses outside his church around the city as he did in the church last year. He was recently invited by the Detroit Daily News to join up with some actors and musicians in sending a program out into the air by radio. The minister was invited to speak a sermonette into the receiver which reached thousands of people around the city. Central church raised \$26,000 for all purposes last year, and received into its fellowship 144 new members. One of its noteworthy enterprises of the past

fall was the presentation to the city of the message of Dr. Peter Ainslie, the apostle of Christian unity, who attracted wide attention by his appeal for the wider fellowship of Christ's believers.

Successful City Church Meets Problems

When Union Avenue Disciples church of St. Louis some years ago placed upon itself the burden of an unprecedented debt in the erection of a beautiful building, there were certain wise ones who shook their heads. The chairman of the building committee is now able to announce that the last of the indebtedness is subscribed, and will soon be paid in. Meanwhile the missionary spirit of the church has grown apace. Last year \$18,926.44 was given to various benevolences, and about the same amount was applied to the building debt. Among the slogans for the new year is a new member every day of the year. The publicity committee of the church has made a noteworthy record in keeping the organization before the public. It will be of interest to other committees to know that fifty per cent of the money used by the committee is spent on newspaper advertising.

Warns Girls Not to Come to Philadelphia

The Industrial Relations Committee of the Church Federation of Philadelphia plans this year to help decrease the number of girls who every year disappear in the big cities. It is stated that 65,000 girls are lost to their friends every year in the United States. The commission issued a published warning that employment is difficult to get in that city, and the living expenses are high. A budget has been worked out for a self-supporting woman and on a very modest living scale it is shown that a woman must have eighteen dollars to subsist. The Y. W. C. A. of the city has been doing some hard work in getting up lists of desirable places where a girl may room while in the city.

Denver Revival Ends as Usual

REVIVALISM is one story no matter where it is recorded. The Christian Century described the revivalistic excitement in Denver last August. Mrs. Aimee Semple McPherson was invited to the city by two Congregational churches, Second church and People's Tabernacle. Ten thousand converts were claimed as a result of the meeting. A careful enumeration of the converts shows that the net result in new members to the Denver churches was 150 members. Mrs. McPherson carried away as her personal reward \$3,646 and in addition to this \$17,763 to help build a tabernacle for her work at Echo Park, Cal. The ministers of the two supporting churches who were sympathetic with the revivalist make a very conservative report about the cures. One had no members cured, while in the other church seven members are reported as permanently cured. One of the coop-

erating pastors states that he would like to have Mrs. McPherson back to preach the gospel but would hope that she would discontinue her healing activities. An interesting by-product of the meeting has been a serious split in one of the churches. A considerable element decided that the Methodist Episcopal church furnished a more congenial home for revivalism, and has agitated for the change of the church into a Methodist church. This resulted in division. Meanwhile the medical men of the city have been scandalized to find the churches connecting up with the quackery of the faith-cure movement, and these men, as well as nurses, and other professional people have felt it to be far more difficult to cooperate in a religious cause which could so easily relapse from the good program of worship, education and social service to the kind of superstition that flourished in the middle ages.

Public Opinion and the Steel Strike

By the Commission of Inquiry of
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Of no other book published in the troubled days since the war can one more truly say, "Here is something every American citizen should read." No matter what he thinks of industrial relations, no matter what his politics, his social position or his creed, every American, in simple duty to his country and himself, ought to read "Public Opinion and the Steel Strike."

Though limited in scope, the report is of more importance to Americans generally than the first and more comprehensive book was. It strikes deeper. It goes beyond the steel strike, in implications if not in facts. It studies, in the light of the western Pennsylvania phases of a single industrial conflict, sets of circumstances which are neither local nor temporary.

Propaganda is the theme. Presuming that public opinion often is the decisive factor in industrial war, what feeds public opinion? When an army of workmen walked out of steel mills throughout the country, stopping a great basic industry, how accurately was the interested public informed?

Public opinion was misdirected systematically, according to the commission of inquiry. Pulpit and press, unions and companies, public officials and welfare organizations—all failed, for one reason or another, to provide the public with accurate information.

Trained students of social phenomena, indorsed by a commission of which Bishop Francis J. McConnell is chairman, here present detailed evidence in support of their contention that public opinion was scientifically poisoned and American law was brazenly betrayed by press, church and government in order that strikers might be beaten—all with the implication that the same thing may be expected elsewhere in America tomorrow.

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WILLIAM SMALLWOOD

1. Where cross the crowd - ed ways of life, Where sound the
 2. In haunts of wretch - ed - ness and need, On shad-owed
 3. The cup of wa - ter giv'n for thee Still holds the
 4. O Mas - ter, from the moun - tain - side, Make haste to
 5. Till sons of men shall learn thy love, And fol - low

cries of race and clan, A - bove the noise of
 thresh - olds dark with fears, From paths where hide the
 fresh - ness of thy grace; Yet long these mul - ti-
 heal those hearts of pain; A - mong these rest - less
 where thy feet have trod; Till glo - rious from thy

self - ish strife, We hear thy voice, O Son of Man.
 lures of greed, We catch the vi - sion of thy tears.
 tudes to see The sweet com - pas - sion of thy face.
 throngs a - bide, O tread the cit - y's streets a - gain;
 heav'n a - bove, Shall come the Cit - y of our God. A-men.

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Social Gospel will
never seem to be
truly *religious* un-
til the church be-
gins to sing it.

* * *

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this hymn: large
notes, bold legible
words, and *all the
stanzas inside the
staves.*

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EDITORIAL

James Bryce: Lover and Interpreter of America

THE death of Lord Bryce is a bereavement to the whole English-speaking world. Alike in character, in intellect and in disinterested public-mindedness he was perhaps the outstanding figure of our generation; and by a gracious destiny the night came down suddenly upon an unclouded mind. Certainly no man of Britain has ever held, or may ever hope to hold, a higher place in the esteem and veneration of Americans than Lord Bryce, who was not only the greatest ambassador England has sent to our shores, but a sincere friend and profound interpreter of our country. Only a few weeks ago Lord Bryce was in America, and looked well and hearty, albeit friends could see that he was frail. A small man physically, he seemed even smaller; but his mind was as alert and far-ranging as ever, remarkable in its capacity for detail and for comprehensive generalization, two qualities which with a calm, judicial judgment aglow with deep sympathy, have made his writings so fruitful and valuable. Alexis de Tocqueville was the first great observer of our democratic experiment in America, but he came too early to judge results. James Bryce, by virtue of his long life, shared a large part of our stupendous development, witnessed it with keen, intelligent and discerning eye, and wrote the noblest interpretation of it ever written in his "American Commonwealth." Always a convinced believer, without being an inflamed enthusiast, he lived to see the glowing promise become a perplexity. He closed his "American Commonwealth" with a question mark, wondering what would happen when America had ceased to be an economic utopia of free lands and endless room. His monumental study of "Modern Democracies," published last year—a survey of all the free states of the world, except Britain, which he modestly left for a more impartial hand—closed with even deeper questionings;

often, indeed, hard to know from misgivings, though he wisely put aside "the pessimism of experience."

If Democracy Fails, What Then?

DEMOCRACY, Lord Bryce saw at the end of his life, has not brought us much nearer to the goal of human brotherhood. Freedom has not proved a panacea for our ills, much less a reconciler of our disputes. Self-government has not purified politics or redeemed us from the pernicious power which money exerts, nor has it exorcised the spirit of revolution and unrest. But, he added, "If democracy is flouted, what remains? There was a Greek proverb, If water chokes, what can one drink to stop the choking? If the light of democracy be turned to darkness, how great is that darkness!" He lived to see democracies turned to autocracies for purposes of war—suspending the very liberties which it had cost so much to win—and none knew better than he that it was a step back toward the old night. No sentence in his later writings is more poignant than that in which he says that one of the keenest woes of life is for a man to see his race choose the wrong road, and be unable to prevent it. Lord Bryce was not only a great statesman, ambassador, and publicist; he was a sincere and humble-hearted Christian. He saw that democracy is the inevitable destiny of humanity, but he feared for its future unless it is to be led by moral intelligence and spiritual vision. The stately closing pages of his "American Commonwealth," if put alongside the chapter on "Democracy and Religion" in his last volumes, tell us what was in his heart. "Christianity has never been put into practice," alas, that tells the tragedy of it all. But there lies our hope, if we are to defeat the "new, uprising, emancipated, atheistic democracy" which is at our door. But neither Christianity nor democracy has failed, so long as they can give us men

like James Bryce—men of exalted character and clear intellect, touched with human sympathy and Christian vision, dedicated to the disinterested service of the common good.

Ecclesiastical Politics and a New Pope

THE college of cardinals, meeting next week to elect a successor to Benedict XV, has the handicap of being predominantly an Italian chamber. If the Italian members should stand together they would be able with but little reinforcement to hold the reigns of power in their hands. However, even a secure majority often breaks up in faction, and it is reported that the Italian cardinals are sharply divided in ecclesiastical policy between those who would reconcile the vatican with the Italian government at the expense of the doctrine of the papacy's temporal power, and those who would face reality in the political world and drive the best bargain possible with the kingdom of Italy. It seems probable that an Italian pope will be elected, as is usually the case, but the real test will be over a question not particularly germane to the spiritual welfare of the millions of Catholics throughout the world. Meanwhile, the secondary questions of the relation of the church to modern thought will doubtless weigh somewhat, though it is not likely that any candidate would stand for a policy tolerating such an organized and self-conscious movement of modernism within the bosom of the church as was that which Pius X suppressed. The American cardinals take a more generous attitude toward progress than do the Spanish and Italian cardinals. Being only two in a college of sixty they will not be able to produce any large results at this time. It is a curious fact that the United States, which is the church's most important source of money, has an almost inappreciable influence upon the church's policy. Whether it may be hoped that the new pope will take any more generous attitude toward the reunion of the church is problematical. The attitude of Benedict was traditional, and papal infallibility prevents any reversal of fundamental attitudes.

The Crisis in Foreign Missions

NEWs from every one of the great mission fields where Christianity comes in contact with the ethnic faiths indicates that the expansion of Christianity is confronting an increasing obstacle in the nationalistic pride which resents its promulgation by foreigners. Rev. Masahisa Uemura, a Christian Japanese, declares: "To depend upon the pocketbook of foreigners for money to pay the bills is not a situation which ought to satisfy the moral sense of Japanese Christians. Likewise in the realm of religious thought, is it not shameful to accept opinions ready-made, relying on the experience of others instead of one's own? Is it not a duty we owe to God and to mankind to develop the religious talent of our people and to contribute our share to the religious ideas of the world?" In every mission field there are mutterings on the part of native Christians because of the too long continuance of missionary control of the young church. On account of economic dependence they accept foreign government in religion, but dream of the time when Christianity can be freed of its

occidental shackles. On this side of the water, the tendency is quite in the opposite direction. The trouble in the Disciples camp, now reaching a decisive stage, was correctly phrased by the reactionary critics. They accused the missionaries of not following the customs of the American churches in Chinese mission work. It is to be hoped that every missionary in China of every denomination is guilty of this charge, and there is considerable evidence that most of them are. The missionaries have recognized the need of a readaptation of Christianity to the needs of the orient. When the work is done, our religion will reappear in its original form, minus the complexities of European philosophical thought and the tyranny of the western modes of organization. The missionaries will be needed on the foreign field for a long time yet, but they must be able to labor in the humility of John the Baptist, who asserted that Christ must increase, and he must decrease. The missionary must in the end be eclipsed by the native preacher of the gospel.

Spiritualism is a Misnomer

NAMES of religious movements are given in a haphazard manner and often a name given sticks, even though it is utterly inappropriate. If we judge the so-called spiritualists by their literature and the character of their doctrine they are decidedly misnamed. They should be called spiritists rather than spiritualists. The great mystics would find no kinship with modern spiritualism. In "Raymond" the disembodied spirits still have most mundane appetites, even including tobacco, at least it is so of those who lived upon earth since the Indian weed was discovered. It is not stated whether any of these spirits of recent departure have corrupted the more ancient spirits in the matter of cigarettes or not. In the communications there is an earthiness that quite comports with the mental and moral qualities of mediums but that is strangely out of accord with the character of the saints and sages of the race. It is this attempt to materialize spiritual realities that has been the distinctive thing and the mischievous thing about spiritism. Not many of us would resent receiving a communication from our dead, or even a decent scientific experimentation in that direction. But we do resent having our dead represented as living at the present time on a lower intellectual plane than they lived while upon earth, and more materially minded than they were before. If this is what immortality means, most of us will not be strongly drawn to it. While most religious sects produce their share of spiritually minded people, it is the peculiarity of spiritism that instead of increasing spirituality it decreases it. In the periods when the mind of man is most material in its interests, spiritism flourishes. At other times it languishes.

Cold and Famine Doing Their Worst

A RUSSIAN winter is the real thing. While western Europe is protected by the warm Gulf stream, eastern Europe faces the rigors of the northern winds with no such protection. The people are this winter enfeebled by famine and their blood is thin. The result may be left to the imagination. But even the imagination falters before

such a tragedy. It must be seen by the traveler before it can be adequately comprehended. What relief means to people under sentence of death by such a horrible route as starvation is indicated in some measure by the letters that are beginning to come to America from the school children of Russia. Many of the little boys and girls of Russia, who are not in school this winter, are receiving at this time the warm dresses and sweaters which help them to face the perils of the winter. American food has revived the desire to live, and the grateful children have written to many American friends expressing as best they can their thankfulness for deliverance. These boys and girls are the citizens of tomorrow. With no political motive in her charity, America has, nevertheless, wiped the bitterness out of the hearts of millions of Russians. The bolshevik scorn for "bourgeois" nations must give way in the presence of Christian philanthropy. As usual, this philanthropic burden falls chiefly upon Christian people. The generous man of the world exists, but usually he is the man who has had a good Christian mother. The church must create and keep alive the sympathy and the sense of universal brotherhood without which the human race would sink back into barbarism. The latest opportunity is Russia. It is the biggest challenge that has ever come, for the need is on so colossal a scale. Local churches all over the land are being asked by the Federal Council of Churches to remit their funds to New York, where they will be sent with greatest speed to the parts where they can most readily be transformed into food for those who for the lack of it lie at the door of death.

Religion in Industry is News

JOHN J. Eagan of Atlanta, Ga., was recently elected president of the American Cast-Iron Pipe Company. In taking office he remarked upon the fact that he was a professing Christian, and that his board of directors were all members of the church. He announced that the principles of Jesus Christ would be the ruling principles in the business. Making application of this statement, he asserted that a reasonable living wage would be paid to the lowest paid workman, constant employment would be given to all members of the organization, and the daily problems would be solved in the light of the golden rule. As Mr. Eagan himself justly observed, it is a sad commentary on our civilization that such an announcement should be considered news, and be broadcasted from one end of the land to the other by the press. The story of Arthur Nash and his golden rule was told with the same amazement by the press. Roger Babson and his talks on Christianity and business have drawn amazing crowds in various large cities of the land. It has been the novelty of his idea that has gathered together the big audiences of men. The orthodox view of business men during the past generation has been that business and religion would no more mix than politics and religion. Many a Christian man solved his problem with a two compartment brain. As a Christian he was devout, believing and loyal to the church. As a business man he was ruthless, selfish and sometimes untruthful. This unethical dualism has become obnoxious to the more intelligent view of business. The spirit of utter selfishness

and ruthlessness was reduced to an absurdity by the war. Men who have recognized the meaning of that demonstration want to try a new experiment—the serious application of the teachings and spirit of Jesus to the affairs of every day life. The church cannot do better than to lend active and intelligent support to the pioneers of the new idea of Christianizing business. The labor problem will be more than half solved when the church so conceives its function and mission.

The Snipers Become Bushwhackers

DURING the past two years the attacks on the federal constitution which prohibits the manufacture and sale of intoxicating liquor have been carried on by snipers. The cartoonist has been hired to draw funny pictures directed against law enforcement, and sly references in the editorial columns of the wet press have built up among the people an impression that law enforcement has been a huge failure, and the federal amendment a big joke. At last the snipers have come out into the open. They are organized into the Association Opposed to National Prohibition. We are to have a little bushwhacking expedition against the fortress of the federal constitution. It is well to have an excuse for presenting the facts about law enforcement throughout the country, for the law should be more rigidly enforced and will be when the bushwhackers get through raiding the windmills in their quixotic fashion. It is in the atmosphere of conflict that we are often best able to bring the truth to the public mind. Such a serious-minded journal as the Survey, published not for profit but for social uplift and truth, prints occasionally the facts gathered by reliable investigators with regard to law enforcement in the most difficult spots of the country, the cities with large immigrant populations. Cora F. Stoddard has been making surveys both in New York and Boston of a sort that commands respect among sociologists. She is authority for the statement that both cities, even with their imperfect administration of the laws, show a big falling off in the arrests for drunkenness and a very noticeable increase in the consumption of milk. The privations of the beer guzzler have meant a better living standard for the babies. The need of the hour is to remove the appointment of dry commissioners from party politics and put it under civil service. The country must elect a dry congress this coming year, and thanks to the efforts of the bushwhackers probably will. The judges of the land should be reinforced by churches and all moral agencies in giving the whisky runners and moonshiners jail sentences.

The Enlarging Roosevelt

THEODORE ROOSEVELT made an impression upon American life which grows rather than diminishes with the years. Since his death one after another Roosevelt book has appeared, and these have been seized upon eagerly by the public. On January 6 a group of sixty eminent Americans, representing an organization for extending the Roosevelt ideals, gathered at the grave of Roosevelt and held simple commemorative exercises. Dr.

Lyman Abbott is president of the organization. James R. Garfield read Roosevelt's Nobel prize speech, and a wreath was placed upon the grave by Mrs. Thomas Robbins. Later the company was entertained at luncheon by Mrs. Roosevelt. During the past year there has been fresh recognition of those religious principles which undergirded the life of this great American. His gospel of a square deal, his interest in clean politics and his aggressive championship of the rights of the people against certain selfish interests have made him beloved by millions. Few of our Americans have been so complete an embodiment of the American life. Though a city man with the prestige of an old American family, he knew the vast western country as cowboy and explorer. Few men in America have loved the out of doors as did he. He was a great campaigner, never fearing to face large audiences in any section of the country. Though not a spellbinder, his well-organized speeches carried conviction. While his doctrine of the big stick has been emphasized by his enemies, and with some degree of justice, his service to the cause of world peace is being appreciated more and more. He was a believer in arbitration, and during the eight years of his administration the United States was able to do much to define the peace ideal. Men of his size are not born every day, and one need not wonder that the circle of his influence, like that of Lincoln, grows larger from year to year.

The Field of the Spiritual

EVERY once in a while some scientist openly confesses his ignorance in the matter of a more or less vital fact when certain champions of religion leap forward to assert the potency of the spiritual. The impotence of human knowledge is the seal of their religion. Their faith feeds upon ignorance, and an invasion of its pasturage by human intelligence is resented as an act of impiety. How many congregations have settled back in a profound religious comfort on being assured by their preachers that the chemist has not been able to generate life! The abiding mystery in which the beginning of existence is enshrined is a holy of holiest to many theologians. If life should actually be generated in some laboratory by chemical processes, the throne of deity himself, their deity, would come tumbling down upon their heads.

Such persons must live in the most harrowing anxiety. Their resentment against a science which braves the mysteries of their religious *terra incognita* is comparable to the rage of the primitive man who cannot abide the incursions of civilization. A newspaper in Arkansas the other day displayed a leaded editorial announcing the final disposal of the vagary of evolution, it having been demonstrated that a skeleton of a human being not structurally different from the present inhabitants of the region, had been discovered in Africa buried deep in a mound believed vastly to antedate human history. The wild leap of the editor's conclusion, and his readiness to base a biological theory on such inconsequential and doubtful data, are not the most amazing feature of his reasoning. Why should he be so eager to reach his conclusion? Why should he

be willing to make a laughing-stock of himself in fretful zeal to disprove the doctrine of evolution? Why should not evolution be allowed to remain true, if it is found to be true? Why should he and so many like him catch at every straw which promises the veering of the wind in a direction opposite to that in which it has been steadily blowing ever since Darwin published his *Origin of Species*? Darwin was not malicious. Few of his disciples have been other than sincere searchers after the truth. Even though they have gone astray in certain byways here and there, why should any of us gloat over them? If their theories are demonstrated to be unsound they will be among the first to change them. That is the kind of persons they are. They do not love their theories because they are theirs, but because they consider them true. The only kind of religion which is worth professing is that which inspires the same attitude toward all questions of fact or theory.

On the contrary part, the religion of vast numbers of us can survive only upon special pleading. It has been driven out of every field invaded by human knowledge, and since this invasion has been so bold and triumphant in modern times, our particular type of religion has been thrust into very cramped and uncomfortable quarters. Many of our churches are founded upon that kind of religion. That is perhaps, fundamentally, the reason they are compelled to fight so anxiously for their life. They have so tenaciously restricted their dominion to the unknown and the mysterious, that with the persistent conquest of the unknown and the clearing up of the mysterious, numerous churches have lost their mission, and the religion which they assume to mediate has been banished from the field of direct human concern. To be sure, the unknown is still vast, and one conquest of knowledge only opens new and wider fields of mystery. But this type of religion, and the churches inspired by it, have grown weary of repeated disturbances in their old quarters. They are like the aboriginal Indians who resented being driven out of their wide and wild hunting grounds by the orderly institutions of civilization. One of the old-timers in Wyoming a few years ago remarked to a pal, "Gol darn it, Bill; we've got to make up our minds that civilization is comin' in!" Hosts of us profess a religion, and build upon it institutions, which cannot stand the prevalence of an order of society inspired by human intelligence.

The way to insure the stability of our religious institutions is manifestly to get a better kind of religion. It ought to be one which rejoices in the truth, which revels in every new conquest of the unknown, which hates frightful mysteries as cordially as does every true scientist, which finds divinity in a searching human intelligence and makes a shrine of every mode or method or program or mechanism through which that intelligence wins its holy triumphs. For many of us religion remains the blind spot of human vision. God rules the unknown, and he has necessarily demitted his office in all that realm which the impious mind of man has invaded. We cherish the superstition that only miracle can demonstrate deity. The explanation of a miracle is sacrilege. The discovery of causes for divine events is robbery of the divine glory. Our conceptions of

eternity and immortality and the hereafter are of a piece with these perversions. We perpetuate meaningless antitheses such as geographical delimitations of the material and spiritual, temporal distinctions between time and eternity, between the mortal life and the immortal life.

We have blighted the spiritual. We attach it to our pet mysteries, and when those mysteries are dissolved our life grows sodden and gross by becoming "material." Harnack used to say that Christianity means eternal life in the midst of time, and Dean Inge has been saying the same thing of late. That is gibberish to hosts of us. It involves a contradiction in terms, in the vocabulary to which we are accustomed. Spiritual realities which inhere in and are inseparable from material facts and conditions we have no conception of. And yet they are the only realities which can survive expanding knowledge. The other kind feed upon ignorance and starve as life widens to embrace ever new areas of material conquest. The preaching of this kind of spirituality bemoans the increasing "worldliness" and "materialism" of the people and of the age, while, in truth, the refinement of life through material progress is the most momentous spiritual fact of our age. The call of vital religion is for an interpretation of this material progress which shall reveal its spiritual essence and potency. We need a religion and religious institutions which shall revel in these material facts, shall subject them to holy baptism, shall make shrines of factories and machine shops and power plants. We are urging business men and industrial leaders and workingmen to come to "church" in the attempt to "redeem" them from the holiest rites which have ever fallen to the lot of man, namely, the production of those material goods which give the life of today its chief spiritual charm. To make men spiritual many of our churches are seeking to wean them away from what most graces them with the divine favor. We are turning our world of realities upside down, and converting our holiest truths into a lie. Some of our loudest voiced church leaders apotheosize the greatest foe of man, ignorance, and hallow an estate from which it should be the holy passion of all good men and true on hot foot to escape. They have got God and the devil mixed, would shut men out of heaven, and people the hell of fear of the unknown with those whose real salvation lies in the courageous conquest of ignorance and of cheap mysteries and of false reverences. True reverence respects the truth, because it is the truth, and it cries shame upon him who will gloat over the limitations of human power and skill and wisdom to fathom the deeps and to scale the heights of the unknown.

If we could only realize how thorough must be the reshaping of our religious order we would not be so content to putter over inconsequential schemes of church "efficiency," nor grow so despairing of the "times" because our blundering church programs fail to work. We are anxiously devising plans to win back to God men who are finding God in a glorious revelation to which our eyes are blinded. The dedication of material facts and forces to the refinement and ennobling of human life is the holiest reality of the times, and our cloistered churches instead of bewailing the "materialism" of the age should open their

doors and their eyes to give to the age an interpretation of the spiritual life which its heart hungers for and knows not is so accessible.

The Religion of Lincoln

AMERICA makes a profession of high principles when it pays tribute to Abraham Lincoln. No taller soul has walked with us in the new world, and no other words that haunt our hearts are so like the mighty voices that speak to us out of the old Hebrew centuries. More than once it has been pointed out that his style had something of the spirit and quality of the days when the prayer book was written; as if by a sure instinct his mind laid hold of the creative forces and impulses of our civilization. No wonder something of mystery, a sanctity half tragic and half triumphant, gathers and lingers about such a man, who seems destined to become "a Christ of the new social faith of America."

Carlyle said that the religion of a man is the chief fact concerning him, meaning by religion, as he went on to explain, not the creed to which he subscribes or otherwise gives his assent—not that necessarily, often not that at all, since this assertion may come from the outworks of a man, if even so deep as that—but what he practically believes, lays to his heart, and acts upon, and therefore knows concerning the meaning of the universe and his duty in it. That is in all cases the primary thing in the life of a man, and creatively determines all the rest; that is his religion. It is this primary thing that we seek in Lincoln—what Emerson called "the doing of all good, and for its sake the suffering of all evil"—because there we may hope to find the sources of his power, the secret of his endurance, his gentleness, and his infinite patience.

Where is this divine secret to be found? Not merely in his use of Bible imagery—though the cadences of the great Book echoed in his eloquence—nor yet in his words of goodwill to the men of this or that sect; and still less, as John Hay warns us, in "those who, with the most honorable intentions, have remembered improbable conversations which they bring forward to prove at once his orthodoxy and their intimacy with him." No, the religion of Lincoln is to be found in the fiber of his soul, the qualities of his mind, the principles on which he acted, which gave form and color to his character; that is to say, in the open book of his life. He belonged to no church, he signed his name to no creed; yet he was profoundly religious, and his faith was so much a part of his own being that one must analyze the man to find it. His mind was so moral, and his morality was so intelligent, as Phillips Brooks said, that one cannot be set over against the other. "It is a kind of poetry," said his wife, when some one asked her about his religion; and therein she was right, though he was too wise to be wholly a poet, just as he was too much of a poet to be implacably wise.

In a recent study of "The Soul of Lincoln," Dr. Barton has brought together all available testimony respecting the place of religion in the life of Lincoln, doing his work with admirable thoroughness and interpretative insight. Unlike

many other Lincoln books, it is no indistinguishable blur of eulogy, blinding us to the real man and his lonely struggle with the deep issues of life and death. It shows us the limitations of Lincoln, no less than his power—his blindness to the beauty of nature, his tinge of superstition, his "morbid cautiousness" of mind, his lawyer-like habit of taking nothing for granted. The author sees that one of the greatest facts about Lincoln was his "capacity for growth," to use the phrase of Bushnell; so that what may be said of his religious attitude in one period of his life would not describe him later. His unsettlement of faith in youth was such as often comes to young men who think, and doubly so in his case, remembering the crude theology of the pioneer preachers to whom he listened. It is not true that he wrote an essay attacking Christianity, but, instead, a paper in which he made a plea for the universal and unfailing love of God. The document snatched from his hand and put into the stove in the New Salem days was not an essay on theology, but a love letter. In the midst of his perplexity of faith his sweetheart died, plunging him into profound sorrow, and making his fight for faith the more ardent and agonizing.

Despite his struggle and sorrow—perhaps because of them—Lincoln came to a faith of his own, a kind of sublime moral fatalism, in which right and truth will prevail as surely as suns rise and set. This faith fed his soul and was the hidden spring of his strength, his valor, his unbending firmness, and his patient pity, which are among the sacred things of our history. Holding to the moral order of the world, he knew that truth will win, whatever may be the posture of the hour. Men may delay it, but they can in nowise stay its slow, inevitable advance. In his moods of melancholy, which were many and black—the shadow, it may be, of some pre-natal gloom in the soul of his mother—he threw himself upon this confidence, not so much in formal prayer as in a quiet, inner trust; though, in later years, prayer became first a necessity, and then a habit. The spiritual drama of his life was the struggle to free himself from the clutch of fatalism; and he won his victory through prayer. In the terrible days of the civil war, when the weight of a nation rested upon his soul, and he was driven to his knees because, as he said, he had nowhere else to go, he learned that God does hear and help, that he is personal and loving and, in the awful ordeal preceding the battle of Gettysburg, that it is in Christ that we know what God is.

In order to understand the slow, hard struggle of Lincoln for spiritual faith, we must know the quality of his mind—a profound and penetrating mind, but essentially practical and more contemplative than speculative. Of the skyey genius of Plato he had none. Emerson he did not understand, except when he talked of the conduct of life. For Lincoln the sunny upland where our Yankee Plato walked was an unknown country. By virtue equally of his temperament and his intellect he lived in a dim, dun-colored world, under a sky as grey as a tired face. He thought as if no one had ever thought before him, and when his mind carried him to the frontiers of the Unknown, into the shadow of that obscurity beyond knowledge, he drew back, trusting the reality of moral law within and the eternal Will whose way he sought to know. His mind was ultra-conservative, and such a man sees life for less than it is. Naturally, to a

mind of that kind faith is difficult, and many things which are clear to others are dim to it. For such a mind, when it comes to the edge of thought, three avenues are open—agnosticism, superstition, and faith; and while Lincoln was tempted by the first two, he was wise enough to go forward led by a dim, great Hand.

For all his fine poise of reason, and his wise humor—which is easily exaggerated, owing to its exceeding aptness—Lincoln, like all other mortals, was at bottom a mystic; that is, he felt that the Unseen has secrets which are known only to minds fine enough and pure enough to see and hear them. His humor taught him humility and kept everything in its place—including himself. None the less there was a window in his mind open toward the Unseen, and through it came influences and intimations not justified by his relentless logic, influences softening his fatalism and giving his spirit a nameless grace. One has only to study his dreams to know something of this mystery. He set little store by such premonitions; but, as a fact, at times of danger and disaster he was warned—and before his death he saw himself stretched upon his bier and heard the sobs of the mourners. It was this seer-like quality of his soul, if we may name it so, hinted at in his fore-feelings, that more and more swayed Lincoln toward the end, softening all that was hard within him and hardening all that was soft.

Was Lincoln a Christian? The question has been much debated, but the answer depends on what we mean by a Christian. If by a Christian we mean a man who holds certain dogmas about Christ—the manner of his birth, the nature of his person, and the works he wrought, as set forth in the creeds—then Lincoln was not a Christian. The simple fact is—confirmed by the testimony of those who were closest to him and knew him best—that he did not attain to faith in Christian theology, as that theology was interpreted in his day. Indeed, some of its dogmas he definitely and repeatedly denied, among them the ghastly dogma of eternal punishment. But if by a Christian we mean one who honors Christ as the Teacher and Redeemer of men, and who tries, both in private life and public office, to obey what the mind of Christ would command, then Lincoln was a Christian. If to have the spirit of Christ is to be a Christian, then, surely, if ever of anyone, we may say of Lincoln, as Tolstoy said, that he was "a Christ in miniature." He had a wise humility, feeling that what he did was done through him by Another; he saw something divine and God-made in every man, even in his enemies, and he was endlessly, foolishly, incredibly merciful. It is a part of the surprise and grandeur of his life that, with his early skepticism and his growing cosmic piety, he should have been accounted the most Christ-like man who has sat in the white house.

Nothing more noble than the character of Lincoln has ever been seen in the new world. The nearer one comes to him and the more one knows about him, the more stainless and just he seems to be. Here, in these elemental qualities of the man—his courage, his honor, his delicate justice, his melting pity, his scorn of baseness and brutality, his self-control, his championship of the weak, his sense of the public wrong as a personal bereavement; here the faith on which he acted is revealed as it never could be in any list of

dogmas. His life, like the life of the Master, was founded on love, and the justice that is born of love. That love made him suffer, as love always does, and he became one of the great sacrificial spirits of history. As meditative as Marcus Aurelius and as blithe as Mark Twain, as simple as Æsop yet as subtle as an oriental; a calm, grave, strong man, formidable and sad; he stood in the white house a high priest of humanity, an awe-struck ministrant in the temple of God performing the rites of liberty, justice and pity. He was a man of God, divinely trained, plain, homely, kindly, who knew that humanity is deeply wounded somewhere and tried to heal it—his life was his religion, and of his fame there will be no end!

The Lack of Opportunity

A Parable of Safed the Sage

THERE came unto me a young man, who sat before me in Creased Trousers and in Spats, but his spirit was in Sackcloth and Ashes. And he mourned unto me, saying:

The world doth no longer offer an Opportunity to an Enterprising Young Man.

And I answered and said unto him:

Five years ago there were players in the National League who mourned because it was no longer possible to make an Home Run under the conditions of Modern Base Ball.

And they longed for the Good Old Days when a Tick and a Ketch was Sure to Fetch, and Over the Fence was Out. And about that time along came Babe Ruth. But thou wilt never get to First Base on that line of Patter.

And he said: Alas, it is even as I said: the Opportunities have all been Monopolized by the Older Men, and there is now no Further Opportunity.

And I said, When Columbus set forth to discover this Land of Opportunity, there were multitudes of young men like unto thee. And they said unto him, At the Western End of the Great Sea are the Pillars of Hercules, above which are the words in the Latin tongue, Ne Plus Ultra, which meaneth, being interpreted, There is Nothing Doing when thou gettest west of here. But Columbus kept on, and made it possible for thee to lament the passing of Opportunity.

And I said, I am no longer young, but I see so many Opportunities that I would fain be young again to improve a few of them; yea, even now am I younger than thou art.

And I said, It is no more possible for one generation to use up the opportunities of the next than it is for one generation to breathe up all the air, or than it was for Noah to drink up the Flood. For Love groweth anew with each generation, and Hope springeth up afresh, and Faith lighteth up its Fire upon the altar of the soul. No generation can use up for the next the capacity for Loving, or the ardor of Hoping, or the Incentive of Faith. And I said unto him, There is Opportunity in abundance. Go to it.

VERSE

The Wind's Word

A STAR that I love,
The sea, and I,
Spake together across the night.
"Have Peace," said the star,
"Have power," said the sea;
"Yea!" I answered, "and Fame's delight!"
The wind on his way
To Araby
Paused and listened and sighed and said,
"I passed on the sands
A Pharaoh's tomb:
All these did he have—and he is dead."

CALE YOUNG RICE.

Via Lucis

I F ever I dig out
Into the upper air—
Through dogma, creed and doubt—
I'll surely find Him there.

But ever as I mount,
I hear some wise one say:
"Your striving does not count;
Truth walks the priestly way."

CHARLES G. BLANDEN.

Credo

NOT what, but WHOM I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give;—
Not what, but WHOM!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe, but WHOM!
WHO walks beside me in the gloom?
WHO shares the burden wearisome?
WHO all the dim way doth illumine,
And bid me look beyond the tomb
The larger life to live?
Not what I do believe, but WHOM!
Not what, but WHOM!"

JOHN OXENHAM.

Heart of Gold

WHEN God thought to give to men,
Gifts which all their love might hold,
Searched He earth and heaven, and then
Gave me you, my Heart of Gold.

ARTHUR BYRON.

The Religious Revolution

By Charles A. Ellwood

[A new book, a part of whose manuscript we have been privileged to see, entitled, "The Reconstruction of Religion," is now in the Macmillan press and will be published in early March. In it the author, Dr. Ellwood, interprets the spiritual need of our time in a fashion as sympathetic with religion as it is loyal to the standards and ideals of science and democracy. The book will, without doubt, create widespread talk and deep thought. The present article will appear as a chapter in Dr. Ellwood's forthcoming volume—
THE EDITOR.]

IT is commonplace that a crisis confronts religion in the modern world. Like all our other institutions, religion is in revolution. Says one of our great biologists, "Today we are in the midst of a religious revolution which is going on so quietly that many do not notice it, although it is a greater and more fundamental revolution than any since the early years of the Christian era.".. He asks further, "Can Christianity become the religion of reason and science as well as of emotion and faith, and be made the power for individual and social progress which its founder intended?" It may be objected that while the present is an era of transition in religion it is not one of revolution. Of course, it is not meant that the changes which are taking place may be accompanied by violence, but rather that a great transformation is in process in the religious world similar to that transformation in the industrial world effected by science, which we call the "industrial revolution." The Protestant reformation was a religious revolution in this sense. But a new reformation is now in process within the Christian church which will in time make the Protestant reformation seem insignificant. The phrase "religious revolution" is therefore a justifiable one.

THE PRESENT CRISIS

Many explanations have been offered of the present crisis in religion; but there is only one explanation which will stand sociological analysis. And that is that the crisis has been brought about by the failure of existing religion to adapt itself to the two great outstanding facts in our civilization, namely, science and democracy. The church must learn to adapt itself to these two mighty forces which are building modern civilization if it is to survive. Of these two, science is the more outstanding and dominant. It is the foundation of our views of life and of the universe, as well as of our material progress, and so it has largely created the conditions which have favored the rise of modern democracy. Yet the maladjustment of religion with science remains pronounced. The representatives of religion often openly oppose modern science and accepted scientific theories, such as the doctrine of evolution, and not infrequently proclaim religion as outside of the field of science and resent its scientific evaluation as a species of "sacrilege." On the other hand, we are often assured by someone in the name of science that science can find nothing in religion except superstition, error, or "the will-to-power" of some privileged class. Both attitudes make

difficult the attainment of rational religion, that is, a religion in accord with the established facts of human experience.

But if religion is a vital element in civilization (and all unprejudiced social investigation shows that it is), then the attainment of such a rational, ethical religion is one of the greatest and most fundamental of our social needs, and nothing could be more short-sighted and stupid than an irrational attitude toward religion, whether on the part of its defenders or of its critics. A new religion radically different from Christianity is impossible and socially undesirable. But a more rational and socialized form of Christianity—a Christianity in harmony with modern science and modern democracy—is needed if the modern world is not to be dominated by sheer atheism or an agnostic scientific positivism. The final outcome of the religious revolution through which we are passing may not yet be discernible; but its possibilities are, and it is time for thoughtful men to choose among these possibilities while they are still free to shape the future of religion. It is time that scientific thinkers and the representatives of religion join hands in seeking to promote the development of a rational and socialized religion which will meet the world's supreme needs.

SCIENCE AND CIVILIZATION

Science, as we have noted, is the outstanding and dominating fact in modern civilization. A religion which is "adapted to the requirements of modern life" must, first of all, be adjusted to modern science. A religion which is not in harmony with modern science cannot possibly remain the religion of the thinking classes of the future. It is regrettable, therefore, because harmful to the true interests of religion, that some religious people resent all criticism of religious beliefs and institutions by scientific men, even when made with constructive intent. Constructive criticism should always be welcome in all phases of our social life, for it is the very method by which human institutions are normally improved. The hope for religion, as for our social life generally, cannot lie in thwarting rational thinking but in following it.

This may be evident, but there are many difficulties in the way. Strangely enough, the defenders as well as the critics of religion have often held that to make it rational would be to destroy it. Ever since Immanuel Kant wrote his treatise on "Religion Within the Limits of Mere Reason," there has been continual controversy between those whom we may call (for want of a better term) the rationalists in religion and those who have stood for some form of irrationalism, whether traditionalism, mysticism or some other. Without denying that there are necessary elements of tradition and mystery in all religion (just as there are in science, for that matter,) it would seem that this controversy is no longer excusable. For the issue is not the exclusion of traditional and mystic elements from religion, but rather whether the rational elements in religion shall dominate. In part, the continuance of this controversy

*Prof. E. C. Conklin in "The Direction of Human Evolution," p. 244.

is due to the narrow definition of "the rational" which its friends have insisted upon. "Much of the prejudice against reason," says Professor Hobhouse in his recent remarkable book, "The Rational Good," "is due to a misconception for which its friends are as much responsible as its enemies. By both alike, reason is often taken as a thing apart. On the side of knowledge, it is divorced from experience, on the side of conduct, from feeling. In both cases the divorce is fatal to a true understanding." Reason, he goes on to tell us, is not a name for simply one side of our mental life, but is rather a general expression for all that is used in the careful and critical testing of experience.

IS FAITH UNREASONABLE

Now scarcely anyone would be willing to acknowledge that his particular religious faith is unreasonable. Everyone acknowledges in one way or another the supremacy of the human reason as the ultimate means of testing beliefs and actions. This is simply the scientific spirit. The whole world has become rationalistic in the sense that it acknowledges that the validity of everything must ultimately be tested through critical rational processes; that is, that everything may be brought within the purview of science. Religion can scarcely hope that the processes which men make use of in judging other affairs of life will not be applied to it also. Religion must square itself with science. A religion which will meet the needs of modern life must be not merely remotely in some possible harmony with science, but it must be directly indicated by the development of "a humanity adjusted to the requirements of its existence."

It will seem sheer audacity to some to declare that a rational religion is possible which is not merely reconcilable with science, but is directly indicated by developed and completed science. It is necessary here to guard oneself against being misunderstood. Of course, fragmentary science, science which sees the universe only in bits, and which fails to recognize the social and spiritual life of man as subject matter for its understanding, will see nothing in religion. Of such science, there is unfortunately an abundance in the world at the present time; but it would be as unfair to judge science by it as it would be to judge democracy by the pitiful examples of it also to be found all too frequently in our world. A science which envisages the total reality, which aims at accurate knowledge of everything which exists, will surely neither leave religion out of account nor be found antagonistic to rational religion. When we assert that science leads to, and will become a support of, religion, we only mean, therefore, that accurate knowledge of the universe and of the total life of man will do this. Surely the more we know of the universe and of man, the more we shall know of God! It is time that religious people stop being afraid of knowledge!

WHAT IS SCIENCE?

But some one may say that science is only a method, "the quantitative measurement of objective relations," that it is not coextensive with accurate established knowledge, and furthermore that the accurate knowledge which we

have or can get concerns such a small part of the universe or of human life that it cannot possibly have anything to do with religion; and that we must be content, therefore, to keep our science and our religion apart. Science and religion, it is said, have nothing to do with each other and should leave each other alone. It is this attitude which creates the maladjustment of religion with science which we spoke of at the beginning of the article. The obvious reply is, that science is not merely a method, but "critically established knowledge." It aims at accurate knowledge of everything which exists, including religion itself, and while its work is far from complete, its trend, its general direction, is such that we are able to see, in part at least, which way we must go if we follow its lead. *Science is progress toward knowledge of reality.* It is the result of the rationalizing activity of the human mind brought to bear upon the tangible problems of life. It may and does regard its work as incomplete, wherever the evidence needed for a judgment upon those problems is incomplete. Thus it hands over to philosophy the work of formulating rational inferences regarding ultimate problems. But modern philosophy aims more and more to base itself upon science; and religion, though it deals with the ultimate values of life, if it is to survive in a scientific and rationalizing world, must move along the same path.

As a recent writer has well said: "If religion is nothing but the submission to mystery, it is doomed. If it is the trembling register of fear, transmuted maybe into softened keys, but always fear—if this is all there is in life that is religious—it is not enough to satisfy the rational intelligence. Yet that is what a theology based upon the irrational background of life demands. In short, there must be religion of the head as well as of the heart, if the head is getting control of the situation—or else religion will share the fate of the emotions in which it has been enthroned. It will be disbarred from directing the life of intelligence, both individual and social."*

RATIONAL RELIGION

Another misunderstanding must here be guarded against; and that is, that rational religion is necessarily a weakened, emasculated religion taking no account of man's impulses and emotions, but as arid and lifeless as the so-called "rationalism" of the eighteenth century. Indeed, a small group of people still exist who call themselves "rationalists," and who display as their chief justification for this self-bestowed appellation a negative attitude towards all religion. Whether or not such persons are entitled to be called rationalists in any sense, it is evident that a religion adapted to the needs of human life cannot be a weak, colorless, largely negative intellectual belief, but it must enlist the whole nature of man. It must appeal to his impulses and emotions as well as to his most highly developed reason. A rational religion is one which can meet all of these tests. That, indeed, is the very mark and criterion of its rationality, that it is in harmony with the whole life of man; only in that life of man it finds the developed reason to be the highest and the ultimate guide. It would be an irrational science which would

*Prof. J. T. Shotwell in "The Religious Revolution of Today."

fail to take account of the whole nature of man, and which considered him merely as an intellectual creature; so, too, it would be an irrational religion which would regard man as a creature of "pure reason," or would attempt so to appeal to him.

Even Kant did not mean that man is a thing of "pure reason." What he meant rather was that religion, so far as it was true and useful, like everything else true and useful, could be stated in rational terms; that is, that it could be rationalized, even though from its very nature it comprehended, in one sense, the whole life of man. Rational religion will still have its appeal to the emotions and to the impulses, as much as rational patriotism or rational morality. It is the function of the reason, as the universally relating activity of mind, to harmonize everything in life, assigning to each factor its proper value in the whole process.

A DEVELOPING REASON

It is for this very reason that we trust the rational human mind to be the final adaptive organ in the process of human living. We need to recognize fully the worth of other elements in human nature; but we must realize that in the complex world in which we live these other elements cannot furnish the ultimate test of our values. It is the reason which must lead us upward and on in our struggle to get a human life more completely adapted to the more complex requirements of our existence. But it is not the reason of the individual which we modern men thus trust to lead us on to higher and better things. It is rather that developing reason in the whole life of human society which we call "science."

The individual reason, we all see, is narrow and limited; but the possibilities of handing down and accumulating the tested product of the rational activities of many individual minds, that is, accurate knowledge, from generation to generation are unlimited; and thus rational knowledge is bound to perfect itself in the race, if not in the individual, provided, of course, that some calamity to civilization does not interrupt its work. The modern faith in science is thus a faith in "the rational," and rests upon a secure foundation of knowledge.

AXIOMS IN RELIGION

It may be objected that there is another element in religion which gives us a surer foundation of certainty than any critical, rationalizing process either in the individual or in the race can do; and that is the element of "revelation," "inspiration," or "intuition," as modern philosophers prefer to call it. Even if there is such an element, however (and no psychologist would deny it), it is bound to work with and submit to the reason. This is shown by the fact that the reason has often undermined the religious and moral "inspirations" or "intuitions" of other ages. Not that these inspirations or intuitions did not have a value for the particular time and occasion when they were delivered; but like everything else in life they were bound to submit to the criticism of reason, and as a consequence many in time have been rejected. Those that we still accept we accept only because thus far they have

been found to be rational when tested by critical reasoning.

There are axioms and postulates in religion and morality, in other words, just as there are in science; but like those of science they must be found rational if in the long run they remain accepted. The critical method of science does not leave unexamined even its own postulates, much less can it leave those of morality. In the one case as in the other, however, we may rest assured that "the intuitions of common sense" will, in the long run, be rarely overthrown when they are well grounded in total human experience. The fundamentals of religion, like the fundamentals of life itself, are not going to be thrown out of the window by science in the name of reason, but rather are going to be tested by reason. If anything is finally rejected by science it will be because, being tested, it is found wanting. Thus a rational religion which shall be far stronger than dogmatic theology in its hold upon human belief in the future because resting upon adequate and secure foundations, is clearly possible. It is time for religious people to stop fearing the work of science and of critical reasoning!

Nevertheless, the struggle to secure a rational religion in the modern world is accompanied by the most profound social disturbances. Our whole modern life is a scene of confused and conflicting values, ideals, and standards. Now there can be no doubt that the main element disturbing the habits, standards, and beliefs of the past in the modern world, is science. The new knowledge which it has brought has often been difficult to assimilate with the old beliefs and standards. Hence, it has precipitated what we have called the "religious revolution," even as science precipitated an "industrial revolution" a century earlier.

DECAY OF THEOLOGICAL VIEWS

Not only have old theological beliefs crumbled, but the theological way of looking at life and at things generally is seen to be of much less importance than former generations supposed. The entire edifice of speculative theology has, indeed, been undermined, and by many scientific thinkers it is assigned to the same rank as the mythologies of primitive and barbarous peoples. Because of the identification, moreover, in the popular mind, of religion with theological beliefs, religion itself, as a "control" over life, has greatly suffered. Not only have religious beliefs and values changed but they have been immensely weakened. Says Bertrand Russell: "The influence of the Christian religion on daily life has decayed very rapidly throughout Europe during the last hundred years. Not only has the proportion of nominal believers declined, but even among those who believe the intensity of belief is enormously diminished." The truth of this statement, as regards Europe, even though it is made by one avowedly hostile to Christianity, can scarcely be doubted by anyone who has carefully studied the facts.

The confusion, doubt, and uncertainty which pervades our world of religious beliefs and values is, of course, not an isolated phenomenon. It is only one manifestation of the general confusion which exists in the whole modern world as regards the values and standards of human living. All the institutions of the modern world

may be said to be at the present time in the melting pot, being tested in the crucible of fiery criticism. Such confusion is to be expected in all ages of transition; for in the transition from one way of thinking to another, from one form of institution to another, there is always opportunity for confusion and uncertainty. No individual, to say nothing of a whole civilization, ever radically changes his habits without such a period. The danger in all such cases is that confusion and uncertainty may last too long, and that instead of new and higher adjustments being made under the guidance of reason, human nature may fall back upon primitive and irrational adjustments. For adjustment upon the plane of instinct, or reversion to old habits and emotions, is always easier than adjustment upon a new and rational plane. To guard against such danger it is time that religious people recognize the reality of the religious revolution and seek to control its outcome while there is still opportunity to do so.

REVOLUTION AS OPPORTUNITY

There is, of course, no cause for despair in all this confusion, doubt and uncertainty regarding religious and other social values, provided we can get light upon the reconstruction in religion which is needed to meet the requirements of modern life. A period of revolution and change gives opportunity for advance not less than for retrogression. Whether we shall have advance or retrogression as the outcome of the religious revolution depends upon the rational guidance which can be given to religious movements in the present time. It is foolish to expect that religion and morality can escape the criticism which is being applied to all other institutions. Their friends can best serve their interests not by seeking to shield them from criticism, but by seeking to guide criticism into rational channels. Unless, however, the religious revolution through which the civilized world is now passing has rational scientific guidance the chances are wholly upon the side of readjustment upon a lower plane.

MODERN NEED OF RELIGION

But is not the religious revolution leading us straight into atheism? someone may ask. There is no reason for the movement to do so if it has rational guidance. Nor is the general trend of the movement in that direction. The monotheistic stage of religious evolution, we have every reason to believe when we carefully examine the facts, has only just begun. The religious revolution which we are now undergoing, if it does not fail, concerns the transition from a theological to an ethical monotheism, from a purely metaphysical to a social conception of religion. Monotheism is not outgrown, for rationally understood it can never be outgrown; we have not yet grown fully into it. We need a more social form of it; but we cannot escape the necessity for faith that the system of things is not alien to ourselves. If man is to have a vital, social religion he cannot believe that the universe is "a fool's house" which will bring to naught his highest endeavors. He must have confidence in his world if he is not to despair. He must believe in the possibilities and the value of life if his energies are to be fully released—if he is to function efficiently as a member of society,

even to the point perhaps of complete self-sacrifice. He must be able, in a word, to confront the issues of life and death with a supreme faith.

The modern man with the immense complexity and specialization of his activities needs religion, if anything, even more than did primitive man, to safeguard his social life. He needs it because he lives in a more complex world in which the difficulties of adjustment are greater. He needs it also because of his higher intellectual development which makes it more necessary for him to see a meaning in things beyond mere appearances if he is to adjust himself successfully to them. He needs it, finally, because a stronger and more universal good will are necessary as social interdependence in a world-wide social life develops.

But there is no argument, someone may say, for the truth or validity of religion in the fact that man needs religion. Even if this is so, there is plenty of argument for the truth of religion, just as for the truth of science, in the facts of human experience. Science affirms to be true what is tested by experience. It does not proceed wholly by doubt. Faith in the world of human experience, when taken as a whole and its errors allowed to cancel one another, is the supreme faith of science; and it is a rational faith. It is even so with sane religion. It, too, builds itself up out of the experience of life. If it affirms as true certain beliefs and values, it is because it finds these to be justified by their works in the lives of men and in the whole structure of human society. The chief difference in the history of religion and the history of science is that science has kept the open mind and has revised its appraisals of truth as experience has widened; but religion, becoming immeshed in traditionalism, has too often refused to do this, and so remained static while society has been evolving. Is it not time that our religion become suffused with the scientific spirit?

A DYNAMIC FAITH

The religious revolution has now given religion the opportunity to become a dynamic rather than a static thing—to become "experimental" as it were; to base itself upon the experience and needs of men in a present world. Thus between science and religion opposition should lessen. When science becomes fully positive and constructive it will point the way to rational religion; and when religion becomes rational, it will itself become suffused with the spirit of modern science and will seek in science, particularly in the social sciences, its ally. The religious revolution need not end in chaos and irreligion. The sociologist believes it can and should end, if guided by intelligence, in a new era of rational religious faith.

The great English painter, Watts, symbolized the faith, or rather the lack of faith, of the nineteenth century in his picture of Hope seated blindfold upon the earth. But such a view of man's relations to the universal reality can hardly be taken as the final verdict of the rational mind. The absolute agnosticism and skepticism of the nineteenth century can scarcely be regarded as more than an abnormal mental attitude brought about by the confusion and uncertainty of a transitional era in religious beliefs. Beyond it surely lies an era of rational and understanding faith.

The ages of faith are not past, as we are often told; for faith is of the very essence of normal human life. The ages of irrational faith, we may hope, are past or passing; but the age of a rational and understanding faith is still ahead. We doubtless need the maximum of faith, not the minimum, but it must be a faith built upon facts. To reach such faith we cannot turn our backs on knowledge, on science, and revert again to mysticism. We must not fear intelligence. Our safety must consist in following it in building up, on the facts of life and of the universe, a reasonable faith.

Says Prof. Gerald Birney Smith: "Beneath the stirrings and seethings of modern unrest, one discerns dimly the outlines of a religion which shall trust in the larger future instead of being bound literally to the past; which shall glory in the capacity of man to use God's resources to remake this world instead of inculcating a passive dependence on supernatural forces which lie out of man's reach; which shall develop scientific control into a mighty instrument for the welfare of man instead of uttering warnings against the 'dangers' of scientific theories."*

It is such a religion to which the religious leaders of vision are pointing, and which we shall attempt to outline.

My Layman Friend

By William E. Gilroy

IT IS related of Spurgeon that on one occasion, when a church committee had applied to him to recommend them a pastor, and had given innumerable details as to the requirements and abilities, the great preacher replied by sending a large sheet of brown paper, which he asked them to cut into the size and shape of pastor desired. All laymen are not so exacting and specific, though we are very familiar with descriptions of the ideal minister, and with criticisms of the ministry from the layman's standpoint. The average layman knows about the sort of minister he wants, but how seldom, unless it be that in some indirect way in which the minister is always harping upon it, do we hear the latter speak of the sort of layman he wants.

It is, perchance, a somewhat perilous topic. It is a peculiar function of the ministry to be criticized, but laymen are a privileged class. The "hard-headed," plain, practical man, accustomed to prompt and sweeping decisions, especially if he be "successful," is privileged to speak dogmatically by ministry and church. He usually knows exactly what is wrong, and he is prepared to find his way about with ease, where less practical, spiritually timorous men feel a sense of mystery, if not a degree of doubt. The average minister knows the sort of layman he wants, but he is a little diffident about expressing it. He is somewhat over-awed, and distrustful of his own demands. But here and there, even in the ministry, someone blurts out what other men are thinking; and that is the *raison d'être* of this article.

The sort of layman I like must be first of all a man

who will regard and treat me as a man. I do not want him to think of me as in a class apart, or as a sort of member of a third sex. The ministry, to me, is a "man's job." If I did not think so, I would not be a minister; and if the layman sees it, as I see it, he will understand that because I am a minister I am none the less a man. I want him to treat me upon a plane of frankness and straightforwardness. I do not want any artificial reverence for my "cloth," or any undue deference to my opinions. On the whole, I want no special privileges, though I am not sure that I must entirely renounce these, if they are offered or conferred in the spirit that appreciates some of the special sacrifices and limitations to which the minister still is subject. I want no privileges that have the taint of tips and concessions. Mine is a high calling. I have no desire to see it debased, or commercialized, even if it should mean a fairer reward and more "pay." The sort of layman I like, if he appreciates my calling and my manhood, will never think of rating me according to my "pay." There is all too common a tragedy underlying the words of the young minister, who had brought high training and noble ideals to the field where he worked for a pittance: "I did not object to my pay, but I did object to my rating."

The difficulty of securing today sufficient ministers of the right sort does not lie entirely, nor even principally, in the meagerness of salaries. Deeper than that is the consciousness that too often a man's real worth is estimated according to that very meagerness of salary; and the man of high abilities, who is giving sacrificial service and doing his best, knows that, if he were called somewhere else at double the salary he is receiving, he would immediately rise in the estimation of those who ought to value him for the spiritual worth of his character and services, and all the more because he is so little concerned about material reward. The sort of layman I like must understand that I am a man, who by deliberate choice has renounced the ordinary competitions and ambitions of life, in behalf of a high calling. I desire that he shall treat me as a man in relation to that calling, and judge me only by my manhood, and by my fidelity to the standards of my profession.

A SUPPORTER OF THE MINISTRY

The layman I like must remember that his obligations are not fulfilled, either toward God or toward me, when he shares in employing me and in paying my salary. In supporting me he is supporting a minister and a ministry. He must think of me primarily, not as a hired man, nor even as the servant of the church. As a minister I am trustee of truth, a minister "of the gospel," responsible to God for that trust and ministry. The conscientious, Christian layman will realize that in his gifts to the church he is endowing a ministry, and not supporting a man in a certain position. Only this realization can enable him to assume toward me the proper attitude. Paul was very insistent that he was not to be judged by those to whom he ministered, nor was he even to judge himself; he was to be judged by the Christ to whose ministry he was pledged.

*"Social Idealism and the Changing Theology," p. 154.

The layman who understands this will have toward me a great sympathy, and a great expectancy. He will be kind toward my faults, because he rightly assumes that I shall attempt great things. He will understand that the height of one's standard suggests the measure of one's possibility of failure. As man to man, understanding how consecrated I am toward the great purposes of the ministry, and sharing these great purposes with me, he will not hesitate to tell me where he thinks I am failing, and in what respects he thinks I might make my ministry more effective. Nor will he feel sore, or disappointed, if I fail to see that he is right, and stand to my guns even in a course that he deems inadvisable. I like a layman who will be free, frank, and brotherly, in advice and counsel, but who will realize that I must ultimately make the decision—that advice that I am bound to take, or suffer dire penalties in the estrangement or opposition of the counsellor, is not really advice, but dictation. I like a layman with whom I can share in a brotherly way the visions and purposes, the hopes and disappointments, of a Christian ministry. If I am what I ought to be, and he is what he ought to be, there should be no difficulty in our entering freely and fully into such trustful and helpful relationships. And I desire, also, that when he thinks my opportunities of usefulness, for any reason whatever, are weakened or ended, so that it is advisable to seek some other field for my ministry, he shall, not as critic or foe, but as friend or brother, tell me just how he thinks matters stand. He will not shrink from an unpleasant task, if love and sincerity point the way, and, if his actions toward me are all motivated in love and sincerity, I shall have no cause for complaint.

AS A SYMPATHETIC FRIEND

I like a layman who will appreciate the special difficulties and conditions of my life as a minister. If he sees beneath the surface he will perceive that far from being a safe life it is a life of special temptations. If he is the right sort of layman he will help me to avoid the pitfalls. He will help me to be honest by never expecting me to hedge or equivocate in the proclamation of what I believe to be true. No matter how important they may seem to him he will not expect me to utter opinions that are not my own, or demand that I preach doctrines that I do not believe. He may feel free to express his own judgments; if my ministry does not appeal to him as essentially a gospel ministry, he is free to tell me so. I shall respect him if he refuses to support me. But if he is my friend, and my professed supporter, he will accord me a large freedom, he will help to safeguard me against temptation, and he will help me to be honest toward myself and toward God.

He must help me also to avoid the temptation of prostituting my pulpit and ministry to trivial things and superficial subjects. He may demand that I make things interesting, that my thoughts be mature, well-chosen, and properly clad in speech, but he will strive to see that my ministry moves upon the high planes and among the great things. Let him remember that even in the world of the highest spiritual things, demand in some measure affects supply.

If he is puzzled, or distressed, by anything in my public utterance, if he is my friend, he will come to me. Perhaps he has misunderstood my words, possibly he misses their implication, possibly I can show him that they are justified. But let him come to me; no minister wants the sort of layman, who half-understands or wholly misunderstands, and who goes babbling around making trouble.

The sort of layman I like will help me against the most deadly of all enemies—discouragement, by a judicious and timely word of uplift. He will know that I am not looking for adulation, or fulsome words of flattery. He will know, perchance, that an indication that he has seen, with sympathy, my failure in the high thing I sought to do, means far more at times than any amount of appreciation of what I have actually done. How pitifully harsh laymen are at times toward our failure, and how can a minister who has as high a standard as he ought to have do anything but fail? I should like my layman friend to come at times into the inner sanctuary of his minister's soul, and view with sympathy the doubts and fears, the aspirations and longings, the disappointments and shortcomings, the loves and sympathies, pangs and heartbreaks, that fill his life. And I should like, also, for him to see at times a touch of the minister's glory. It is when a minister finds a layman who can see these things, and feel them, that he feels that all the limitations and sacrifices of his calling are worth while, and he is inspired to go on.

AN EXPECTANT CRITIC

I like the sort of layman who will expect a great deal. Why should he not have a high standard for me, and for himself? I hope he has it for himself as well as for me, but in any case let him expect a great deal from me. I want him to be in the truest and best sense of the word, a critic—a man who wants to see me at my best, and doing my best, and who will help me with kindness, co-operation and counsel, to attain it. I want him to accord me great liberty, but I desire also that he shall demand from me the sort of liberty he accords. Intolerance is no more virtuous in a minister than a layman. He must not lord it over me, and he must not allow me to lord it over him. I want him to think for himself, and to tell me very plainly and frankly what he thinks. If he desires any help from me, he must be as frank as he would be with his physician were he seeking remedy for bodily ills. I should like him to remember that the true critic approves and commends, quite as often as he condemns. Also, that in a Christian fellowship all criticism should be from within rather than from without. If the layman is to help in my life and my work, he must approach it with the thought that it is his as well as mine. I do not want any irresponsible criticism; if it is to be of help to me criticism must be inspired by the passion to make everything better, and that passion is quickened by love.

I like the sort of layman, in short, who will be a Christian friend and brother. If he is that first of all, and all the time, the details will take care of themselves. And, lest the things I have specified should not appeal equally to other ministers, the wise layman will study his pastor before conforming to them too literally.

A Poet of the Social Gospel

By William L. Stidger

WILFRED WILSON GIBSON, from "Livelihood" to "Neighbors"; through "Hill Tracks," "Woman-kind," "Daily Bread," "Borderlands and Thoroughfares" sets flames of faith burning on the slag heaps of life, along the common highways that men and women of toil are compelled to tread; down in coal mines; in factories and mills; in dirty village streets, in dirtier village homes; amid smoke, and ruin, and death and decay.

Kilmer's flames of faith are set burning on city streets, roofs, and shops; Angela Morgan's on mountain peaks and in the heart of home; Millay's flames of faith are set burning where death hovers, and graves are flower bedecked, and loneliness lifts feebly its weary head. Gillilan and Guest and Riley have flung the flame of their faith upon the hearth of homes to keep burning forever these fires. But Gibson has set his fires above the dump piles and the slag heaps, and in the furnaces of factories burning with a great light of Faith in Humanity; the humanity that toils and sweats and breaks and dies that others may live. That is a vivid, burning, flare of faith he has lighted.

Poet Gibson is an English writer, from that land which has given us in recent years, not only some of our greatest contemporary poets but some of our greatest world-poets, including Alfred Noyes, John Masefield, Rupert Brooke, and Francis Thompson. All of this new poet's sermons are on the every-day, common things and needs of life and they are full of heartaches, full of want and need and seeming hopelessness, as some of the unique titles to his books and poems will indicate. The titles to his poems themselves will indicate how close to earth and how close to the common, human needs of men, women and children his writings are: "The Wife," "The Machine Shop," "The Shop," "The Brothers," "The Crane," "The Money," "The Ovens," "The Slag." All of these titles are selected at random from "Fires." "Old Skinflint," "Ambulance Train," "The Mugger's Song," "Pity Me," "Pedlar Jack," and "The Lonely Tree" are some selected at random from "Hill-Tracks"; while from "Livelihood" are selected the following enlightening and suggestive poem titles: "The Old Nail Shop," "The Shaft," "The Drove Road," "The Plough," "The News," "The Blast-Furnace," "The Lamp," and "Make-shifts."

The new social gospel is here. It is rolling in like a full swinging tide. Lowell well said a good many years ago, that the New Testament contained "social dynamite" as soon as the preachers and the teachers and people found it out. It contains more than that, as the world is discovering these days. It contains social T.N.T. And yet, it also contains the very oil of peace for the troubled waters of the social world if we will follow the leadership and give to the world the gospel in its full.

In a little verse that is used as a prelude to "Fires," Gibson paints a pretty good portrait of many of us who are "well-fed":

Snug in my easy chair,
I stirred the fire to flame.

Fantastically fair,
The flickering fancies came,
Born of heart's desire;
Amber woodland streaming,
Topaz islands dreaming,
Sunset cities gleaming
Spire on burning spire;
Ruddy windowed taverns,
Sunshine-spilling wines,
Crystal-lighted caverns
Of Golconda's mines;
Summers unreturning,
Passion's crater yearning,
Troy, the ever-burning,
Shelley's lustral pyre,
Dragon eyes unsleeping,
Witches' caldrons leaping,
Golden galleys sweeping
Out from sea-walled Tyre;
Fancies fugitive and fair,
Flashed with singing through the air,
Till, dazzled by the drowsy glare,
I shut my eyes to heat and light,
And saw in sudden night,
Crouched in the dripping dark,
With steaming shoulders stark,
The man who hews the coal to feed my fire.

Most of us too easily forget "the man who hews the coal to feed my fire" in the day dreams that come out of the burning coal; and we forget the man, aye the hundreds of men, women, and children, who toil in the night watches that we may have our milk and our bread for breakfast; and we forget the slaves who burn their eyes and their souls, that we may have the very clothes that make us feel so sanctimonious of a Sunday morning at the church, when we preach and when we pray. God pity us, and make us see, back of the flames that leap and make us warm, the man who "hewed the coal."

Help us to see it, but if we cannot with our imaginations let us read; especially those of us who are preachers and who want to know the signs of the times. For must we not remember that, as Shelley said, "poets are the trumpets which sound to battle; poets are the acknowledged legislators of the world"? Let us see the picture of "The Brothers" who worked in the mine where that coal came from that we spoke of a minute ago; the coal that started this book in the poet's mind; let us hear the crumpling of the roof of that coal-mine, and the rumbling of the falling slate; and let us see two brothers; brothers who had quarreled in the morning, as they face death in the cold dampness of the mine saying to each other:

Bob gripped Dick's hand; and then no more was said,
As slowly, all about them rose
The deadly after-damp; but close
They sat together, hand in hand,
Then their minds wandered; and Dick seemed to stand
And shout till he was hoarse
To speed his winning whippet down the course . . .
And Robert, with the ball
Secure within his oxter charged ahead
Straight for the goal, and none could hold,
Though many tried a fall.

Then dreaming they were lucky boys in bed,
Once more, and lying snugly by each other;
Dick, with his arms clasped tight about his brother,
Whispered with failing breath
Into the ear of death:
"Come, Robert, cuddle closer, lad, it's cold."

And if you don't get the scene of these boys dying and delirious in the "cave-in" of the mine wall, then go to William Allen White's great book, "The Heart of a Fool," and have your souls thrilled with the dramatic scene of the "cave-in" of the mine. It's good for us to keep these pictures in mind as we think and write and live for they are the stuff out of which the lives of the vast bulk of humanity are woven.

In "Strawberries" one gets a picture of the toiler who works that others may have the luscious fruit of early spring; that fruit which only those who are wealthy can afford, but that fruit which means bended, weary, crooked backs of human beings everywhere:

And every woman plucking in the row
Had husband, son or brother overseas,
Men seem to see things differently; and still
She wondered sore if even they knew why
They went themselves, almost against their will.

But sure enough, that was her baby's cry.
'Twas feeding time; and she'd be glad to rest
Her back a bit. It always gave her ease,
To feel her baby feeding at her breast,
And pluck to go on gathering strawberries.

Or maybe this picture will make us see a bit more clearly the connection between the weariness of a worn-out body and soul with the spiritual implications of a decent working hour:

He lay, beside his sleeping wife all night,
Too spent, too weary, even to toss and turn.
Dawn found him lying, strangely cold and white,
As though still listening to the Otterburn.

Gibson burns into our souls in the figure of a lonely, wind-beaten, fighting, struggling tree; a tree that, like our ocean cedars, has been struggling with the winds against fearful odds all the years, bent, old and worn, like the human figure which inspired Markham's "The Man With the Hoe." So many of the toilers of earth have been broken and bent like the old trees we have seen along the ocean shore. I have a dear old man in my church. No sweeter soul ever lived. He is so bent and twisted from the hips up that he almost makes a right angle with his upper body. I asked him how it had happened. He replied simply, "I worked in the mines from childhood; coming from England to the quicksilver mines of California twenty years ago!" He was an old, broken tree, bent to the ground:

A twisted ash, a ragged fir,
A silver birch with leaves astir.

Men talk of forests broad and deep,
Where summer-long the shadows sleep.

Though I love forests deep and wide,
The lonely tree on the bare hill-side,

The brave wind-beaten lonely tree,
Is rooted in the heart of me.

A twisted ash, a ragged fir,
A silver birch with leaves astir.

Does this give you a picture of an old workingman, who has toiled all his days until he is bent and worn; a "lonely tree on the bare hillside" of a New York, or a Pittsburgh or a Chicago industrial center?

Do you wonder that the cry of such a toiler, a toiler here in America who toils in the heat and dirt, walking his worn paths to his little hillside home or shack or shanty up there where the smoke belches and the sunlight never comes, dreams of his old "Northumberland" home across the seas? Do you wonder that his heart grows as weary as his bent back with the struggle to live? Do you wonder that he gives up hope when it seems that there is none to care? Do you wonder that when he sleeps he dreams? God, the very dream itself is the thing that tears one's heart out as he reads it and sees the old bent back:

Heatherland and bent-land—
Black land and white,
God bring me to Northumberland,
The land of my delight.

Land of singing waters,
And winds from off the sea.
God bring me to Northumberland,
The land where I would be.

Heatherland and bent-land,
And valleys rich with corn,
God bring me to Northumberland,
The land where I was born.

As we, who preach Christ and love human beings walk along the streets of our cities and watch the immigrant toiler who is bearing the brunt of the toil of earth, the toil that makes us free, the toil that digs our coal for us to make us warm, do we ever think of him in the light of a man or a woman far from the land of his birth, lonely, homesick for the green fields and the hillsides, but who is bound, a prisoner in iron chains for life because of his economic condition? God pity us and help us to see back of that old man and that old woman from Italy, from Russia, from England, a dreamer still in spite of fate and hurt and hate.

In "Oliver and Ursula Reed" from "Neighbors" Gibson sounds as if he were letting the light of Faith go out:

It's useless, wife, to turn it up; the oil
Is done, and you'll just char the wick.

The oil
Lamps take to keep them going! It's not long
Since last I filled it. Surely something's wrong
With a lamp that burns so quickly.

Ay . . . the light
We thought would burn a lifetime, in one night
Consumed its fuel in a wild flare, and we
Are left a charred wick, smouldering smokily,
To work by till, at last, a dull, red spark,
It shall wink out and leave us in the dark.

But the flame of faith is still burning in "April":

Over the rain-wet bells
Of scilla and daffodil
With April in their voices
The blackbirds pipe and trill.

And lucent yellow and blue
 Its clear notes bubble and throng
 As daffodil and scilla
 Sing in the blackbird's song.

And faith triumphant comes to its flaming own in a poem called "Elegy" the first stanza of which rings out:

Stars that fall through crystal skies—
 Winds that sink in songless death—
 Are the light within man's eyes
 And his body's breath!

The glory of things made right in death; the everlasting Faith that somewhere, sometime the common, toiling, moiling man of work will come to his glorious own is implied in "Peter Proudfoot":

He cleaned out middens for his daily bread:
 War took him overseas and on a bed
 Of lilies-of-the-valley dropt him dead.

Gibson has faith in the Flame itself. His poems are shot through with figures of speech of fires, flares, flames, candle lights, window lights, lamps, bonfires, flaming slag-heaps, burning coal; and the fire of eternal faith in humanity and God and eternity. I have counted fifty poems that have as their strongest figure of speech the flame, or light. At sunset, I have seen a great factory, its western exposure of windows one tremendous, flaring, blaze of beauty reflected from the dying day. One evening as I was driving through the city a great automobile factory, with a solid mass of windows facing the west suddenly seemed to burst into flame. "The factory is on fire!" one person in the automobile exclaimed.

"Yes, it is on fire with sunlight!" I replied.

It was a glorious sight; a half acre of windows blazing with reflected glory of the glowing sun.

So are Gibson's books. They are full of flame and fire and reflected glory! Beginning with "Fires" and through every book flames leap up through the pages; leap up to mountain peaks and set beacon lights burning; lights against which the tall, gaunt chimneys of factories silhouette themselves; flames against which mighty steel derricks and cranes; flames against which dirty wooden shafts; and weary human beings stand gaunt and appealingly.

But these flames leap beyond the slag piles and the furnaces and set beacon lights burning along the hills of eternity; and then leaping higher and higher at last; they blaze along the Milky Way and light new stars of hope in the breasts of the common man of earth.

In "Windows" he sets new lights burning.

If I could live within the ray of light
 That runs through all things everlastingly—
 Not only glimpse in moments of clear sight
 The glancing of the golden shuttles that ply
 'Twixt things diverse in seeming, stars and mud,
 Innocence and the deed in darkness done,
 The victim and the spiller of the blood—
 The light that weaves the universe is one,
 Then might my heart have ease and rest content
 On the golden upland under the clear sky:
 But ever must my restless days be spent
 Following the fugitive gleam until I die—
 Light-shotten darkness, glory struck from strife,
 Terror to beauty, kindling death, to life!

And what wonder-filled lights of hope and love gleam in "To Audrey":

A crocus brimming with morning light
 Burning clean and amber-clear
 Single on the wet black mould—

So to me you come who hold
 Heaven in your heart, my dear,
 Every morning out of night.

Then, in a flash of glory comes his reference to the "Everlasting light" in a poem which he calls "Houses":

The house we built with hands
 To shelter love's delight
 From the pitchy night,
 Dark and empty stands.

But from our house of dreams
 Everlasting light
 Through the pitchy night
 Pours in golden streams.

The Lion in His Den

By Lynn Harold Hough

ONE of the Lion's musical friends was staying in the house at the time. From the music room down stairs came the sound of the piano. First there was the exquisite dreamlike beauty of the Moonlight Sonata. Then came all the vigor and climbing energy of the Pilgrims Chorus. After that there was silence and we knew that the man of music having tuned his mind was applying himself to some work of his own.

"It comes to about the same thing whether it's music or poetry, doesn't it?" inquired the Lion.

"Probably it does," I replied, "but I won't entirely commit myself until I have a suspicion of what you are talking about."

My friend lay musing for a little while. Then he said:

"Put Tennyson in the place of Beethoven, and put Browning in the place of Wagner and you have it."

"You mean that just as Wagner used dissonance skilfully in musical composition, so Browning used dissonance skilfully in poetry?" I ventured. "I mean that every movement in one art can be paralleled in the other," replied the Lion. "You can carry it as far as you like. Whitman has his musical kin. And syncopated compositions are of a close kin to some very characteristic aspects of the most emancipated writing which is willing to call itself poetry."

There was a little wrinkle on the Lion's brow. He leaned toward me as he continued:

"There is a wonderful correlation between all the arts and all the movements of the mind. Take a great spring-time of the human spirit like the Renaissance. There is the brilliancy and beauty of new life everywhere. There is motion and energy and adventure in the very air you breathe. Then all this uprush of new vitality subsides and you have the creaking of the hard bones of a new scholasticism. You can find just that thing once and again in the history of music. There are the times when the very secrets of the soul seem whispered in haunting and glorious

sound. Then there are the periods of correct and unilluminated dullness, the period of barren scholasticism in the musical world."

"How do you account for it? Why do all the arts tell the same story in their own individual way?"

"That is just because they are all the expression of the same struggling aspiring human spirit. The one vital energy moves through them all."

Now the musician below began to play one of Chopin's Nocturnes. And we sat quite silent letting it speak to us. Then the Lion went on and it seemed as if his speaking was actual thinking aloud.

"There really isn't much place for scorn," he said. "Even the movements which seem most bizarre and barbaric come from some actual thing in human nature. They need to be understood and disciplined and then bent to some fine artistic and human purpose. The great builders of the thirteenth century understood it. Think of how they used gargoyles. There does not seem to be anything very prepossessing about these grinning leering devils. But the architects of the middle ages understood them and used them. But they put them into the total beauty and serene joyfulness of their great cathedrals in such a fashion that the total effect of perfect and aspiring beauty was enhanced by their presence. The petty mind despises the new and raw and crude thing. The wise and understanding mind takes it up with a certain masterful sympathy and includes it in a total work in which all the raw crudity is lost in the ample fullness and maturity of the completed work."

"There's something like a philosophy of art in that attitude," I remarked while the Lion puckered his brow in further thought. He went on quite as if I had not spoken: "You cannot go back to Athens. You cannot go back to Florence. You cannot go back to anything. You must always go on. But you can carry on the rarest beauty of Greece and the ripest charm of Italy. Only to keep it all alive you must be uniting it with something deep and characteristic and vital which comes out of your own age and your own land."

"Then you see more hope for the future in Vachel Lindsay than in Alfred Noyes?" I enquired as I rose to go.

"I know what you mean. But you must not forget that Noyes wrote 'The Flower of Old Japan,'" the Lion threw after me as I passed out of the door.

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Syud Hossain in New York

By Blanche Watson

AMONG the many able Indians that have been heard in New York during the past few years, it is doubtful if there is one who has appealed so thoroughly to all sorts and conditions of men as Mr. Syud Hossain. Clear thinking, informative, and wide-visioned—this man has left on all who have been privileged to hear him, an impression that will last. Deliberate and forceful in speech, impressive with not the slightest trace of heaviness, truth-telling without being antagonistic—he has created an atmosphere that will no doubt bespeak for anyone of his compatriots who may follow him, somewhat of the ready and sympathetic response that he has had on each of the many occasions when he himself has spoken.

From the Get-together Club of the Community church, that knows all about Gandhi and has several Indians among its members, to the exclusive Sorosis, oldest of all the women's clubs of the country—many of whom probably never saw an Indian before and knew next to nothing about "the greatest man in the world"; from the Town Hall that bears on its facade the words, "Hear the Truth and the Truth shall make you free" (while it consistently rules out certain brands of truth), to the all-inclusive Civic Club that welcomes every kind of truth, Syud Hossain has gone with the story of India, with the inspiring message of the democracy of Islam, and above all with the unique and lovely message of Mahatma Gandhi and the non-violent, non-cooperationist movement that he is heading. It has been my good fortune to hear Mr. Hossain before seven absolutely different audiences, but it was as he faced the crowded Saint Mark's-on-the-Bowery, after a service in honor of Jeanne d'Arc, that I shall remember him most clearly.

Saint Mark's adores ceremony and ritualism and changing colored lights. Convention holds sway there, and the curtain has to be drawn in front of the altar before any outsider can take his place at the reading desk. It was the holiday season, and the speaker stood beside a Christmas tree lighted with tiny colored electric bulbs. It was a strange setting, in more ways than one, and decidedly a far cry from the Community church where I had first heard him speak. Saint Mark's is the oldest church site in the city, and the second oldest church edifice. It carries one back to the early English settlers; it calls to mind the tradition of former days; it clings to ritual and the incense-pot; it delights in cassocks and candles. It is religious conformity objectified. The Community church, on the other hand, breathes religious radicalism. Should a member-in-good-standing from Saint Mark's set his foot within its heretical precincts, he—well, he might possibly jeopardize that "good standing." The Community church spells not only religious but social and political radicalism.

But, there is a likeness between these two religious groups, in that each is presided over by a man of power. Tolerant, sympathetic, broad-minded—loving humanity of all types, of all races, of all religions—William Norman Guthrie and John Haynes Holmes may be said to be as near together as their churches are far apart. To both men, Syud Hossain

was a brother, Gandhi a prophet, and the Indians a people who have a God-given right to be free—a nation deserving of a future as glorious as their past has been.

I divided my attention between the speaker and his audience. As he was earnest and fine-spirited, so were his hearers absorbed and sympathetic. It was not alone the ability, the charm, and the earnestness of the man that held the audience, nor yet the beauty of the message that was his; there was something more, and that something, I could not but feel, was the result of an intense personal contact with a great movement, and rare insight into a great man. Mahatma Gandhi, symbolizing India, was in the speaker's heart and mind, and one could not but feel that every one of the men and women present carried away a vivid picture of the revered leader, and a very real understanding of the thing that he is so miraculously carrying forward on the far side of the world. The story of the non-violent revolutionary movement that possesses India today was not wholly new to the audience. The letter of it, so to speak, was theirs, but Mr. Hossain imparted to them the spirit of it. He gave them the inner meaning of the message that, if accepted, spells surcease from war and all its horrors and awful aftermath, and holds out promise of universal peace.

I found myself wishing that everyone of the intent audience had been a child, for the hope of the world is in the youth—a youth that shall have learned the power of love and the true inwardness of the golden rule. Syud Hossain has brought to thousands of Americans the personality of the man who has learned the one, and is living the other. He has made us realize as we have not realized before, the type of people to whom God, as some of us believe, is today intrusting the doing of his word on earth. He is urging the fulfilment of the teachings of the Prince of Peace—teachings that the west has so miserably failed to grasp—and this, not wholly by what he says, but by what he is. He has brought home to our hearts what others have held up to our minds, the thought that the east and the west are one. We need both messages and both kinds of messengers, and that in increasing numbers. "Before there can be peace in the world," this man insists, "the people of the world must understand each other, and before they can do this they must know each other." Both Syud Hossain, a Mohammedan, and "Saint" Gandhi, a Hindu, are saying with some of us: When people know each other they will love each other, and then, and not till then, shall there be "no more war."

British Table Talk

London, January, 9, 1922.

THE London Missionary Society has received much attention in the press during the last week. Since it is more than likely that echoes of echoes may have crossed the Atlantic, a precise statement of facts will prove timely. In two high schools at Bungalow an experiment has been tried. Non-Christians in these schools are 8 to 1, but all the students receive definite Christian instruction; of that there is no question. The difficulty begins with the prayer offered before the time of instruction. The heads of the schools are quite clear that it is wrong to invite non-Christians to use language in prayer which they do not believe. In a class for instruction they do not commit themselves; in prayer they do, if they use Christian language. The alternatives are, therefore, either in so religious a country as India to have no united prayer, or to provide some form of prayer which may be used without committing the students to a Christian profession. The directors of the school resolved to try as an experiment the second of these alternatives and they issued a book of prayers and hymns for that purpose. These are not non-Christian in spirit; they are, for the most part, prayers such as might be used and are used in most Christian churches. These facts have been lost sight of in the controversy. It is an experiment tried in two schools, it does not apply to the Christian instruction which is sound and definite; it concerns say the time from 9 a. m. (supposing that the school began at 9) and 9-10 a. m. and not the time between 9-10 a. m. and 10 a. m.

* * *

The Board's Action

Even so, this experiment has not received the sanction of the board. It was indeed resolved in June, 1921, that the heads of these schools should not be forbidden to use the book; the main reason lay in the general principle that we must trust the workers on the spot. But in December further action was taken. Realizing that this problem was part of the much larger problem of religious instruction throughout the range of Indian

missions, the board held in abeyance its previous resolution and determined upon a complete investigation of the larger question. With this, nearly all of its members, even of those opposed to the action of the missionaries, agreed. An amendment, with a bearing upon the Bungalow issue was not passed, partly because, though its terms were general, it seemed likely to commit the inquiry upon specific matters. As at present the matter stands, the board is committed to nothing but to a searching and inclusive investigation into the character of the Christian education provided throughout its missions in India.

* * *

Dr. Jowett and Others

By publishing simply the amendment and the voting upon it, some journals have left the impression that the board of the London Missionary Society by a majority of 180 to 2 is unwilling to pledge itself to keep the name of our Lord forever in the heart of its Indian work. The impression has been conveyed that Dr. Jowett, of all men, is a ring-leader in this startling movement, away from all that the society has ever loved. Nothing could be more misleading as Dr. Jowett himself has shown. His letter to the press goes far; but alas! when once a misrepresentation, even if it is unintentional, has a start, it is hard to overtake. It may be put on record, however, that the board on the same morning in December passed a resolution on another matter which contained the confession of its belief that in no other name than the name of Christ is there salvation. It may be taken as a grotesque travesty to declare that the board of this society is disloyal to Christ. After explanations are given and the facts are known, such a travesty can no longer be believed.

* * *

Ceremonial in the Church

The Free Catholic conference has met and carried through its very interesting discussion of worship. At the session in which I had to state, as indicated in my letter of last week, the reasons

for the Protestant revolt against ceremonial, there was another paper by Dr. Biggs of Oxford, a great authority on the history of worship. The Free Catholics listened to my defense of the "Protestant revolt" with the utmost fairness and yet with a certain feeling that while the Protestants could be defended historically as against the church of the sixteenth century and its customs, it was no longer necessary to continue their protest.

At the same time they seemed quite agreed that there must be freedom offered to the Christian experience to shape for itself new expressions within the catholic church. The morning, however, was memorable to one at least of those present for the beautiful and gracious spirit of Dr. Biggs, who, like so many of the children of the tractarians, is passionately seeking for a fellowship with others of other schools of experience. It is in the spirit of such men that our best hope lies, not perhaps of corporate reunion—that is not yet within sight—but of a spiritual fellowship. And which of our free churchmen would not feel in the presence of such men that he has much to learn, both from their vision and their devotion?

* * *

An Election

The air is full of election rumors. The chief matters at issue do not appear to concern the national welfare; there is rather a tug-of-war between various political parties within the coalition. It would be unprofitable to take up the time of American readers with nice points of political strategy. It is admitted that there are several good hands at tactics. Among our politicians there is Sir George Younger and Lord Birkenhead and Mr. Churchill. But as a somewhat detached observer I should doubt whether there is anyone comparable to Mr. Lloyd George in the field of strategy. He has an immensely strong position and if he can carry through his Cannes program, this, after the Irish settlement, will make him stronger than at any previous time. But coalitions are never popular here, and it is an open secret that the conservative wing is more restless than the other. If an election comes swiftly, it would present a strange scene of comparison. But one thing is clear, there will be no eclipse of the premier.

* * *

The New Year's Honors

It would be an embarrassing question for most of us, if we had to annotate (without being coached) the list of those who received honors at the beginning of the year. We always expect, and nearly always find one distinguished brewer or distiller. There are sure to be one or two leading actors; several proprietors of newspapers. But one at least of the names will receive no criticism. There is an honor which cannot be depreciated. Of knights and baronets there may be many, but of those who can sign O. M. (Order of Merit) there is a severely limited number. To this inner circle Sir James Barrie has been admitted; and no one will doubt his fitness. It is long since we learned to admire the Auld Licht Idylls; but throughout the long years of his literary life he has never failed his readers. Latterly he has limited himself to the theatre, and as a playwright he has a place of his own for tenderness and humanity, for his command of tears and laughter and for his appeal to all ages; and he has not yet lost his old power of surprising his readers. They have not yet exhausted his rich imagination.

* * *

And So Forth

The death of Sir G. Sims Woodhead removes from our nation a great scientist, a powerful temperance advocate and an earnest and faithful member of the Congregational church. One of the last writings of his I have seen is a long and most interesting review of Dr. Balone's book on Medicine in China. During the war Sir Sims Woodhead served as brevet-colonel in the R. A. M. C., being twice mentioned in despatches for his services. He invented a process for chlorination of the water supplied to the troops, in order to prevent the spread of disease through con-

tamination, and acted as Inspector of Laboratories of military hospitals in the United Kingdom, and was for some time adviser in pathology to the war office. Two years ago he was created a Knight of the British Empire. He leaves a widow, but no family. . . . There is much theological controversy proceeding. The head of Ripon Hall, Oxford, has been attacked for his attitude towards the resurrection. Dr. Rashdall, The Dean of Carlisle, has been using plain language to Dr. Gore; the dean is inclined to hit back. . . . Westhill College has had great

success in its courses of study arranged in different centers for Sunday School teachers. Altogether in the autumn during nine weeks over 2,000 students have been affected. . . . Dr.

Schweitzer is to deliver the Dale lectures at Mansfield twice a week during February. He will receive a welcome not merely from Oxford theologians, but from its musicians, for Dr.

Schweitzer is not only a doctor and a theologian of European eminence, he is one of the leading exponents of Bach. . . . From the Life of the late Lord Salisbury, "The worship that emerged and that governed his maturity was wholly personal in its inspiration and knew nothing of metaphysical abstractions. He worshipped Christ—not the Christ-type or the Christ-ideal or the 'divine revealed in the human.' The vision though clothed always with the mystery which to him was an essential and indeed in itself an evidential condition of man's approach to God was to the end apprehended with all the direct simplicity of childhood."

CORRESPONDENCE

Cheapening Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: Yours is a great paper and leads in a sane, correct, modernism which I heartily endorse. Its ideas of the Bible are right. Its theology is not hampered by the sixteenth century traditions. Its evangelism is against the dreadful "Billy Sunday" kind. But my special purpose is to commend most unqualifiedly Rev. L. C. Douglas' article, "The Galilean Psychology." We have cheapened truth, our churches and ourselves by doing what this article inveighs against and which I abominate.

RALPH W. BROKAW.

First Presbyterian Church,
Utica, N. Y.

Differs With Douglas

EDITOR THE CHRISTIAN CENTURY:

SIR: The reading of the article, "The Galilean Psychology," Rev. Lloyd C. Douglas, was both a delight and a profit. I do not, however, agree with all he sets forth. I altogether disagree with him in what he terms "bad publicity" or church advertising. He holds Christianity does not need to be advertised because "Christianity is unique." He further says, "In Christian civilization it has no competition worth mentioning." By this he evidently means Christianity in Christian civilization has no competition worthy of itself.

As an analogy he writes: "If castile soap were the only soap on the market with no other to be had it would be doubtful if advertising would be of any value." The fact is this, that even if castile soap were the only soap on the market it would be necessary to advertise it and to carry on such advertising quite extensively. All people need soap, but people always do not use what they need. Cows' milk is the only product of its kind on the market, it is something all people need. Yet the Dairymen's League is carrying out a very extensive program of advertising to urge people to use what they need.

Now then it happens that there are many varieties of castile soap on the market and advertising of these different brands is necessary. It also happens that there are many varieties of Christianity in the world. These are giving legitimate, pure Christianity

a hard struggle. Moreover, there are other religions giving Christianity a hard rub. Christianity does have competition worthy of notice in both Christian and pagan civilizations. To mention some of this competition is easy, there are Mohammedism, Romanism, Mormonism, Bahaism, Christian Science, Unitarianism, Premillennialism, and many others of the kind. The publicity these give themselves and have given to themselves by the press is indeed a challenge to the Christian church.

The idea of discipleship on the job in constant personal work is splendid. Every member of every Christian church is not, however, on the job and until every member of every church is on the job it behooves the church to utilize whatever medium it has at its disposal. As long as the church refuses to use the press as a medium of reaching the millions unchurched, so long is it indeed missing one of the greatest servants of the age. Preachers, teachers and evangelists may reach their hundreds, but it is the press that reaches the millions day by day.

If Rev. Mr. Douglas thinks the printed page is not an efficacious medium for reaching the many why does he write books and publish articles? Is it not after all but another way of advertising?

JOHN MANDER.

Hillsborough Reformed Church,
Millstone, N. J.

The Cult of Dying

EDITOR THE CHRISTIAN CENTURY:

SIR: Shall the widespread publicity through the daily press given to the passing of Benedict XV go without comment touching its effect or purpose as Catholic propaganda on the essential dogma of dying, and the hereafter of a Christian soul? All agree that the pope was an estimable and useful man, a great figure for a brief time in his own communion of the faithful. But now again the cult of dying and of death, as taught in the church of Rome, comes into the foreground. No anti-Catholic jealousy, nor pro-Protestant pride moves one to an inadvertent on this open, painstaking, continuous publicity of Benedict XV's dying, the expose of frequent masses, the use of the repetitious rosary, of extreme unction, of invocations and prayers, and the sacrament for the repose of his soul. All these rites of a Catholic cult of dying and death and the hereafter doubtless are of intense and sincere interest to the Catholic world. But why parade these intimacies of a soul—these privacies of dying, before the vastly greater number of people who hold and practice a very different faith as to God, whose goodness allows not a sparrow to fall to earth unnoticed, and the faith in Jesus Christ, who stands for an immediate, absolute forgiveness of sins, whose grace toward sinful men is free and full, whose salvation is made complete on man's acceptance?

Only two days later than the pope's demise occurs that of Viscount Bryce. The papers pay tribute to his inestimable services as statesman, scholar, world-student-traveler and writer. But in his case no mention is made of his dying—save that it was a sudden death. There was no meticulous narrative of funeral rites—as of a nine days wonder—such as attends a pope; only that his body was cremated at Golders Green cemetery outside London. Why this difference? Do we not well recall the facts relating to a Protestant belief and cultus as to dying and death at a moment of Christian versus Catholic suspense now manifest?

All too early the primitive gospel fell into monarchic official hands. A religious autocracy was set up in the church. The official, whether secular or religious, feels duty bound to be officious, i. e. to dominate, guide, train the general mass and mind. Hence the slowly growing supervision by the church of Christian living, doing and dying, leaving no most intimate affair of day and night, no privacy of faith and salvation, but must be invaded and ruled by the priest. A Christian man could in no sense or degree call his soul his own, or even God's.

The dying of a pope, or other member of the hierarchy now assembling at Rome, but emphasizes by contrast the beautiful, joyful freedom of the faith belonging to the humblest Protestant believer in and possessor of the life in Christ triumphant over sin and death.

It is a gracious offset to Benedict XV's dying ceremonies and ostentatious parade of holy sacraments to have in mind the pure, simple obsequies that celebrated the passing of so great a spirit as that of James Bryce of England and America.

Lombard, Ill.

QUINCY L. DOWD.

Letting the Bible Do Its Own Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: I am wondering if our minister is not accomplishing something that no other minister in America is even attempting.

For years our boroughs have been content to attend church in the morning and call that a day's service. Consequently only the faithful few were at the evening service. When Rev. H. E. Stafford took the work two years ago he tried in several different ways by the preaching of the gospel through sermon to "fill the house" in the evening. He increased the crowd materially by "special" sermons, but the increase was not regular. Then he asked the board to give up the evening service and put on an afternoon vesper service and provide special music. As his part Mr. Stafford compiled Bible readings, dramatized books of the Bible, or episodes in the life of Bible characters, using the exact Bible text wherever possible, committing these to memory and rendering them in dramatic form. Sometimes he chose materials from other writers of Bible dramas, such as the work of Miss Miller, or that of Miss Russell. From the first these readings commanded the attention and held the interest of the people. And though we have had the best soloists and quartettes from Pittsburgh, yet it is the reading of the scriptures that grips the people, for there is a most intense silence always during the rendition of any drama or reading. After all when the Bible is really read it grips far more than the best sermon. Consequently without advertising, save as the services advertise themselves, the audience has grown until even on bad days we are forced to use the Bible School room to contain the crowd.

Mr. Stafford prepares his readings and dramas so as to appeal to the imagination, create a conflict in the emotions and then by a high dramatic incident sets forth the truth he aims to teach. If any other minister is doing this—preaching by reading the word—we would be glad to learn about his work.

Pittsburgh, Pa.

C. F. NETROW, Pres. of Board

More Infallible Proofs

EDITOR THE CHRISTIAN CENTURY:

SIR: All thoughtful readers of The Christian Century will gladly acknowledge their gratitude to Mr. Archibald G. Sinclair for his scholarly and conclusive discussion of the authorship of the 46th Psalm. The argument is overwhelming as far as it goes; but as is so often the case with many first-rate Bible exegetes, he fails to carry through to the end and prove that the author was WILLIAM, and not Joseph Shakespeare. This is highly important, for unless it can be clearly established it was William the Psalm has no proper place in the Sacred Book and should no longer be read from the pulpit.

Let us then take up the pursuit of this matter where Mr. Sinclair has left off. The first syllable of Shakespeare is revealed to us in the third verse. The second syllable is carefully concealed from us until the ninth verse. So far so good.

Now we may be very sure that the author having taken such pains both to reveal and to conceal his surname will be equally careful to at once conceal and reveal his Christian name. So we continue. In the very next verse, the tenth, we find that the two most emphatic words are "I AM" and "I WILL." The second of these is the more emphatic both by reason of its position in the sentence and by its repetition. If then, we give them their proper form and order we have "WILL-I-AM," which by all proper standards of orthography is W-I-L-L-I-A-M, William—Q. E. D.

This is guaranteed to be a product of American scholarship which I think you will admit is not only similar but also quite the equal of the English brand imported by Mr. Sinclair.

Schenectady, N. Y.

ARTHUR R. BROWN.

THE SUNDAY SCHOOL

How the Prophet Brought Life to the Boy*

THE boy was dead. Elisha put his mouth to the child's mouth, his eyes to the child's eyes, his hands upon the child's hands—and the child lived. As a little boy I very much disliked this picture and I have never been able to get away from that feeling. Immediately, therefore, I am going to turn to the thought of a wonderful sermon which I once heard from this text. The great preacher sought to show that in order to save a boy you must put your eyes to his eyes and your hands upon his hands. With your saving superiority (which must be superior, else you could not save him) you must come into the boy's world, your eyes to his eyes, your hands to his hands. For all that the psychologists have to say about the immaturity of the seeming mature, the childishness of the grown-ups, adults have a fashion of hardening and setting into another realm. Too frequently they lose all sense of the children's wonder world. The best man with boys that I ever knew possessed the soul of a boy and the brain of a man. Without difficulty he could live and move and have his being in the boy's realm. To see him build a fire in the woods, fish in the river, erect a cabin, plan a game, was to be aware of this ability of his to think a boy's thoughts and see with a boy's eyes. It is pathetic for parents and teachers to lose touch with their children, yet this is always happening.

Down in Tennessee a doctor's mule strayed away. Five dollars reward was offered anyone who would bring the mule home. All the men and boys tried to earn that five, but without success. In the little town was a half-wit named Jim. He came to the doctor and asked if the money would be given him if he found the donkey and was assured that it would. The next day at noon Jim came down Main street triumphantly leading that donkey. He got the reward but as he turned smilingly away the doctor said, "Jim, I want to ask you one question—How did you find that donkey?" "Wal," said Jim, "I just went out thar and sat on that-er stone an' axed myself where would I go if I was a jackass, and I went thar and thar he was." This same philosophy applied to boys instead of to mules would go far toward the solution of the so-called boy problem. If you were a boy where would you go? When you were a boy where did you go and what did you do? What outlets did you have for adventure? What elements in adults did you dislike? What was there in the Sunday-school that got on your nerves? What kind of books, people, ministers, games, schools, did you like? It is all so simple. Strange we wanted to mold the lad to our world!

Jane Addams wrote a book called "The Spirit of Youth and the City Streets." The trouble with most of us is that we were reared in rural districts where we had fields, woods, rivers, horses, pets, orchards, watermelon patches and boundless liberties. But our children must live in the city streets. The only field is the park more than a mile away. The horse is a bicycle or car, the woods is a telephone-pole, the orchard and melon patch is Tony's fruit stand, the liberty is gone. How shall we afford a boy his natural realm when he lives in a flat and has no place to play but the pavement? The Boy Scout movement has come to our aid, but our problem is to get the money-mad adults, the social-climbing adults, the thick-headed unimaginative older folks to take an interest in the Boy Scout and Girl Scout movements! Incredulous but true.

We must see with a boy's eyes religiously. His world is not the theological realm of the denominationalist. The essentials will appeal to him, God, the Father, Christ, the hero, fair-play, generosity and chivalry. He will swear allegiance to Jesus

Christ when properly taught and when he admires the man or woman who talks to him about this all-important decision. More-over boys and girls do not need a special sermon; they need the church service with all its stateliness, its great hymns, its communion service, its high decisions, all its symbols and all its power and movement. If I had to take my choice between my boys going to Sunday-school and then going home or missing Sunday-school altogether and attending the church service I would take the latter. This may seem revolutionary but it deserves thought. The great preacher is simple, he is a boy grown older, every sermon has its stories; he sees the children in the pews and his heart goes out to them. Something in the sermon is for them; he sees with their eyes, he helps them grasp God, eternal life and heaven. He puts their trusting hands into the hand of the Man of Galilee. He lives for his children.

JOHN R. EWERS

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Associate Professor of Philosophy in the
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* Lesson for February 12, "Elisha and the Shunammite Woman." 2 Kings 4:18-22, 27, 30, 32-35.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Religious Liberals Hold Meeting in the West

The National Federation of Religious Liberals held its annual meeting in the west this year, going to Sioux City, Ia. The sessions were held in First Unitarian church. The personnel included men from five denominations, Universalist, Unitarian, Jewish, Congregational and Friends. Though this was the first meeting in a western city, the meetings were largely attended. Plans were considered for holding regional meetings in various parts of the country during the year. Both churches and ministers are admitted to membership in the organization. Rev. Charles Wendte, D.D., was chosen honorary president, and Dr. Jesse H. Holmes of Swarthmore, Pa., president. The secretary is Frank H. Burt of Boston, Mass. Among the letters read was one from Chief Justice Taft expressing the desire to enroll as a member of the organization. Among the interesting addresses was one on "The Place of the Holy Spirit in the Religion of Liberals" by Dr. Ambrose W. Vernon of Carleton college.

Church at National Capital Makes Progress

Vermont Avenue Disciples church in Washington, D. C., the church where President Garfield worshipped, is to have a new building through the cooperation of the denomination all over the nation. A change of location is being considered and several choice pieces of property are now under review, but no actual purchase has yet been made. Last year this church received 184 new members. The money raised for all purposes was \$31,753.30, about one-third of which went to missions, benevolence and education. Rev. Earle Wilfley is the pastor of the church, and his audiences have been well maintained in face of a constantly decreasing force of government clerks in Washington.

McCall Mission in France Is Now Fifty Years Old

The McCall Mission in France is now fifty years old, and in celebrating the anniversary a thoroughly worthy record of achievement has been published. The mission is called "le mission populaire evangelique" in France. It was founded by the late Dr. and Mrs. Robert Whitaker McCall on January 17, 1872, in a rented store in the riot-swept home of the commune. Many cities in France invited him to visit them after the report of his work in Paris spread. At the time of his death there were McCall halls from the channel to the Mediterranean. In these halls, in addition to the preaching services, there are daily exercises and classes for the boys and girls, young people's clubs, boy scout organizations, temperance work, mothers' meetings and many other of the characteristic settlement activities. The work in France has a committee of direction composed of French Lutherans, Baptists, Reformed church people, Epis-

copalians and Presbyterians. In America the movement is supported by the American McCall Association. There are fifty-three senior and twelve junior auxiliaries in various parts of the country. The American organization is headed by Mrs. F. B. Kelley.

Wittenberg College Will Campaign for Theological Students

Although the Lutheran denomination is by no means as desperate for ministerial reinforcements as is many another denomination, nevertheless it does face the fact that there are 351 vacant parishes which include 542 congregations. Wittenberg college has become the voice of a new movement to recruit the ministry up to full strength. During the next two or three months banquets will be held in local churches all through the territory served by this college. These banquets will be addressed by prominent speakers who will present the urgent needs for more men for the ministry, and will make the appeal direct to the young men and boys of the congregation to consider the ministry. It is estimated from reports made to the college office that between 350 and 400 banquets will be held this year, and it will require at least eighty speakers to go out and make the addresses before these gatherings. In a good many of the churches movie films will be shown showing college life at Wittenberg. Rev. H. C. Roehner, pastor of First Lutheran church of Mansfield, Ohio, in discussing this movement recently said: "The need

of the Christian religion is being felt more strongly today than perhaps it ever has in all spheres of human activity. And just at this important time when the need is being felt so keenly, and there is a looking to Christianity for help, we are brought face to face with the alarming and lamentable shortage in the number of pastors, men on whom the carrying forward of the church depends most."

Washington Has a Conference on Evangelism

Washington has a strong Federation of Churches, one of the largest in the country. One hundred local churches are affiliated with this organization. Recently the federation stood sponsor for a conference on evangelism. Dr. Charles L. Goodell of the Federal Council was the master of ceremonies. Denominational specialists and leaders connected with national organizations who participated in the conference were Dr. Charles F. Aked, Rev. J. M. Bader, Dr. R. C. Helfenstein, Dr. Walter B. Greenway, Rev. H. F. Stillwell and Rev. George B. Dean.

Head of Chaplains Corps Will Travel

Col. John T. Axton, head of the chaplains' organization of the United States Army, has received permission from the secretary of war to travel and inspect the work of the various chaplains over the country. The effort will be made to introduce in every camp those methods which have proven to be most effective

Disciples Congregationalism Falls Down In Missouri

THE commonwealth of Champ Clark and his "houn' dawg" has long been the section where Disciples churches have led all other religious denominations in point of numbers. State Secretary Caspar C. Garrigues has recently given to the public some carefully drawn-up statistics in which the result of the extreme congregationalism of the Disciples is seen as producing results little short of suicidal. Mr. Garrigues says: "Out of 1,025 churches or groups of Disciples in Missouri, only 162 have full-time preaching, 22 three-fourths time, 136 half-time, 417 quarter-time, 288 no preaching, and at least 705 church groups over which there is practically no shepherding care on the part of any preacher. Of these 1,025 churches and groups in Missouri, 380 made some offering last year to Missouri missions. Thirty-six of these 380 contributing churches gave more than half of all that was given to Missouri missions during the year. These thirty-six churches, representing a membership of 24,000, gave an average of 35 cents per member for state missions for 1920-21.

In analyzing the situation, Mr. Garrigues rightly comes to the conclusion

that the Disciples have in recent years given so much attention to national and international enterprises in religion that they have neglected the home base. The Missouri state organization has divided its territory into seven districts, and in each district there are county organizations. Each district now has a superintendent. The mass evangelism idea still possesses the denomination to such an extent that the activities of these superintendents is largely in the field of revivalism instead of church methodology. In some counties the churches are strong enough to provide a county superintendent who mothers the weak churches. This is particularly so in the sixth district, where twelve such men are now at work. The problem of ministerial education is also an urgent one. While many of the Missouri preachers are of the very best training, many more have but little more than high school education. It is either organization or disintegration with the Disciples, and Missouri, having the most serious problems arising from individualism on the part of the churches, is making some of the most courageous efforts to meet these problems.

in the carrying on of religious work. No denominational issue will be considered, as the chaplain is directed in his work. The present organization of religious work in the army is far and away the most effective that has ever developed. Under the new ruling each chaplain must produce a distinctly religious result.

Dr. Willett Reaches Butte on Western Tour

A note from Rev. B. N. Lingenfelter of Butte, Mont., gives the following information: "Dr. Herbert L. Willett was with us over Sunday. He gave three great addresses, one at the Shortridge Memorial Christian church, one at the Y. M. C. A., and one at a union service at the First Baptist church in the evening. The three churches uniting were the Congregational, Baptist and Disciples. Not all churches are yet aware

of the fact that there is such a great cooperative movement as the Federal

HYMNS FOR TODAY

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Council of Churches. We are planning to have Dr. Willett come to Butte again and give a series of addresses under the auspices of the Y. M. C. A. The people are hungry for the kind of gospel he preaches. One attorney came from a neighboring town to hear him, saying, 'I am hungry. My spiritual diet at home is premillennialism.' His daughter is a student in one of our state institutions. She came home on her recent holiday visit. He asked her if she attended church while at college. Her answer was, 'Dad, people who think don't attend church any more.' It would be a great service if men of the type of Dr. Willett could give more time to visiting the churches and colleges of the country."

Dr. Clifford Has Operation for Cataract

Dr. Clifford, veteran Baptist minister of England, is a kind of living miracle of vitality and efficiency at the age of eighty-six. He was run down by an automobile on his latest birthday and recovered nicely from his injuries. His sight has been impaired by cataracts, and when the second eye recently became seriously involved, Dr. Clifford submitted to an operation. It is stated that he is now able to see better than for many years. While he was having his operation, he was summoned to court as a passive resister against the school tax. The ground of Dr. Clifford's resistance is that the control of the education in England has been put into ecclesiastical hands, a method obnoxious to a Baptist as indeed to all freechurchmen of England.

Has a Revolving Cross on the church

Illuminated crosses on churches are to be found in several large cities, but in St. Louis is one that is different. Union Avenue Christian church has erected a revolving cross on the tower of its great building. Beginning with the first night of the new year, this cross is lighted every night from twilight until midnight. As the church is located on an elevation the revolving cross can be seen for great distances around. This is the church attended by many of the secretaries of the United Christian Missionary Society since St. Louis became the headquarters city of the Disciples organized work. Dr. George A. Campbell is pastor.

English Now Have an Ordained Woman Minister

While women have for many years been ordained in certain American denominations, the idea of an ordained woman minister is still new to the English mind. Recently Rev. Claud M. Coltman and Rev. Constance Mary Coltman were installed as joint ministers at Maida Vale Congregational church, West London. They were ordained at King's Weigh House by Dr. Orchard after they had pursued studies together at Mansfield college, Oxford. Mrs. Coltman says with regard to the ministry: "It is the crown of feminism, the culmination

of the whole movement of the age. You cannot have social and political equality without spiritual equality." In the pulpit, Mrs. Coltman wears a purple cassock with a university college gown and cap, though not out of deference to St. Paul, she says.

Rallies of American Indians Will Be Held

Large aggregations of Indians will be brought together at an early date, not to dance the war dance, but to take interest in the extension of the gospel among their comrades. This program is one of the results of the recent annual meeting of the Home Missions Council in New York. The movement will be started in two or three cities of Oklahoma. Other meetings will be held at Albuquerque, Riverdale, Sacramento, Seattle, Laramie and Sioux Falls. A recent survey shows that there are 336,000 Indians, two out of three of whom are now citizens of the United States. While a few Indians have been made rich by oil, the vast majority are abjectly poor. The new Indian commissioner, a South Dakota Episcopalian appointed by President Harding, finds one of his chief functions in preventing the Indians from being cheated by white men of low character.

Lord's Day Being Attacked in New England

It may be something of a shock to people in other sections of the country to learn that some of the most serious attacks against the Christian day of worship are being made in New England. The character of many communities has utterly changed. During the war the Massachusetts legislature passed a bill legalizing Sunday work on the farms in order to produce food to win the war. The act by its own terms was automatically abrogated at the end of the war. There is now a new bill in the legislature extending these privileges indefi-

nitely, and adding the privilege that the farmer may sell his products on Sunday, including apple juice. The latter provision is regarded by keen observers as a "joker" which would bring back into the state something not unlike a Sunday saloon, for it is well known that hard cider is a beverage which produces positive results. The Lord's Day League of New England recently held its annual meeting and reports the most successful year of its history. The organization fights such proposed legislation as that in Massachusetts, and is trying to put an end to Sunday agricultural fairs throughout New England at which an admission fee is charged.

Heresy Trial in Church of England Is Interesting

The church of England usually prefers not to push heresy trials against its ministers, depending upon the recital of the creeds and the litany to keep the people orthodox. One of the results of the Modern Churchmen's conference held at Cambridge University last summer is a heresy trial which is following the course of medieval ecclesiastical procedure. Rev. H. A. D. Major, head of Ripon college, Oxford, is charged with denying the resurrection of Christ, and of importing into the Christian religion the teachings of Buddha. This charge is brought by Rev. C. E. Douglas, who controls the Faith Press. The charge against Mr. Major has damaged him in his work. While he is for the most part refraining from public discussion while the case is pending, it is interesting to note the Hibbert Journal for January has an article from his pen in which he distinguishes between the position of modern churchmen and that of the Unitarians. American Unitarians have of late been trying to claim some of the English Episcopalians as brethren.

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“We cannot regard what Jesus was,” the author concludes, “as an open question; we must assume that to be settled by nineteen centuries of Christian witness. Hence when critics of the gospel records of his ministry diverge from the accepted view of the church on this point we can only reply that they are not in a position to determine it; we know Jesus, not from criticism of literary sources, but from the unimpeachable fact that there is a continuity of Christian life which claims to derive historically from him and to be immediately dependent upon fellowship with him in the ordinances of the church and the ministry of the word.”

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EDITORIAL

A New Prime Minister: Mr. Lloyd George

MORE than once we have spoken rather sharply of the British prime minister; but it was understood, of course, that we spoke of him only as a political leader. For Mr. Lloyd George personally we have the greatest admiration, alike for his genius and his character—as any one must have who knows his career from the time when he was “a little brother of the poor” in Wales, all through his heroic fight for the disinherited in England. Indeed, it was just for that reason, because his attitude during the national election of 1918 and at the peace conference—as well as his horrible black and tan policy in Ireland later—seemed so out of character, that we were filled with sorrow and dismay. Yet it has been an ineradicable conviction with The Christian Century that Mr. Lloyd George’s extreme and almost irresponsible opportunism was only temporary, an adjustment to the post-war mood. Our expectation has never relaxed that when public opinion returned to some sort of sanity he would again appear in the role of a true statesman. Recently he has seemed to return to his true character, and with the inconsistency of an opportunist we have seen him negotiating with the leaders of Ireland whom he had denounced as ruffians and red-handed murderers. Whether his change of spirit and tactics be due to a return of the better angels of his nature, or to the threat of chaos, it is matter for rejoicing; the more because he has been able to do what Cromwell and Pitt failed to do. Let us hope that he will once more take up and carry through the reforms laid aside at the outbreak of the war, especially the emancipation of the land, without which it seems impossible for Britain to find her way out of the difficulties in which she is involved. Anyway, as matters now stand, no living man has it in his power to do more good for

humanity than Mr. Lloyd George; and all right-thinking men will pray that he may see his opportunity, seize it, and use it to the full, and so win that permanent fame which, as Gladstone said, is akin to ideal excellence.

The Opportunity of the Roman Church

THE choice of a new pope brings to the Catholic church a new opportunity. The affairs of this ancient church have been in a bad way for a long time. In South America the corruption and ignorance of the clergy have alienated most of the men from the church. In France no return of an ambassador to the vatican can veil the fact that millions live in spiritual darkness after a revolt from superstitions still nourished by the church, though not an essential part of the system. The further cleavage of Rome by Protestantism is one of the striking phenomena of the times, hundreds of thousands of Bohemians having left the church within a year. It is time for the cardinals to face reality. Over against the record of failure in many parts of the world are some signal successes in America. In this land preeminently the Catholic church has spoken the word of social idealism. No church in the land has made more liberal pronouncements than have the Catholic bishops. Less of the old European superstitions are found here. The worship of bits of the true cross, of bones of the saints and other practices of like quality are relatively infrequent. It is in America that the church has developed the preaching ability of its priesthood, and its order of Paulist fathers has put on the platform men who are often the equal of the best Protestant preachers. Should the old tradition of an Italian pope be broken and an American cardinal, for example, be elected to the place of supreme power, new blood would be brought into the policies of the vatican. It is curious to note that it is not

social reform, nor the theological reconstruction, nor Christian union, nor even missionary expansion which is regarded as the supreme question in the selection of a pope. The question is the old row between the vatican and the quirinal. The Catholic church under modern leadership might go far to regain her ancient prestige. But the fact that she is the *Roman* Catholic church, and must be ruled from an Italian city, seems to preclude all thought of large-minded leadership for the millions who still claim her as their spiritual mother.

"Who on Earth is Jane Addams?"

WHEN Mrs. Margot Asquith, wife of the former British prime minister, landed to begin her lecture tour, a reporter asked her if she intended to confer with prominent American women, naming among them Miss Jane Addams. "Who on earth is Jane Addams?" was the reply. No doubt she would be equally ignorant of Miss Maude Royden. Shades of the Man With the Duster! No wonder he described the Smart Set of England as the Silly Set, denouncing them in general, and Mrs. Asquith in particular, for their snobbish indifference and cynical irresponsibility regarding all forward-looking enterprises in behalf of good morals and good manners. Not in many a day has Miss Addams received a higher compliment than to be unknown to Mrs. Asquith, grandmother of the flapper, whom the London Morning Post described as "Alice in Blunderland." If any one would know how little Mrs. Asquith and her set signify for the moral welfare of England, let him read "The Glass of Fashion," in which the author holds the mirror up to their follies. Meanwhile, one thing we have desired to know, and that is what the London papers would have said if the "Autobiography of Margot Asquith" had been written by an American woman!

The Pulpit and Oligarchies

IT is still the complaint of the men of the pulpit that their liberties are threatened by oligarchies. In a recent issue of the Outlook an Episcopal minister who prefers to write anonymously told the story of a battle with a financial oligarchy. The little group representing the wealth of the church fought him on account of advanced social ideas. In certain quarters sociology is a heresy more damnable than higher criticism or evolution. The minister went over the heads of the oligarchy to the people, and he won. In some churches instead of being an oligarchy of money, there exists an oligarchy of the aged. The old-timers keep the church from progressing. The old-fashioned ways are good enough. The young minister who comes into such a church either frets his heart out, or breaks with his oligarchy and has a fight for his life on his hands. The weapons of the oligarchy are much the same everywhere. It threatens to withdraw its financial support. It whispers damaging rumors often made out of whole cloth. A colossal egotism affects its mind, for it seems to feel that unless it steadies the ark of the Lord the ark will fall. The world has turned

against the autocrat. It has gone democratic to such an extent that every hinderer of the popular will must at last yield his authority. Every minister must in the end be tested by results. If he does not bring forth a spiritual harvest, he must go, be he liberal or conservative. But his profession as a minister, a teacher of truth, invests him with a right to his chance to try out his convictions. Either his employing organization must assume all the responsibility and furnish all the ideas or else entrust to the minister much of this function. The times call for a higher order of ministry. The church can recruit men to its leadership only as it trusts them and gives them liberty to find new paths for progress and service beyond those in which the fathers walked.

The Religion of New York City

AT a recent meeting of religious workers held in the Fifth Avenue Presbyterian church, New York, Dr. John H. Finley delivered a striking address descriptive of the religious situation in that metropolis. The tide of materialism and paganism seems about to overwhelm the first city of the republic. Even the Roman church, as the most recent figures reveal, has lost nearly two hundred thousand adherents in the last ten years. It does not mean that they are becoming Protestants; it means that they are becoming pagans. There are more than two million Jews in Greater New York, and yet all the synagogues put together have a seating capacity, when filled, of hardly more than two hundred thousand. Thus the leaders of the Jewish church reach only a fraction of their own people. The Protestant membership of all New York churches is about ten per cent of the population, with about a million people of Protestant antecedents unattached and apparently unreachable. Yet nowhere is the need of spiritual fellowship more appalling than in the crowded loneliness of the great city. Nowhere are bodies more jostled, nowhere are human souls so much alone. In the face of such facts, in the presence of such need, a divided, ineffective Christian church is nothing short of a tragedy, and a petty sectarianism stands rebuked by the awful realities of modern life. No wonder Jesus wept over a city, knowing its cruelty, its black wickedness, its nameless possibilities, and its aching pathos!

"A Rediscovered Christianity"

MR. GLENN FRANK, editor of the Century Magazine, speaking at the national conference of the Methodist Episcopal church in Detroit a few weeks ago referred to the common fear that modern Christian scholarship in "digging around the roots of primitive Christianity" would give us a "reduced Christianity." "It has now dawned upon us," he said, "that the scholars and social pioneers who have been digging around the roots of primitive Christianity the past twenty-five years have given us not a reduced Christianity but a rediscovered Christianity, not the Christianity that has to do solely with the cultivation of private virtues in the individual but the Christianity that has to do with the establishment of a

moral order in politics as well; a rediscovered Christianity that demands a clean soul and a clean society; a rediscovered Christianity that allows no conflict of interest between the evangelist of private interest and the missionary of social interest; a rediscovered Christianity that looks on moral order not as a postscript added because of exigencies of the industrial age but as an integral part of primitive Christianity which is related to society as well as to the individual. If we are to achieve a new order, instead of slumping into a new disorder, it is imperative that in the future the average citizen maintain a tolerant attitude toward opinion, a democratic attitude toward wealth and an aristocratic attitude toward work."

Sacramentarianism and Spiritual Bankruptcy

THE Lutheran church of Germany separated from state patronage and support has suffered many things. Even before the war the church had lost large numbers of people formerly Lutheran. One of the interesting reactions to this situation is the growth of a high church party in the Lutheran communion. The movement was inaugurated by Pastor M. H. Hansen who published ninety-five very ambitious theses in imitation of those long ago issued by Martin Luther. In these modern theses he proposes to abolish much that Luther accomplished by bringing back confession, vestments, processions, daily eucharist with elaborate ritual, and the creation of an order of bishops. The apostolic succession is to be gotten from Sweden which has recently tried to improve the standing of its bishops by securing some of the pure tradition from the English church. It is supposed by this high church party that what the common people want is a return to monarchical conceptions in religion and the obscuration of modern religious problems by the establishment of a ritual clearly borrowed from the Roman Catholic church. What this Lutheran pastor does not see is that if the people wanted this kind of thing, they would go where they can find the most refined ritualism, and the most monarchical of ecclesiastical assumption, namely, to the Roman Catholic church. The real chance of the Protestant church in Germany, now that it is freed from state control, is to align itself with the good cause of Christian democracy. The road back to a living faith in God is not through the backward look and a program of formalism, but forward in the way in which Jesus taught his disciples to tread.

College Life and Education

PRESIDENT LOWELL has rather curtly denied the petition of certain Harvard clubs that the football team be permitted to visit the middle west and play some leading team each alternate year. The ground of his opposition is the time consumed by such trips and the rather old-fashioned conviction that colleges have chiefly to do with education. Dr. Albert Parker Fitch, speaking at Yale University recently used some very plain words. In the language of golf he took the student body out for a "cleaning" for their devotion to cheap moving pictures,

dancing and card playing, to the neglect of the cranium of a university man. And Dr. Butler, of Columbia, paused in his presidential report the other day to remind his students that a university is not a country club. In a college of the middle west is a young man who is given two thousand dollars a year as his allowance with a quiet admonition from his fond papa that he is not to show a balance at the end of the year. He is amply able to meet the demands of his indulgent and silly parent. He sets the style in smart motors and the latest clothes. As for his studies, his father is less concerned about grades than about making a gentleman of his son. Yet this father was himself a working man once. He succeeded in business, and is determined that he will make his son measure up to the standards reported to be those of blue blooded gentlemen. Meanwhile in the colleges there are still to be found the old-time hard-working students who think that college life has to do with education. These toil late over higher mathematics, and aspire to discover a new compound in the chemical laboratory. Yet it is a commonplace around colleges that men such as these are not likely to get the college honors. However, life has a way of evening things up. Ten years out in the world and the relative worth of men appears. The men whose chief accomplishment in college was toddling, find their accomplishment not very remunerative outside the college walls. The evils of college life arise from too liberal allowances to students, the lack of idealism in the home from which the students come and the poorly organized condition of religious institutions in the community where the college is located.

Our Young Intellectuals: An Appendix

SOME weeks ago we spoke rather pointedly of our Young Intellectuals, and the strange antics they exhibit in the sight of the sun. Our reference was to a symposium on "Civilization in the United States" in which religion was overlooked. The editor of the volume, Mr. Harold Stearns, tells us that this omission was not due to an oversight, but to two valid reasons. First, there is no religion in America worth writing about. Second, he was unable to induce anyone to write about it. He adds, most graciously, that those who are interested in the subject, if such there be, may find it dealt with in the chapter on "Nerves"—though why that chapter should be plural is hard to know. What he himself thinks about the matter is told us in a new volume entitled "America and the Young Intellectual," in which we learn that America is so stupid, so crass, so provincial—"so crude, don't you know"—as to be well nigh uninhabitable by a Young Intellectual. Many things try his patience, such as "prohibition, an exaggerated reverence for women, home and foreign missions, Protestant clericalism"—why "Protestant"; do our Roman brethren belong to the Mutual Admiration Society of Young Intellectuals?—all of which are "the fine flower of timidity, fear and ignorance." He is half minded to shake the dust of America off his feet and get out, disgusted alike

by its "belligerent individualism" and its hopeless hypocrisy. Meanwhile, Prof. Stuart Sherman quietly remarks that the trouble with our Young Intellectuals is that they do not use their brains!

Sad beyond words is the lament of our men of letters over a land so dry, denying the fact in one stanza and bemoaning it in the next. Slowly it swells to the proportions of a dirge, in which our Young Intellectuals answer one another antiphonally, in a chorus of anger and despair. The tragedy of it all moves them to write poems, plays, essays, novels, casting bread upon the waters of this dry land, in the hope that the scriptural assurance may some day, somehow, be justified, if not here then in some fair Utopia where there will be rivers of beer.

The latest lament is "Dry America," by Michael Monahan, written in a style of such distinguished grace and ease that the theme loses its dryness, and becomes intoxicating. His scholarship is delightful, his satire delicious. It is impossible, he says, for a free man any longer to read Horace "in the dry light which prohibitionists have made to shine in our midst." Indeed, most of the classics, including the Bible, cannot be read these days without expurgations so mutilating as to be tragic. Shakespeare and Dickens must be re-edited for the scholastic "dry youth" of this land of the brave. Which is more depressing, the chapter on "These Benighted States," or the final terrifying glimpse entitled "Looking Forward," is a matter for critics to decide. Either is enough to turn an impenitent optimist into a blue-black pessimist, thinking of our present plight and the dismal fate of "the coming race of slaves and ninnies."

For, as the distilled essence of a research magnificent, we are shown the bitter fact that only liberal consumers of wine, beer and ale have ever loved liberty, or helped the race forward by so much as an inch. So saith history, pointing with a finger of pride to "the ale-fed British yeomanry who won the Magna Charta," alongside "the beer-drinking Teutons," who, whatever else they may have been, showed in our recent experience that they are not physically decadent, when they met "the gallant warriors of France, their veins filled with the blood of the vine." Nor must we forget—never while grass grows and water runs—"the wine-inspired battalions whose splendid courage and patriotism raised a united Italy on the shield of nations." Against this splendid array of valor and patriotism, he concludes, of all that glorifies history and exalts humanity, the fanatical wine hater can only adduce the example of "the unspeakable Turk"—and now, alas, an unspeakable America!

It is all very sad. Everybody says so, except Mr. Mencken, who raids the trenches of the bourgeoisie exploding grenades and stink bombs, to an accompaniment of uproarious laughter, just as if this were not a dry land at all. Next day he repeats the performance in Baltimore, hilarious and unshamed. A cross between Brann, Nietzsche and Cotton Mather, he will not take it lying down, but wields a club, denouncing the whole dry abomination, as well as all the world and the rest of mankind. Americans, he tells us, are a "race of goose-steppers" led by "jitney messiahs," and are now bogged in "absurdities so immense

that only the democratic anæsthesia to absurdity" can save us—because, forsooth, we made way with the saloon as a political nuisance and a moral pest-house! After this manner our artists and young intellectual leaders help us in the eternal battle for decency!

Howbeit, as to one thing both Mencken and Monahan agree, and it explains one thing which has puzzled us much. Prohibition, they say, kills the imagination. Hence the death of romance and the advent of the new realism. Whatever the cause, we read the poems, plays and novels written by our Young Intellectuals with the feeling that they seek ugliness as the older artists sought loveliness. If it is a choice between a rose and a toad, they choose the toad. Our "advanced" novelists of this school are strangely fascinated by the garbage cans and back alleys of modern life. What we regret is not their realism, nor yet their radicalism, but their unspeakable vulgarity. If this is due to prohibition, it is a heavy indictment; but it looks to us like the result of home-brew or wood alcohol!

The Gospel According to the Board of Managers

TAKING advantage of the financial depression which has created an acute situation in the missionary and philanthropic work of all denominations, certain elements in the Disciples communion represented by the Christian Standard of Cincinnati have been renewing with unwonted vigor a twenty year war upon the denomination's home and foreign missionary organization. A congress was held at Louisville in early December under the indirect auspices of the newspaper organ, to protest against the centralization of power in the hands of the United Christian Missionary Society, the single comprehensive agency in which some two years ago all missionary and philanthropic organizations were merged; and against the practice of Christian unity in local churches, particularly upon the foreign mission field. The discussion was very bitter. Personalities were, as usual in such Disciples discussions, the chief subject-matter of the speech making. The platform was closed to all save those in sympathy with the purposes of the gathering, although Dr. F. W. Burnham, president of the United Society, and Rev. Frank Garrett, missionary to China, were allowed to speak and subjected to long and searching questionings.

The officials of the United Society became greatly disturbed by the attack, in view of a budget based upon an expected income of over \$3,000,000 a year from the churches. The timing of the attack so as to make it synchronize with the falling receipts resulting from general financial conditions, was a shrewd strategem. Fear and anxiety seized the minds of the officials. A special meeting of the board of managers was called and, as reported elsewhere in this issue, officially adopted for the first time in Disciples history a private, creedal interpretation of scripture, and announced that all its work would

be carried on in accord with this creed. All officers of the society are said to subscribe to it; all missionaries are said to be in accord with it, and if any are not the board declares that such will be summarily recalled.

It seems incredible that in this year of our Lord, 1922, only four years after the great war, with a broken world in need of reconstruction, a large and intelligent Christian communion could be wrenched and torn over a question as thin and remote as this: whether Christian persons who have been baptized by some other mode than immersion in water should be received into membership in churches on the mission field. Yet that is the question whose discussion eventuated in the adoption of a creed by the officials of a Christian communion whose historic contention has been that creeds are schismatic in character and effect, and an impertinent invasion of the sphere where the word of God should be allowed to speak in its own terms.

The creed adopted is water tight. It leaves no room for any missionary to hold a contrary private opinion and yet go on practically with his work in the spirit of accommodation to the views of others which he does not share but for which he need not be held responsible. The creedal resolution is introduced by these most interesting words: "In harmony with the teaching of the New Testament as understood by this board of managers, the United Society is conducting its work everywhere on the principle of receiving into the membership of the churches at home or abroad only those who are immersed, penitent believers in Christ." It continues: "Furthermore it is believed by this board that all the ministers and missionaries appointed and supported by this board are in sincere accord with this policy, and certainly it will not appoint and indeed it will not continue in its service any one known by it to be not in such accord."

This is something new in modern ecclesiastical history, of which the Disciples neighbors will be interested to take account. Those "creed-bound denominations" like the Presbyterians and Methodists will be asking: What has become of that plea, "No creed but Christ," upon which Disciple preachers have harped for a hundred years? That plea has proved its inadequacy, it would seem, in holding even a small group of a million or more Christians together: how shall we expect it to be an adequate creed for all Christendom? Probably this will be the uppermost thought in the minds of the neighbors. Some there will be who will say: Well, if we must have a creed it is better to have one made deliberately, representatively, and adopted by the churches decently and in order, than to have "the teaching of the New Testament as understood by this board of managers" formulated in a few hours of heated and hurried discussion and imposed upon the churches and the missionaries without their consent.

Still other neighbors will ask: Where does the New Testament teach that *only* immersed Christians should be received into the churches? please give chapter and verse. And if the answer be made that in the New Testament all church members were immersed, and if this answer be allowed for argument's sake to pass, some of the simpler minded of the neighbors will surely observe that, of course, only immersed people came to the apostolic com-

munion table also. Does it not therefore follow, they will ask, that you Disciples ought to practice close communion as well as close membership. If you must be sectarian in one case, why must you not be sectarian in the other? And if you may be catholic and fraternal and Christian in one case, why not also in the other? The Lord's supper is more intimate and, one would think, might logically be regarded as more "exclusive" than the church roll. The communion table stands inside the church door, not outside. The supposition is that one must, or, at least, ought to pass *through the door* before he is admitted to the Table!

Others will have still other thoughts. The old charge, so bitterly resented by the Disciples of earlier generations, that the Disciples really believe in water regeneration is bound to be revived, and it will not be so easy after this action to smother it. Indeed, as Dr. I. J. Spencer, a distinguished and cautious Disciple pastor, pointed out in writing of the Louisville congress, the position taken there by many speakers and not only not challenged but ardently applauded, was equivalent to the doctrine of water regeneration. The water regenerationists have won an amazing victory. They have written a creed which every man, woman and child of the Disciples fellowship must acknowledge in the degree in which each one participates in the missionary and philanthropic work of the denomination. The acknowledgment is most explicit and intimate in the case of the officials of the missionary society. It is hardly less explicit in the case of the missionaries and ministers in the employ of the society. But no church or church member can give money to the support of the society's work without by implication sharing in the newly adopted creed.

These are some of the thoughts which the neighbors will no doubt have. But one cannot help wondering what thoughts the missionaries themselves will have. Missionaries as a class are a pretty fraternal-minded folk. No matter how dogmatically sectarian a missionary may be when he is first appointed, he comes home with a richness and breadth of mind which makes the controversies between the sects seem petty and mischievous. Disciples missionaries, not in China alone but on all mission fields, are men and women of Christian breadth and catholicity. They know the harshness of a policy that projects our western sectarianism into the young church in pagan lands. They have in many cases been practicing Christianity unity—"open membership" it has been called, in proper analogy to "open communion." This procedure has been carried on in China through the most elemental Christian necessities of missionary cooperation and reciprocity. It is hard to see how without overtly sinning against Christ these missionaries could have done otherwise. And it is doubly hard, in the presence of the movement toward unity everywhere on the mission field, and confronting the universal demand for an autonomous indigenous church, to see how they can go back to the schismatic procedure of shutting the door upon a Christian man or woman who happens to have been baptized by some other mode than immersion.

What will these missionaries do? The convictions of the personnel of the China mission are well known. They

made overtures some two years ago to their home base asking sanction for a more formal step in the practice of Christian brotherhood than they had yet taken. That they can hardly subscribe to the "teaching of the New Testament as understood by the board of managers"—shades of Westminster!—making it incumbent upon them to practice the narrowest kind of sectarianism in the name of Christian unity, is clear to those who know them personally or have followed the development of their work or have kept informed of their overtures for further liberty in the practice of Christian fellowship.

The truth is the board of managers has put its missionaries in a harsh predicament. If the peculiar type of conscience that is begotten in missionary society officials by the exigencies of administering missionary organizations, is able to negotiate a creedal bunker like this without moral strain, it does not follow that the conscience of the missionaries is so easily adjustable. The creedal resolution declares that the board of managers will not continue in its employ any missionary known not to be "in sincere accord" with its sectarian procedure. It will be pretty hard for the China missionaries to declare their *sincere* accord. If only "the teaching of the New Testament as understood by the board of managers" did not have to be "sincerely" accepted! If only the missionaries had been left with a little margin in which to stretch their conscience when they declared their "accord." They could have said in their sleeve: Yes, we are in accord with the policy based upon "the teaching of the New Testament as understood by the board of managers," in the sense that we are the servants of the board and must follow their instructions in our work. But they must be in "sincere" accord. The realm of private judgment is deeply invaded by the creed-making board of managers, and no missionary who does not sincerely believe that the board of managers' understanding of the New Testament teaching is sound and true and authoritative can comfortably draw his meager stipend from the treasury which that board administers.

The simple fact is that the board of managers of the United Society at its last meeting sold out the most precious possession of the Disciples of Christ—the Christian liberty of ministers, missionaries and humblest members. The board of managers surrendered to the most intolerant and reactionary newspaper organ in the American church. The water regenerationists now hold the citadel of that historic enterprise for Christian unity—save the mark!—which was launched under the inspiring purpose of Thomas and Alexander Campbell to "build a church whose doors should be as wide and high as the gates of heaven."

This would be the conclusion of the whole matter if the success were not so complete. For our part, we think the thing has been so well done that it cannot possibly stay done. The board of managers cannot deliver the conscience of the whole body of Disciples of Christ to the Christian Standard. The transaction was too smooth to be real. There is juggling somewhere. Somebody like Dr. Chilton, who resigned from the board when it wrote its "understanding" of the New Testament into a creed

to be bound upon consecrated missionaries whose shoe latches but few of them are worthy to unloose, or Dr. Peter Ainslie who spoke like an Old Testament prophet—or was it more like the apostle Paul?—at Kansas City recently, or Rev. John R. Ewers, whose East End church in Pittsburgh, almost simultaneously with the formulating of the creed according to the board of managers, voted with only three opposing voices to practice Christian unity in their congregation—some tall soul with the blood of the fathers in his veins will emerge carrying a banner in his hand and win back again the liberty which the board of managers of the United Christian Missionary Society has cravenly surrendered.

The Newspaper Lad

A Parable of Safed the Sage

BUT one thing doth separate me and Keturah at the Breakfast Table, and that is the Morning Paper. For I take the Politics Part and she doth take the Gossip Part, and we read, both of us a part of the time. And part of the time we talk. And our Paper cometh unto us every morning except the Sabbath; for on that day I will not enslave myself with it. For it is not unto me a question of the sin of it, but of the freedom of the spirit upon one day from the concerns of the secular.

And the Paper is brought by a Lad who waddeth it up skillfully and throweth it so that it falleth upon the Porch hard by the Front Door. But when it Raineth, or Bloweth, or Snoweth, then doth he hurl it from a Greater Distance. And if he hath good luck, it landeth on the Front Porch out in the Rain. And if his luck is not so good, it goeth into the Shrubbery, or into Any Old Place that doth hap.

And I answered and spake unto the Lad, saying, I once was a Lad, and I did jobs like unto this, and I am strong for the Boys. And it is no joy to me on a Cold or Wet Morning that thou crawlest out of the Hay before Star Light and bravest the Weather to get me my Paper: and if I were the only one to be considered, I could dry the old thing out on the Radiator and make the best of it. But there is another that I must consider, and that is thyself. For if thou goest through life Cutting Corners, and delivering the goods Any Old Way, how shall it be with thy Future as a Man?

And I said unto him, So far as I am concerned, I will not revile thee. But when thou playest Ball, it is not a question whether it is convenient for thee to make the throw, but whether thou canst get the Ball to First Base ahead of the Batter, and not only get it there on time, but get it where the baseman can possess it.

And I said, Thou art going out into a Rather Exacting World, which judgeth men not by their Motive but by their Success. Even if it keep thee a little longer in the Rain or Cold, I advise thee to deliver the Morning Paper on the Front Porch, hard by the Door. And it shall be for thy praise now, and for thy Welfare in the years to come.

And if he shall do this, it will help him to make a man. But Boys are not the only kind of folk who need this Lesson.

Abraham Lincoln

Verses by Thomas Curtis Clark

"Here is one more honored than any other man while living, more revered when dying, and destined to be loved to the last syllable of recorded time."—John Philip Newman.

The Miracle

THE wild Kentucky hills were touched of God,
And lo! a child was born; his sires, unknown.
Dreamed not that God would for their tears atone
By raising from their midst a king. The sod
On which they walked was cursed to them,
Begrudging them their bread, for all their toil;
But it was holy ground; for from that soil
Should come a chosen one; the diadem
Upon his brow should be no piece of gold,
But, like his lowly Lord's, a thorny crown.
Upon his cross he died; they took him down,
And lo! they found, before the day was old,
That they had crucified their one true friend:
Despite their hate, he loved them to the end.

At Gentryville

FROM these dark streets flamed forth a brilliant light,
This miry clay produced a mighty tree,
From this rude town emerged the bravest knight
That ever fought for human liberty.
Can it have been he found his splendid dream
Amid these shacks, where giant rats run wild?
Perhaps from heaven a high, prophetic gleam
Ensnared his heart, the while he thought and smiled.
This very spot was where he laughed and talked;
They say he whittled, whiling hours away.
His naked feet these slimy alleys walked,
And in this hut, perhaps, he learned to pray.
This is the tale of tales since time began—
How squalor travailed and brought forth a man!

The Dreamer

HE knew the curse of poverty,
But, lighted by his dream,
He heeded not the clouds of night
That covered him. The gleam
Of high ambition led him on
Through cruel years of fate
Until he entered, heaven-led,
The pathway of the great.

He found, amid the sloughs of youth,
A path of blessedness,
And, as he walked the stony road
Of eminent success,
He kept his lofty dream of truth,
Nor left her righteous way
Until the crown of martyrdom
Brought sunset to his day.

O tender ruler of our hearts,
Bequeath to us the grace
That shone from heaven's inmost shrine
Upon thy saintly face.
On selfishness and greed and pride
We rear our mighty State:
Inspire in us again the Dream
That made thy leading great.

The Christian

HIS foes declared him blasphemous, perverse,
Ignoring God and heedless of His Word.
They said he lacked in fineness, who preferred
To market jokes, rude stories to rehearse.
He was no white-robed saint: a strong man he
Who loved to wrestle with the devil's brood
That lurked behind the fashions of the good.
He scorned all shams, and for hypocrisy
He held a hatred such as Christ alone,
The scourge of haughty Pharisees, could know.
Those painted masks of Christians felt his blow,
And at his blameless name each cast a stone.
Not by their words, but by their fruits, said He,
Who also knew the sting of calumny.

The Master

WE need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of moil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in Him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:
To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.

The Glory of Lincoln

WHO builds of stone a shrine to bear his name
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame
Shall have eternal glory for his own.

Preaching in the New Age

By Samuel McComb

LET us begin by asking: Wherein lies the power of the pulpit? It can not be in critical or literary information about the Bible, for this can be obtained much more accurately and fully from the writings of scholars; nor can it be in fine thoughts finely expressed, for these we can enjoy in the magazine article and the book of essays; nor yet again in the splendors of oratory because there are many more great speakers outside the pulpit than in it. Where then does it lie? I answer: in the possession of a valid, permanent and indispensable message to the soul of man and in such a presentation of it as will win a vital response and make it the creator of a new character, a new life. The preacher and his message stand related in an unique and signal fashion. In the pulpit the speaker has no meaning apart from his gospel; his significance lies wholly in the extent to which he has been first of all fashioned by his message. As Joubert finely says: "You may do what you like, mankind will believe no one but God; and he only can persuade mankind who believes that God has spoken to him. No one can give faith unless he has faith; the persuaded persuade as the indulgent disarm." Here is the great Either-Or; either we have a message or we have it not. One of the prevailing weaknesses of the pulpit is the uncertainty on the part of the preacher as to whether he has any definite and living word which he can afford to utter with absolute confidence, as to whether there is any solid ground on which he can take his stand and thence defy the onset of doubt or the paralyzing power of a universe that seems all too mechanical. One thing is clear. Never have men longed for faith as they long today. They may call themselves agnostics, sceptics, non-religious, but at heart they yearn for a vision of a spiritual order, for a revelation of truth and goodness, and the men to whom this revealing vision has come will find an audience even in the wilderness.

MODERN SPIRITUAL HUNGER

It is true that the old type of sermon hardly appeals to men today, except to those who need no conversion. It took too much for granted and it had for its background doctrines and principles now called in question. But it is also true that never were thoughtful men more open to a rational presentation of the Christian gospel. They turn away from arid debates about the Person of Christ, but they feel instinctively that he has the secret of a new and joyous life for the individual and for society, but they cannot explicate it in rational terms, they cannot give it commanding power over the intellect and will. How can the modern preacher face the spiritual situation thus created, if he has not grasped the primary and fundamental truths of the Christian religion?

I.

The preaching for the new age must be dominated by great constructive ideas. One of the lost ideals of preaching in sore need of recovery is that which found in the gospel a revelation of truth, of ultimate reality. Today

men feel that religion is either everything or nothing. They will sift it to the bottom. No longer can it be based on traditional dogmas armed with ecclesiastical authority but on absolute truthfulness and personal conviction. Interest in minute refinements or nice doctrinal distinctions is dead, and in its place has come a yearning for a grasp of truths that grip life at its roots and go down to the source of things. The gospel is not a philosophy, nevertheless it has a philosophical background and while it is friendly to any idealistic conception of the mind, there are current world-views that are fatal to its existence. The preacher must know what these are and he must be able, on fit occasion, to vindicate his faith as an act in harmony with the highest reason. Further, he must be inspired with a sense of the ethical and intellectual grandeur of Christianity, with its boundless wealth of truth which, touching man at every point, lifts him out of time into eternity, and satisfies the craving of the intellect for unity, largeness and power.

WHAT MAKES GREAT PREACHERS

Read any of the great preachers who have made their mark on their own and succeeding generations—a Baxter, an Edwards, a Channing, a Beecher, a Phillips Brooks, to name but a few—and you will find that beneath their flowers of eloquence, their poetry and mysticism, their glowing fervor of appeal, there is a solid sub-structure of ideas, an order of majestic truths, which gives solidity and massive splendor to the discourse. We are suffering from a reaction against the dogmatism of the past. Unable to proclaim the doctrines in which our fathers rejoiced, we are tempted to abandon the effort to understand our religion, and to take refuge in pious sentimentalities or in practical, external activities which dispense with the necessity of rational reflection. Now this procedure spells a sterile church and a decadent religion. Great practical results can be the fruit only of a principle grasped by the intelligence. Consistent and effective action is born of deep convictions. Unhappily, most of our religious thought has been hardened into dogmas and therefore the mass of men can find in it no motive to action. The preacher must recast a dogmatic formula in terms of contemporary life and make it available for use. But if the dogma is shown to be false by the Christian consciousness of our time, it must be reported and replaced by expressions more acceptable and rational. For the day of trial is here; the searching fires of a world-calamity are burning up the hay, wood and stubble, and men's hearts are failing them for fear of what may befall the temple of faith itself.

The cry of the hour is for men who will re-study and re-vitalize the ruling ideas of the gospel of Christ, who will steep them in the living realities of experience and make them once more the possession of heart and conscience. The age for mere impressionism is past. The average layman will tell you quite frankly that he does not understand the Bible and we all know that within as well as without the church there is an appalling ignorance

of the fundamental ideas of Christianity—with the result that ancient heresies re-clothed in modern dress or neglected aspects of Christian truth now emphasized and set forth in terms that seem to make them a fresh revelation, allure and captivate minds that have never been subjected to the discipline of vigorous and solid pulpit teaching. We need, in order that the pulpit may experience a rebirth of its ancient power, a race of preachers who shall be, first and foremost, thinkers. "Beware," says Emerson, "when the great God lets loose a thinker in this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city and no man knows what is safe or where it will end." Now the great ideas that lie at the heart of the Christian religion, have a "feeling-tone," are on the way to action. God, what he really is and the sources of our knowledge of him; human freedom and responsibility in a universe governed by iron and inviolable laws; sin, its relation to God, to self and to the world; redemption from evil and the method by which it is achieved; Christ, who he was, and what he did, and the nature of his message to man's soul; the new life in God, how it originates and how it is sustained; death and its meaning; the world to come, its reality, nature and significance for the life that now is—such are some of the great truths which the modern man longs to hear about, not indeed as dogmas imposed on the mind of the preacher from without and mechanically transferred to the mind of the hearer, but as ever-fresh discoveries of the preacher himself, all aglow with the fires of a noble emotion, instinct with the magic of life, strong to transform character, and to irradiate with solemn light the mysteries of existence.

II.

The preaching for the new age must be *rich in suggestion*. One of the most frequent charges leveled at the pulpit is its lack of practical effectiveness in bringing religious ideas to bear upon life. Of exhortation we have enough and more than enough, but we are very scant of practical suggestions for the achievement of the goodness we are exhorted to practice. It is being more and more recognized that law obtains in the spiritual no less than in the material realm. Hence the modern man is anxious to know what these spiritual laws are and how they may be utilized for the enrichment and expansion of life. As the hearer feels thrilled by a noble presentation of some aspect of the Christian character, his unspoken wish is—"If only I knew *how* to put on this virtue, if only it did not seem like a picture painted in the clouds!" Or he catches a vision of the exceeding sinfulness of sin, not in vague outlines but in hard, definite, particular detail, and as he contemplates its hideous character and the dread penalties that await it, his conscience awakens, and he resolves to be a better man, and then he yearns for some word to make plain how he can be set free from the hidden shame that is ruining his happiness and penalizing his higher powers. And if no word be spoken, he is thrown back in his old abortive efforts, the victim of ancient inhibitions, and he settles down into the despairful conviction that, as poor Robert Burns said, the gospel is news too good to be true.

THE NEEDS OF MEN

Many persons haunt our churches not to seek intellectual illumination, nor yet to have their doubts dissipated but for practical help in the management of their own characters. They hear the preacher discourse on the wonders of prayer, its blessedness, its power to raise the soul to the heights of the religious life, and all the time the heart is crying silently—Would to God that my faith were in proportion to my belief, that I knew *how* to lay hold of the divine energy, and lose my poor, perplexed, harassed self

"in that mystery,

Where God-in-man is one with man-in-God."

Or the need may be of a different kind. The man of business will freely admit the nobility of a life of practical enterprise based on the Christian ideal but what he wants to know is *how* amid the concrete difficulties of buying and selling, the harsh realities of a system based on ruthless competition, the Christian principle may be applied and shown to be not only ideal but solidly real. Something of this may be learned from books, but not much. It is through self-knowledge, through fellowship with men, through plunging into the stream of life's experiences that we may win the spiritual tact, the moral insight that is the key to the solution of the problems and perplexities of religion when applied to the realities of existence. The pulpit that is to win influence and serve the world's necessities today, must be rich in suggestiveness, in scientific aim, in hints that make for spiritual attainment.

III.

The preaching for the new age must recover the note of *triumphant gladness*. The reader of the New Testament and of early Christian literature knows that the ground-tone of the new life which Christ created was joy. Jesus went about, as we know, turning sadness and sorrow into peace and joy unspeakable and full of glory. With profound insight the unknown mystic who composed the fourth gospel puts at the forefront of his writing the symbolic story of the wedding feast at Cana, where, transmuting the common things of sense, the Master showed forth his glory as the bringer of joy to the world. And another mystic could write from his Roman prison—"Rejoice in the Lord evermore." This gift of joy, the legacy of Christ to his followers, suffuses with its radiance the Christian life of the primitive church, as von Dobschutz has abundantly shown. The "children of joy," as the primitive believers were called, had such spiritual certainty and confidence, that they created a new world in the midst of an old and dying world, inhabited by a new and "third race" of men who had the promise of all the future. In that strange and to us fantastic production of the second century, "The Shepherd of Hermas," the author who was by temperament what we should now call a melancholy neurasthenic, received a revelation in the strength of which his moroseness and depression were conquered by a spirit of abounding faith and gladness. The Angel of Repentance appears to Hermas and says to him: "Put away sorrow from thyself for she is the sister of double-mindedness and of angry temper." "How

sir," says I, "is she the sister of these? For angry temper seems to me to be one thing, double-mindedness another, sorrow another." "Thou art a foolish fellow," saith he, "and perceiveth not that sorrow is more evil than all the spirits, and is most fatal to the servants of God and beyond all the spirits destroys a man and crushes out the Holy Spirit. * * * Therefore clothe thyself in cheerfulness, which hath favor with God always, and is acceptable to him and rejoice in it." Here we discern the deepest note of the Christian religion, which has sounded again and again through the centuries, especially in the great mystics, despite the melancholy and austere voices of a Latinized theology with its emphasis on pain and penalty as the sovereign medicines of the soul. Incalculable mischief has been done to religion by Carlyle's notion which has infected the thoughts of so many preachers that the glory of Christianity is its "worship of sorrow." Much nearer the truth is the remark of Matthew Arnold that "it is the gladness of Christianity which has made its fortune and not its sorrow."

ROME'S IDEAL OF SAINT

The wise old Roman church has laid it down that only a life penetrated by spontaneity and joy can be recognized as of supreme religious perfection. She refuses to canonize any saint in whose life and influence there has not been the note of expansive joy, even though faith had been present strong enough to work miracles. We greatly need the preaching that will present religion as a generous and satisfying life, the one adequate outlet for the energies that in most of us are only half-used, the preaching that will thrill us into forgetfulness of evil, into the consciousness of that peaceful joy, of enthusiastic gladness under the influence of which we shall achieve undreamed of victories. And this will be our experience when we return to those sources of inspiration from which the early disciples and those of a like spirit in later times drew their strength and peace. Their master-conviction was the reality and nearness of the spiritual world. To them the every-day, commonplace realm of birth and death, eating and drinking, health and sickness, work and rest, were surrounded by the spiritual world as by an atmosphere. Nay, rather, the real world was the invisible in which they truly lived, whereas the present material order is but a phantasmagoria which passes like the shadow of a dream. When the church renounces her materialism, when she boldly puts first the spiritual world and relegates (to the second place) money and machinery, in brief, when she returns to the mystical convictions of her founder and Lord, we may expect such an enhancement of vitality, such an influx of power and peace that she shall transcend all the barriers of stale custom and convention, and re-assume the spiritual leadership of humanity.

IV.

The preaching for the new age must be *democratic in its sympathies and outlook*. For good or ill democracy is here and its universal triumph is only a matter of a little time. People wonder at the enthusiasm, the exalted mood which democracy or the ideal of popular govern-

ment creates. But they would cease to wonder if they reflected that we are here dealing not merely with a political stratagem but with a deep and vital passion for equality of opportunity, for freedom to develop one's spiritual gifts, released from the tyrannies of caste and privilege. The higher democracy believes in a new type of aristocracy, a nobler guild of merit, character and worth. As James Russell Lowell puts it—"Democracy must show capacity for producing not a higher type of average man but the highest possible types of manhood under every variety of condition, or it is a failure." How stands the Christian gospel related to the democratic ideal? The relation is one of direct spiritual kindship. To the eye of Christ the humblest creature that wears a human face is the potential child of Deity and heir of immortal life. He is inspired by the breath of the Infinite and his fate stirs the interest of the moral universe. Is it seemly that such a being should breathe the corrupted air of the tenement slums, and suffer exploitation at the hands of the cunning and the strong from the cradle to the grave?

THE SOCIAL CHALLENGE

The Christian ideal and the social order are in frightful antagonism to each other. Young and enthusiastic minds are awakening to this alarming fact, and they "are moving about in worlds not realized." Can the pulpit be silent or take refuge in fussy ecclesiastical questions which no longer interest any living mind? The Christian gospel does not regard human beings as though they were disembodied spirits. It has no sympathy with the cant of some Christians who pretend to believe that "material things do not matter." We know that they do matter. We know that there are types of poverty which cut at the roots of all spirituality and make a worthy or religious life well-nigh impossible. That was why the poor made such an appeal to the heart of Christ. His supreme credential which he offered the doubting Baptist was not his miracles but this—"the poor have the gospel preached to them." And we must embody in our message the truth that the physical basis of the spiritual life is sacred, that all men are entitled to the opportunity to earn their bread, that the end and aim of religion is nothing less than a redeemed soul in a redeemed body and dwelling in a redeemed environment.

The moral solution of the social problem challenges the preacher of today who too often blinks the fact that if he evades the issue the Christian religion is likely to become a thing of personal and private pieties, without influence, without power to lift the collective life to higher levels of spiritual vitality. Yet the church must not attempt to give answers to economic questions which it is incompetent to give. It must not rashly propound economic suggestions which it is not qualified to offer. The church speaks to rich and poor, socialists and individualists alike and she cannot commit herself to any specific doctrine which claims to be the final solution of the sociological problem. But she is committed to the position that the social order must rest on justice or it is doomed. She is committed to those permanently valid

principles which her Lord has laid down and which, freed from their temporal and evanescent forms, must constitute the foundations on which is to be built the new and lovelier world for which we yearn. The church must tell the wage-earner that without the passion of a religious faith constraining him to the highest loyalty and service, all material advancement is as dust and ashes. She must tell the rich man that for his soul's sake his millions may have been won at too high a price. There was a time when we had to preach that the soul of the poor man was as precious in the sight of God as the soul of the rich; it looks as if we must now insist that the soul of the rich is as dear to God, the common Father, as that of the poor. It requires courage to preach this latter truth. For it means that we must warn the rich man of the evils that beset him, the danger of the service of mammon which uses up all his energies so that he has no time, and eventually no desire to think about his real self, the danger that in some hour of crisis when the sacrifice of all his wealth is demanded from him, he cannot make the venture of faith; his slavery has killed his soul.

ACCOUNTABILITY FOR WEALTH

And on the positive side, we must proclaim with a new accent of conviction, the doctrine of Christ that wealth is a sacred stewardship for which the steward must give account to his conscience and to God. Christ's message transcends the limitations we would impose upon it. He sees life steadily and as a whole, and though his method may be slow it is drastic and radical; for it involves an inner renewal and liberalism of the human spirit. And perhaps the best contribution the preacher could make to an age governed more and more by democratic ideas would be to lay aside all scholastic and ecclesiastical infallibility and make room every Sunday for a meeting with his hearers in order to discuss with them openly and frankly the ideas which from the pulpit he has been commending to their acceptance. Henceforth preaching by itself will not suffice. It must be supplemented by free discussion.

V.

The preaching of the new age must recover the lost ideal of *artistic* perfection in matter and form. I hold that preaching is a fine art analogous to sculpture, to poetry, to music, and that it is the most exacting of them is abundantly proved by the singular scarceness of those who excel in it. One of the reasons for this paucity of adepts may well be the widespread opinion among preachers that the sermon is a purely utilitarian product with which beauty has nothing whatever to do. And this notion in turn springs, it would seem, from a confusion of thought. It is true that pure art serves no end beyond that of æsthetic satisfaction in the contemplation of beauty, and in this sense art is foreign to the work of constructing sermons. But it is also true that a work serving first and foremost a practical end may yet be so constructed, so æsthetically satisfying that it is at once a useful object and a thing of beauty, a joy forever. The primary purpose of a church is to be a meeting-place for an assembly of worshippers. Shall we forbid the artist to carve his loveliest designs upon the walls or to

depict the face of saint and seer upon the windows? But there is a deeper reason why, if the pulpit is to regain its waning power, it must aim to greater beauty of form.

Preaching, to be sure, is much more than an art. It does not exist for its own sake alone but for the sake of persuading the mind, touching the emotions with the ultimate end of affecting the will. Still the instrument by which these things are done is language, and language has a vital relation to thought, and thought that is beautiful has a tendency to clothe itself in beautiful words. Well has it been said that he whom men called the Word of God came among us full not only of the truth that illumines but of the grace that charms. Hence I agree with the remark of Mahaffy that if by the subtlest logic, by the most deliberate emotion a man can force his own deepest convictions upon his hearers, then such artistic rhetoric is not only defensible but strongly to be encouraged. In a letter from a private correspondent, a thoughtful layman, a significant criticism touches this point. "The preacher," he writes, "should confine himself closely to his subject. Let him prepare his sermon as a lawyer writes his brief, everything he sets down tending to throw light on the matter in hand. He should avoid being wordy, discursive, and uselessly repetitious. In a game of chess every move should count. If a player moves simply for the sake of making a move, he is apt to be in a bad way and the game is about up with him. So a preacher should not say anything simply for the sake of saying something." My correspondent, all unwittingly, was laying down an important canon of sound oratory. To avoid mannerisms, tediousness, slipshod and negligent speech, sounding but empty phrases, lame and impotent conclusions, is a work to be achieved only by a devoted and painstaking artist. Other things being equal, that sermon will best achieve its purpose and evoke a deep response from him who hears it, which is organic, proportioned in structure, impressive by its form and diction, noble and dignified in its ornate harmony.

Testing American Sincerity

By Lucia Ames Mead

AFTER the close of the Washington Conference, the real test of the American people as to their faith in substituting law for war will come in the appropriations for army and navy. The militarists are aroused and are determined paradoxically, after we have scrapped battleships and decreased our army, to increase our officers for both.

Senator Weeks is considering the doubling of the capacity of West Point and states that "the present commissioned strength will be insufficient to fulfill the functions required by our national defense policy when that policy attains its realization through the acceptance of military training by the American people." Last year \$900,000 was appropriated for the summer civilian camps. This year \$2,700,000 is asked for. The navy men maintain that a smaller navy will require a much more efficient

one and this requires a larger number of officers. We have at present no naval reserves, but a new bill for their reorganization is being drawn up and appropriations for their maintenance will be urged.

Among the plans proposed to increase the spirit of militarism are "fuller provision of prizes for military and athletic excellence, more military ceremonies, parades, reviews and escorts to the colors," and "detail of experienced newspaper men at each camp." The Army and Navy Journal says that "in view of the pacifist and anti-military forces that are at work in the United States, it is of the greatest importance that the people should be made to realize the absolute importance of an adequate army."

WHY MORE OFFICERS?

What is the situation? It is that if we add the 1500 more officers to the army that are proposed, it will be their special task "to exert their trained efforts to the utmost extent in arousing the interest of the local communities in the national defense problem." The surplus of officers will be sent out to work with the national guard, the reserve officers training corps, and in colleges and schools. Our army has been reduced to 150,000 and this number will not be increased, but, if now, in this time of economic retrenchment while there is a lull in militarism, the corps of officers can be largely increased, the militarists hope that in a year or so we can begin to talk again about compulsory military training and create a great reserve.

How far have the American people been converted to the principle laid down in the famous Hensley resolution of 1916 in which congress declared it to be "the policy of the United States to adjust and settle its international disputes through mediation or arbitration?"

How far do they believe the resolutions adopted by the general court of Massachusetts in February, 1915?—

"The United States of America affirms the political unity of all mankind.

"It affirms the supremacy of world sovereignty over national sovereignty.

"It promises loyal obedience to that sovereignty.

"It believes that the time has come for the organization of the world government, with legislative, judicial and executive departments.

"It invites all nations to join with it in the establishment of that government."

How much have we advanced in theory since those resolutions and the Hensley resolution were written? We are told by Senator Borah that when we have scrapped the prescribed ships we shall be only where we were in 1914. After the "war to end war," we went on spending over four times as much in war preparations as we did ten years before. After the world war, the nations from whom the great menace of Germany had been removed went on spending \$16,500,000,000 yearly. With the scrapping of the battleships in the Hughes program they will save only \$1,500,000,000. Land armaments have not been touched. Our government clung so affectionately to the submarine as a method of defense that Great Britain's noble proposal to abolish it was lost; though France would still have refused, Japan would have yielded and the con-

terence might then have shown the world that our skirts, at least, were clean and that we had done our utmost to suppress the assassin of the sea. France could not long have held out alone after the same proposal had been sent to the League of Nations by its commission on the reduction of armaments.

In 1914, we were content to let Great Britain have the largest navy in the world. Today, we insist that ours must equal hers, and only last November we had a program which would have given us double her tonnage by 1924. We now think we must have at least equal tonnage although, unlike Great Britain, we are self-sufficing and not dependent on foreign food; although our coast line is only one-quarter of that of the British empire, and although we are protected by two great oceans, and have to the north the safest borderline in the world because it is unfortified; and although we have not an enemy on this continent who could or would attack us.

Today, an international court of justice has been set up by the fifty-one nations in the League of Nations. Fifty-one nations have taken solemn pledges to wait nine months for investigation or arbitration of their disputes with their fellow members. We, not being in the league have, in cumbersome, roundabout fashion, recognized the necessity of having some cooperation and have thus secured a naval holiday and a four-power pact which would not have been thought of had we been in the league.

The world is watching to see how much this is going to mean and what is our next step. What is done will depend largely on whether the thirteen million letter writers who sent their requests to Washington are going to keep "on the job." Eleven millions asked for reduction of armaments; over 395,000 wanted complete abolition of the submarine and only about 10,000 wanted anything short of abolition.

PERSISTENT EFFORT WILL WIN

These people have certain strong forces in congress who intend to fight the quiet, persistent effort to keep up unnecessary armaments and superfluous officers. Senator King has introduced a resolution (H. J. 152) which calls for the reduction of the army to 75,000. This would save about \$200,000 which could be spent in fighting the terrible and certain enemies of ignorance, disease, and crime. This bill also calls for a reduction of the navy from 100,000 to 50,000. Senator Borah will support it. Senator Lodge and Senator Wadsworth and others mentioned in the Army and Navy Journal will not support it. Capt. Dudley W. Knox, U. S. N., urges in this same journal that the navy increase its 100,000 by 38,000 and that there be 2,400 line officers.

After the conference, the temptation will be to feel that a victory has been won and that we may turn to other things. But the victory carries us only a little way. Apathy, and lapse of interest, will be fatal: It is only the faithful ones who "carry on" who can wipe out that awful blot on civilization—the expenditure still of fifteen thousand million dollars annually to keep the peace in a world which is nearly bankrupt and in which millions are dying for lack of bread.

An Amateur Church

By John R. Scotford

WHO shall run the Christian church? Rome places authority in the hands of the clergy; Protestantism puts the ultimate responsibility upon the laity. From this difference spring many consequences.

No one can question the administrative efficiency of the Roman church. Her clergy are trained in churchmanship, and their powers are given full scope. Denied the satisfactions of family life, they have but one aim in life, the prosperity of the church which they serve. In consequence the Roman church sees clearly what it wants—and commonly gets it. Church management with her comes close to being a science.

No one can question the administrative inefficiency of the Protestant churches. The reason is not far to seek. The Protestant churches are run by amateurs. The ultimate responsibility rests back upon laymen. Running a church is not their chief business in life. It is a side issue. There are laymen who truly shoulder the burdens of the church and give to them the same interest and zeal that they give to their own affairs. All honor should be given to such men, although even they lack that careful training in churchmanship which the priest of Rome receives. But the average layman gives to the church only the leavings of his interest and thought. He exercises a careless and superficial judgment on church affairs which would bring certain failure upon his business enterprises.

But what of the Protestant pastor? Is he not the administrative head of the church? Sometimes he is. Certain highly organized denominations tend to develop large administrative talent in their clergy. But the average Protestant pastor has neither the training nor the authority to be an effective church administrator. It is only recently that our seminaries have paid any attention to this phase of ministerial duty. A man progresses in the ministry more by his preaching ability and his personal popularity than he does by his administrative gifts. But whatever his talents in this line, he is likely to be hampered in their exercise by his official board. Too often the Protestant pastor is the servant rather than the leader of his church officials. Let us look at some of the consequences of amateur activity in our church life.

INSTRUCTION BY AMATEURS

The training of the young is our most important task. Until recently this was wholly an amateur activity. Not only were the teachers selected on the basis of willingness rather than ability, but our entire Sunday school structure clear through to the top was without training for the task in hand. Good nature was the first requisite for a Sunday school superintendent. If he were a successful business man, the school felt honored in securing his services. A grateful proof of his fitness was his ability to lead in public prayer! The state Sunday school secretaries were selected for their "pep" and ability to raise money. Most of them were actually afraid to put on their convention programs any one who had had special training for the work of religious education. And at the top, Sunday school affairs were

dominated by a group of wealthy and benevolent business men, who would have made an excellent directorate for a bank, but for whom Sunday school work was nothing more than an absorbing hobby.

This situation is happily in process of change. Our pastors are coming into a real relationship to their church schools, but the way is not always easy. Many times does the personality of the superintendent stand in the way of the pastor when the latter seeks to introduce real educational methods. Not a few pastors have cut the gordian knot by assuming the office of superintendent themselves. Our seminaries have been turning out men and women trained to serve as directors of religious education, but our churches have not been ready to receive them. The mortality has been fearful. After a tussle or two with amateur obstinacy in the church board, most of the men in this vocation have found "a larger field of service" in some secretaryship or a college chair. The women, having more meekness, have fared a little better, but their path has not been smooth. The cause of religious education waits to be delivered from the amateur.

Consider finance. Church finances have been supposed to be the layman's specialty. But who can say that this department is being well administered? And who can say that what signs of present improvement there undoubtedly are, are due to lay leadership rather than to denominational agitation inspired by the ministry itself? Who ever heard of a board of trustees spontaneously putting on an every member canvass? But many a board of trustees has put a mortgage on the church property to pay current bills rather than dig into their own and other folks' pockets for money to meet the deficiency. And they have actually called such a procedure good business! After considering the ways of his trustees, many a pastor has wondered in his heart how much business ability the average business man possesses anyway. But lay management of churches grows comical when some man who has made money in tin cans or real estate joins the church and proceeds to tell the pastor and trustees how to run the church! It has never dawned on the minds of some people that though they have managed to run a business it does not follow that they were cut out to run the church! The chances are that the average pastor would make less of a mess running a business than would the ordinary business man trying to run the church. Church finance is quite a study in itself. Some laymen understand it. The time is coming when our churches will employ men for this specific work. In the meantime the average pastor probably brings a better judgment to such problems than does the average board of trustees.

BETWEEN PASTORATES

The time when amateur management of our churches runs amuck is between pastorates. Rare is the church which knows what it wants in the way of a pastor, and rarer is the church which knows how to get it. Whim, caprice, and snap judgment hold high carnival while the

process of selection is going on. Realizing the dangers at such a time, our congregational denominations have tried to create certain devices to assist the churches—but a great many churches are not willing to avail themselves of such help. The result of the amateur method of selecting pastors is the foisting upon the churches of many men who are really amateurs in the ministry. They have had no real training for the work to which they are called. Superficial grounds of selection put a premium upon superficial men. And sometimes one wonders if perhaps the amateur spirit in the pews does not feel a little more comfortable with an amateur pastor in the pulpit!

An amateur church leads naturally to an amateur theology. A church accustomed to using snap judgment on all its temporal affairs is not going to put a deal of deep thought on its belief regarding eternal matters. The church which rejects enlightened leadership in educational matters will not listen to sound scholarship in theology and exegesis. The amateur spirit of our churches finds its logical expression in the millennialist movement. Of the two popular prophets of theological reaction in the land today, one studied theology on the baseball diamond, and the other generated it as a by-product of his life-time vocation of political candidate. The movement has practically no scholars. Its antipathy to our institutions of higher learning is perfectly natural. The short course training school is the only way such a movement can produce propagandists. If they studied longer they would learn too much! The emphasis in the fundamentalist movement is upon the amateur. The layman is given a bunch of proof texts and thereby enabled to sit in judgment upon those who have given a life-time of study to the things of God.

How can our Protestant churches be saved from the amateur? How can our churches be led to exercise a sober judgment which will save them from continually muddling through?

LEADERS AND FOLLOWERS

We need to take ourselves seriously. That is where Rome scores on us. She means business. She has a goal, and works toward it. Too often the Protestant churches seem to be off on a lark. We have a pleasant pastor with pleasing sermons, sweet music, comfortable pews, congenial folk, but we get nowhere. Not until the church really means business will the savor of the amateur disappear from her councils and her thought.

We need to get rid of the amateur minister. The reason why the voice of the pastor is not more heeded is that there are so many pastors whose voice is not worth heeding. The ministry is no place for fools or lightweights. The churches should insist on having men with real training for the tasks to which they are called. Once having chosen a leader, a church should let him lead. That does not mean that he should exercise authority after the manner of Rome. But it does mean that he should have a fair chance to put his policies to the test. His voice should have weight. It should be assumed that he knows his business. He should have the same liberty of initiative which a business executive enjoys. Ultimately our city churches must come to a staff ministry. No man can dis-

charge all the duties of a city pastor equally well. But the pastor is likely to be less of an amateur in religious education, church finance, and especially theology, than is the average layman. Upon him the responsibility for these things should rest.

But will the passing of the amateur spirit lessen the interest of the layman in the church? Will he depart from the sanctuary because he is denied the privilege of using his snap judgment on everything from picking a pastor to the mysteries of Revelation? Not at all. The professionally trained minister gets a much finer cooperation from his church than does the amateur pastor who caters to the amateur tendencies of the congregation. A higher standard of church work always discovers higher abilities in the pews. Today, many are outside the church because of this very dilettante spirit which possesses it. A church with a trained leadership held in respect by its constituency, will attract and command the respect and support of many whose talents are now hid in a napkin.

Cleaning Up Mexico

By Scott Nearing

DURING my recent trip into Mexico, I had the opportunity to see both the plateau life and the coast life, which are entirely different. For 800 miles after leaving El Paso, one sees little but sagebrush and mesquite bushes and the journey is made through an area surprisingly desolate.

This part of the country is primarily a grazing area for cattle and horses. There is little industry other than mining. The villages consist of huts built by the natives of adobe bricks. They go into a district where the soil is the right consistency, dig a hole, put in some water, make bricks, and lay them in the sun to dry. The roof of the hut is square, flat, and plastered with mud. Other huts are made of railroad ties. All have apertures, but few windows, and the doors are very crude.

Along the gulf coast, the method of constructing houses is entirely different. The people here build their houses, for the most part, of cornstalks, set upright and laced together with grass on a bamboo frame, with a hole for smoke and a hole for the door. The roof is thatched. These people are not subject to the cold of the plateau and can live in these cornstalk huts, with mud floors and little furniture. So far as the Indians are concerned (and they constitute the bulk of the population), their living conditions are extremely primitive.

POPULAR DRESS

The people wear cotton clothes almost exclusively—wool is too expensive. Only well-to-do people wear coats. The women wear a long calico gown, of a rough, coarse texture, with a shawl thrown over their heads; the men wear cotton shirts and pants, or blankets thrown over their shoulders in a peculiar fashion, which is very effective. All of the men wear sombreros; they are the distinguishing characteristic of the men's clothes. The expensive sombreros cost up to \$100, and are made of the finest materials,

decorated with leather. The sombreros of the workingmen cost about five or ten Mexican dollars. The men wear sandals, which cost about two and one-half Mexican dollars a pair, but the women and children wear no shoes. In Mexico City there are numbers of women on the streets barefooted. As far as housing and clothing are concerned, the needs of the Mexican people are comparatively few.

There are many wanderers—people who find shelter where they can. The climate makes it easy for them to sleep as they can. For example, there was at one station a group of station venders who assailed the train with things to sell. All Mexicans have something to sell. These venders have everything, primarily food. One woman was baking cakes "while you wait," with the aid of a gasoline can, cut in two and perforated, in which she had her charcoal fire. Men, women and children were there, selling prepared food of many varieties.

At this station, the train broke down and stopped for an hour and a half. When the venders had finished selling the train, they gathered together—41 people and four dogs—and organized a camp. There was one woman with three children. At 11:30 at night these children were wrapped in blankets and were sleeping on the ground. A half-hour later a train from the south pulled in. The woman left the children, took about 50 cents worth of cakes, and went to this train to sell.

FOOD FROM GARBAGE

The stewards of the Pullman and buffet cars never dump their garbage until they reach a town. On one occasion I saw them dump a bucket. One vender found a strip of ham; twelve children rushed up and fought over tin cans, boxes and other things. Last came the dogs, and all began to eat what the humans had left. One man brought his own dog to the feast and drove away the others, staying on guard until it had finished, and thereby increasing the surplus resources of the family by that much. Such facts will serve to indicate the narrow economic margin upon which these people live. A well-to-do Indian family can put its household goods on three or four burros. Their total amount of worldly wealth is small.

I have been told that the Mexicans are extremely lazy. I had no chance to observe whether or not this is true when they are working for others, but the following things I did observe. In Mexico City there is a device much like our four-poster bed—a heavy frame on which they carry their household furniture et cetera. One man goes in front and one behind and they carry this frame at a trot, with from 250 to 400 pounds of weight on it. In Mexico City there is a large white granite building. The whole of the operation of making this building—the carrying of granite blocks, stone, mortar, etc., was done by these men on their heads or in their hands. They carry piles of alfalfa, lumber, two crates of tomatoes—all on their backs or heads. That is the way the Mexican works. He thinks nothing of carrying extremely heavy bundles, weighing 100 to 250 pounds. He who thinks the Mexican is lazy is laboring under a delusion. I never saw people work so hard in all my life. No American would dream of doing

it. Imagine a self-respecting American bricklayer carrying all of his materials on his head. And yet Mexican labor is done that way. I saw an Indian woman carrying two bags of charcoal strapped to her back. She had walked barefoot for more than two hours, carrying this bundle into town to sell.

Water is scarce in the plateau, and when the women wash they take a flat corrugated board, go to the stream, kneel down, and rub the clothes on this board. One Saturday I was going past one of the irrigation canals; it was lined with women washing their clothes in this cold water—bending over the boards which were laid on a 30-degree bank—the hardest kind of hard, physical labor.

POVERTY AND HARD LABOR

The people are poor and they work hard. What is the reason? In the first place it is because they use no machinery—no reaping and binding machines—no horse rakes. I saw oxen in the field hitched to a wooden tongue which was nailed on to a stick that served for a plow. This plow digs down about three inches beneath the surface of the earth. In this district the Mexican peasant is told that a steel plow will chill the soil. They have no modern agricultural implements.

But that is not the worst. The stuff they raise is very poor. I saw potatoes marketed less than an inch in diameter; tomatoes, one and one-quarter inches; squash, two inches—miserable little vegetables. The kernels on some of the ears of corn reach over about sixty per cent of the ear. No attention is paid to seed cultivation. The bananas are usually third and fourth grade.

The Mexican is a clever worker; his carving, pottery, basketwork and needlework are superior, but he never learned how to raise crops. He lacks machinery and his standard of product is poor, but there is something worse. Every Mexican has something to sell, and he raises, transports and sells it himself. He raises tomatoes, puts them in a box and walks to market, where he sells them. Every stage of production is carried on in a primitive fashion and by the same person. As you travel along, you meet hundreds of men and women with loads on their backs.

If the vender is well-to-do, he has a stall or cart, but the poor man comes in and spreads a paper down and squats there until someone comes to buy. In the street-market there are thousands and thousands of individual venders. Each has a small stock of goods—often produced or raised by the vender himself. Thus you can see that along with the lack of machinery and the low standard of product there also exists this condition—no division of labor, with the produce raised, transported and sold by one person.

A COLORFUL WORLD

I would like to set up, by way of contrast, another side of Mexican life. From what I have said, thus far, you would naturally think: "I should hate to live down there," but I would misinterpret the situation if I left out this other phase. The life in Mexico is intensely colorful. The country is full of flowers. Working girls on the streets wear flowers. They are everywhere in profusion, variety, and richness of color. On the hills they are yellow; in the

valleys they are red, glistening blue, like crystal, or like sunlight on rippling water. Along the coast, mile after mile, are millions of little flowers, whose vines cover everything. The Mexican reflects this colorfulness in his life.

Even the poorest Mexican has a gorgeously colored blanket. The things they use are extremely colorful; their dishes are hand-made and hand-painted. They cook in red or dark brown pots. The Mexican leads a life quite out of keeping with his drab, economic surroundings.

We Americans talk about cleaning up Mexico. The place where we have been most active is Tampico, and in Tampico two things strike you. One is the superb machinery for producing oil, the other is the wretched way the people live. The city is built in the water, the streets are built up, and from the street to each house is a runway. The refuse that they do not dump into the roads they dump into the water; there are thousands of houses on piles over the water. At night the mosquitoes are thick. Here are the people who are producing the prosperity that we and France and England are enjoying. In Tampico I had a picture there of what America is doing for Mexico.

What can we do? First, we may as well pass up the

idea of doing anything for them in a charitable sense. People have to do things for themselves. We can help them, not by sending capital, nor exploitation, nor the army and navy, nor the Standard Oil, but by sending experts to teach them. We can show them how to raise good crops, and give them expert advice on fertilization. We can help them with education. I talked with many children on the street who had never been in school. We can teach them how to read and write. They need help in sanitation. We can send them expert help in these three things—agriculture, education and health, and we can show them how things are done by example. They want to know but they want to do it themselves. The Mexicans are sociable, but they are very set in their ways. They are failing not because they are lazy, not because they are not trained, but because they do not have technical knowledge.

Our surplus is enormous. If we cared to, we could send economic, educational and health missionaries and revolutionize the method by which they live. Bankers cannot do it; only workers can do it. That is our one chance to clean up Mexico.

A Working Federation in Ohio

OHIO has a state federation of churches that works. There was recently held at Columbus a convention of some 500 pastors in which not a single denominational note was sounded. A bishop said fervently, "I am a Christian first and a Methodist next." In saying it he said more than the word would mean under ordinary circumstances. He said, in effect, that our common bonds are more vital than those of our denomination. They are not yet as strong, but then they are not as well knit by organization, and they lack the quality which only tradition imparts. It will take time to win working loyalties from old and tried and going institutions to new and experimental groupings. Somehow the new bonds should be woven by gathering up the threads of the old relationships and weaving them into larger and stronger patterns rather than by weakening the old and thus losing what they hold of good. It can be done through practical interdenominational co-operation, providing we want larger brotherhoods and are willing to see our old alignments diminish that the greater new ones may be made. Certainly we have reached the place where sectarianism must decrease that Christianity may increase.

The Ohio federation is the largest, most active and most promising of all state federations. Its success is due to the fact that ten years ago a state-wide survey was made of the rural church situation. Nothing is so convincing to the open minded nor so confusing to those of closed mind as facts. The facts gathered told of over-churching in some communities and an absence of churches in others hard by; they told of places where churches were most plentiful and morals lowest—of communities where revivals were perennial and vote selling universal. They raised the question as to how the old sectarian church divisiveness was working in rural communities and found it wanting, and they spurred good men to do something about it.

* * *

What the Federation Is Doing

The state federation of churches is the answer of consecrated common-sense to the situation. Fifteen communions are co-operating in its work. They represent the great majority of the evangeli-

cal Christians of the state with President W. O. Thompson of the State University as their President, and Rev. B. F. Lamb as their Secretary. Mr. Lamb was State Supervisor of the Interchurch rural survey and is carrying it through to completion. He now has the field work finished on eighty-eight counties, the tabulations done on seventy, together with maps, etc., and will not only be able shortly to present the greatest single up-to-date rural survey made but to make comparisons with Charles O. Gill's survey of a decade ago and thus to indicate the trend of things in regard to the rural church situation.

The results for fifty-three counties have been published and follow-up conferences have been held in each county. These follow-up conferences are the most significant effort yet made to do something practical about the rural church problem. Forty of the fifty-three counties voted to organize county church federations and six of them have been consummated. The county federation will necessarily work slowly, for it tackles the most difficult of co-operative problems—that which deals with the modification of the local church program. It is not difficult to pass resolutions and make recommendations nor to agree, at the top, *in principle*, but the real nut has to be cracked when application to the local organization is attempted. Some of these county federations will fail, some will succeed so well that the overhead organizations of various denominations will combat them, and some will succeed well enough, no doubt, to serve as models for all others. If a few successful experiments can be wrought out of even so considerable a number of attempts they may hold the future solution of the whole problem in their keeping.

The federation has also held a summer school at the state university for rural pastors, has the hearty co-operation of nine city federations in the state, has given effective help to moral legislation and busily promotes the comity idea in all sorts of ways.

* * *

The Principles of Comity Adopted

The principles of comity adopted take into account both the local situation and the limitations placed upon cooperation by the vested

interests of the overhead organizations. They are therefore not radical but they are progressive; they do not propose organic union for local churches but they do propose a cooperation that will unite local congregations where there is over-churching and provide for unchurched communities. That is as far as any type of denominational cooperation can go until denominations are frankly willing to sacrifice prestige, following and material forces for the sake of Christian union; so far there is not a single one of them willing to do that.

To say that in every community of 1,000 or less not more than one church should exist is to say a thing that disintegrates the fundamental tenet of sectarianism; the disintegration will work upward when this principle is made effective in local communities and the resultant community churches will follow upward with a new bond of fellowship. The practical problem is met by asking that denominational offices be offered to exchange advantages where there are two or more local churches in such communities—each taking a community as the others withdraw—and by mutual agreement not to enter such communities in competition where new churches are being started. Thus denominational advantage is not sacrificed but the local community gets the advantage of a single church broad enough to command the support of those of all the creeds entering into the exchange. If Methodist and Presbyterian churches exchange communities obviously the one remaining in each community must be undenominational enough to beget the support of those who have given up their denominational connections for the sake of the exchange. Where there are two or more churches in a community without a resident pastor for any one of them the denominational leaders are asked to mediate to secure one in some way. Where possible the local members are to effect all arrangements, the overhead leaders acting only in an advisory capacity, all such factors as community traditions, ecclesiastical strength, family heritages, working efficiency, local leadership and social sentiment are to be taken into account in making the exchange. The federated church is advocated only as a last resort, when resorted to it should not break the denominational connections of the various groups and each group should keep its identity, use its own type of ordinance and the government should represent all groups concerned. Preference is given the denominational type by advocating that the federated church should align itself with some one denomination when possible.

The local church should become an effective community church in that its first service is that to its community. A full-time, resident pastor with a parsonage and not less than \$1,600 salary is advocated, and an automobile should be added. The building should provide for both Sunday school and social activities as well as worship. Wholesome community recreation should be provided, moral life cultivated and all living buttressed under by a virile spiritual message. Boys and girls should have organizations that utilize their best interests, stereopticon and motion pictures should be used for educational as well as recreational purposes and a house to house survey kept fresh and up to date to make it possible to regularly and systematically care with intelligence for the needs of every person in the community.

* * *

The Need of Cooperation

Such cooperative types of church activity as the Ohio Federation are begotten only of a knowledge of the facts. We still occasionally hear bishops and secretaries declare that over-churching is a sensational sort of bugaboo that radical unionists resort to as an argument. They ought to know better but no doubt most of them do not simply because they know some situations but do not know the situation as a whole. The most practical first step toward a larger measure of cooperation is a wide survey. The greatest loss that came of the failure of the Interchurch World Movement was that of the survey; had it been put over the results would have awakened all the churches to the necessity of men and means to meet the needs.

Here are some of the striking needs revealed by the Ohio survey. Only one-fourth of the population are members of local churches and only about three-fourths of these are in any sense active. The difference between these figures and those of the U. S. Census doubtless lies in mere nominal membership. This means that less than one-half the population over twelve years of age are actual church members. The average net gain last year runs at about 4.4 per cent. We may well ask if the churches are holding their own in the rural districts; it would take twenty-three years to recreate a church generation at this rate and it is doubtful if the average church membership runs that long. There are 400 communities without pastors while in communities near to most of them there are from three to seven preachers. Thus there is created what Mr. Lamb calls "a religious no-man's land." The federation pleads that ecclesiastical initiative and energy be used on caring for these communities rather than in developing enterprises for denominational advantage where there are too many churches. A start in the allocation of these communities has been made. Many other interesting facts could be narrated but a single article is too short. A volume giving them will be issued when the survey is completed.

ALVA W. TAYLOR.

British Table Talk

London, January 16, 1922.

WHETHER the Rev. D. A. Major, principal of Ripon Hall, Oxford, is a heretic or not, others more versed in such matters must decide. But one of his brethren in the church of England has made a charge of false teaching against him. It appears that the editor of "The Modern Churchmen," for it is in this office that Mr. Major is best known, does not believe in the resurrection of flesh. For this cause he has been indicted, but the Bishop of Oxford very wisely has decided to proceed no further with the charge. It would have been a disastrous step to define this doctrine in the way which the champions of orthodoxy demand. How many churchmen would be able to accept the traditional belief? Meanwhile both Canon Barnes and Mr. Major have been saying grave things concerning the lack of appeal made by the modern church to its educated laity. But such laymen are not blameless; they are strangely apathetic. Mr. Major however, is clearly not the man to retreat before an attack. In his assize sermon preached at Oxford on January 15 he spoke strong words in defense of those who in an hour when not the earth only but the heavens are shaken, are seeking to detect the signs of the coming of the Son of Man. This they do with boldness, remembering that he himself bade them "not to be terrified or unintelligent in the face of such a crisis, but to lift up their heads in the hope and expectation of coming triumph." One thing the champions of tradition always accomplish: they provide an excellent platform for the men whom they denounce.

* * *

"Slowing Down for the Junction"

Some years ago on meeting Dr. John Brown, whose death is reported today, I inquired how he was. With a happy smile he answered, "Slowing down for the junction." He has passed the junction now. It was one of those homely parables which would have delighted the soul of John Bunyan. For Dr. Brown, no other honor would have seemed more desirable than that his name should be remembered with that of Bunyan. His life of Bunyan is a classic which is never likely to be superseded. To it the minister of "Bunyan Meeting," Bedford, gave his learning, patient research and grave dignified style; and it is safe to say that there was no writer who did so much to make Bunyan a living figure for all time. But Dr. Brown himself had a rich and fruitful ministry of his own in Manchester and chiefly in Bedford. Latterly he lived in retirement in Hamstead and we had the joy of hearing some of his memories out of the past. He was born in 1830 in Lancashire, and was old enough to remember the opening of the rail-

way between Manchester and Liverpool near to which he lived. One of the men to whom he owed grateful memories was Sir John Bowring, who wrote "In the Cross of Christ I Glory." In that England, shortly after the reform bill, when the repeal of the corn laws was advocated by Bright and Cobden, his youth was spent; and all through his ministerial life he remained a strong political force, as became a Lancashire man who remembered those great days. For us who knew him in the evening of his life he was the kindly and gracious old pastor who seemed to link together the former days with the present, and if ever we were tempted to think unfairly of our fathers in God there was always near to us this man with his rich faith, his broad humanity, his unfailing humor, his scholarship and delight in all the noblest literature. "Brown of Bedford" will not be forgotten.

It should be noted that the author of "The Economic Consequences of the Peace," Mr. Keynes, is Dr. Brown's grandson. And a word may be added upon the visit of Bunyan's biographer to America. He delighted to tell how at one place by some enthusiast it was announced that the "author of the Pilgrim's Progress" would preach; and he used to add "there was quite a good congregation."

* * *

In General

Influenza is with us, but so far it has not been so severe an epidemic as usual and nothing like the visitation of 1918, the only occasion in my memory when the medical profession as one of them put it "got the wind up." It is, however, bad enough to dislocate business in some towns and in many offices. . . . There has been a valuable conference of representatives from all the missionary societies to see how far they can cooperate in their home propaganda. Much of the ground was surveyed and, to use the favorite language of our leading statesman, "avenues were explored" and plans for "bridging gaps" were considered. It is only just to say that the British societies have learned much from the inter-church movement; its methods have been carefully noted, and in some ways its very bold experiments have left not only inspiration but warning. It is the task of pioneers to say sometimes after much toil, "There is no road that way." . . . Preparations are well forward for the annual meetings in March of the Free Church Council. Its main theme, we are told, will be "Revival," and this will be surveyed from many standpoints. Not the least important of these will be the standpoint of personal evangelism. To this Dr. R. C. Gillie, the president, has been giving much of his thought and energy. . . . The missionary societies are all of them feeling the effects of last year's depression; but they are agreed that money is the easiest thing to get—many will give money who will not give interest and passion and prayers. Yet it would be ungrateful to forget the immense advances made in the last decade. A glance over old reports is a rare tonic.

* * *

Von Hugel

Much of our time has been given in the last week to Baron von Hugel's "Essays and Addresses on the Philosophy of Religion." This writer is at once the most rich and stimulating writer of the present age upon the deep things of religion, and alas! one of the most difficult to read. Yet if any reader wants to understand beneath all the whirl and confusion of the moment what are the abiding questions, he must read Baron von Hugel; there is no one like him. He is a layman within the Roman church, to which he is devoted as Lord Acton was devoted; but it is doubtful whether, if either of these great men had been in orders, they would have felt so free to write as they have done. But it is not by his scholarship though it is wonderful in its range, nor by his criticism that a reader is impressed; it is by his masterly narrating of the experiences of the soul with God. Read him upon the "given-ness" of these experiences; upon their reality; upon their abiding power; upon the relation of spirit to sense—of the supernatural and the natural. Indeed read him from beginning to end and then read him again. And sometimes as the reader is making his difficult way through the writer's strange phraseology, he

will meet with some beautiful and tender story out of his life. The index is unusual: here is one extract:

"Irish, the:

Barmaid 223, 224:

Washerwoman, 289, 290:"

And if the second reference is turned up, this will be found: "There is an Irish Roman Catholic washerwoman with whom I had the honor of worshipping some thirty years ago in our English midlands." Then follows the story of her great and triumphant faith, and how "God and the utter trust in him and in the wisdom, the love of his will swallowed up all the pain, physical and mental, and all possible conflicts and perplexities.

* * *

Dr. Horton on

"Auto-Suggestion"

Impress on your own mind, by frequent meditation and repetition, especially in the moments of sleeping or waking, those truths of Christ, which your faith accepts. For example: "Jesus Christ came to save sinners, of whom I am chief." "He breaks the power of cancelled sin, and sets the prisoner free." "Sin shall not have dominion over you." "Reckon yourself to be dead indeed unto sin, but alive unto God." Or, more specifically: "It cannot be his intention that I should be mastered by this bad habit; therefore it is not too strong for me. I can overcome. It is powerless in presence of his redeeming love." These and similar suggestions you can make to yourself; and the ideas, sinking into your mind below the level of consciousness, will do the work. The psychologist is content to call this strange unknown power that is ever working in us to maintain life, to heal disease, to direct the mind, to control action, the unconscious. It is, no doubt, unconscious to us. But action so intelligent, so marvellous (even miraculous) must be conscious to Some one. And indeed, in following out the results of such suggestions and auto-suggestions in the salvation of the soul and the formation of character, we cannot hesitate to identify the so-called Unconscious with the spirit of God, and to recognize that to this Christ referred when he spoke of abiding in us, and so bringing forth fruit.

EDWARD SHILLITO.

Contributors to This Issue

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SCOTT NEARING, sociological author and lecturer.

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JOHN R. SCOTFORD, Congregational minister, Cleveland.

THOMAS CURTIS CLARK, member editorial staff of The Christian Century; member The Poetry Society of America, Midland Authors, etc.; author "Love Off to the War," etc.

Red-Blooded

That describes our publication prepared for adult and young people's classes studying the international uniform lessons—

The 20th Century Quarterly

This Quarterly is undenominational. John R. Ewers' talk on the lesson (see above) is a big feature of the Quarterly.

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THE CHRISTIAN CENTURY PRESS
508 S. Dearborn St. Chicago

CORRESPONDENCE

The Two Campbells

EDITOR THE CHRISTIAN CENTURY:

SIR: I am at a loss to understand some statements Mr. R. J. Campbell makes in his book, "The Life of Christ," when compared with his views in regard to the same questions published in his *New Theology*.

In the latter, reprinted in 1912, he states in reference to the virgin birth of Christ: "The virgin birth of Jesus was apparently unknown to the primitive church, for the earliest New Testament writings make no mention of it. Paul's letters do not allude to it, neither does the gospel of St. Mark. 'In the fulness of time,' says the great apostle, 'God sent forth His son born of woman.'"

"He was of the seed of David according to the flesh," but nowhere does Paul give us so much as a hint of anything supernatural attending the mode of his entry into the world."

"The supposed Old Testament prophecies of the event have nothing whatever to do with it."

"It seems strange that belief in the virgin birth of Jesus should ever have been held to be a cardinal article of the Christian faith, but it is so even today. There is not much need to combat it, for most reputable theologians have now given it up, but it is still a stumblingblock to many minds."

"The nativity stories belong to the poetry of religion, not to history. To regard them as narrations of actual fact is to misunderstand them."

"It can hardly be maintained that Christian preachers who know the truth about these matters and refrain from stating it plainly are doing their duty to their congregations."

Now, in his new book, "The Life of Christ," 1921, Mr. Campbell says:

"The whole life of Jesus is one long miracle. He himself, as we have seen, is the supreme miracle; why hastily conclude that in the manner of his birth there could be nothing supernormal, nothing differentiating Him from mankind at large?"

"The appearance of a celestial messenger represents not more but less than the truth of what happened."

"It could not have taken place without supernatural accompaniments, for little though earth know about it heaven knew all. So far from the supernatural being a difficulty here its absence from the narrative would create a greater difficulty. There is no difficulty save in the mental attitude of our age."

I hardly thought belief in demon-possession would be credited in these days of scientific knowledge.

Richmond, Va.

LENNOR ELWOOD COOKE.

Giving the Devil His Due

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been interested in the correspondence in connection with the cathedral at Rheims and in Alva W. Taylor's article. I was in Rheims this summer and I was very much impressed that the statements in relation to the destruction of the cathedral had been exaggerated. I was told there that the cathedral could be almost entirely restored. Many of its most precious art objects were removed to places of safety. With the destruction of the city all around it, I was amazed that so large a portion of the cathedral is still standing. With the terrific bombardment, the Germans must have exercised some care in sparing the cathedral.

I was in Amiens in the latter days of the war after the Germans had gone from in front of that city and there I was impressed in the same way, with the remarkable preservation of the second finest cathedral in France. Buildings in every direction were completely destroyed but the cathedral, which stood out above everything else in the city was practically untouched. I was told by one of the inhabitants there that only one glancing shot had struck the rear

of the cathedral, which damage could be replaced with a few thousand dollars.

We shall have to cast aside many of the stories we heard during the war as to German barbarism, because visitors to the devastated areas are bringing back different stories. I went through Belgium last summer and talked with many people there. I could not find on the ground evidence of any of the things I heard at the time of the war. Sir Phillip Gibbs, in his recent book, "More That Must Be Told," has the same experience to report.

I had an interesting experience at San Mihiel last summer. While visiting in this city, which was held by the Germans throughout almost the entire period of the war, I met a French resident of the city who had been taken prisoner by the Germans in September, 1914, and had not heard from his wife nor family in the city during all the balance of the war inasmuch as he was taken behind the German lines. I expected to hear a story of the cruelty of the Germans while in possession of that city (which figures so largely in the annals of our own brave American troops who secured it toward the end of the war). On the contrary, he told me he was personally treated most considerately by the Germans while a prisoner and, although separated from his family and expecting himself to hear they had been treated brutally in his absence, he found on his return that his family and neighbors in San Mihiel expressed deep appreciation of the way the city had been governed and the inhabitants treated under the German war rule. He said the Germans paid for the goods they took from the stores and that the women and children suffered no inhuman treatment.

I mention this not because I am fully acquainted with all the things which happened, but simply because to my personal knowledge, both in relation to the two great cathedrals and the experience related, I found there had been many exaggerations. Until we Americans realize, as President Harding recently said, that newspapers were used for purposes of arousing hatreds during the war, we will have no due appreciation of the tasks which lie before us. It is such men as Dr. Taylor who are bringing about a better understanding and are helping us to see facts as they are.

Denver, Colo.

JAMES H. CAUSEY.

"The Balance of Power in Religion"

EDITOR THE CHRISTIAN CENTURY:

SIR: It may be assumed that a paper like THE CHRISTIAN CENTURY means to engage wholly in constructive criticism. A recent editorial, in subjecting "reciprocal exchanges" to scrutiny, seems to fail of a fair recognition of all that is involved. So far as known the plan of "reciprocal exchanges" was formulated in 1905 by a member of the Interdenominational Commission of Maine. For four years it lay simply as a paper proposition. Then it was applied in Maine, and has since been repeated in many states of the Union, across the entire country.

There is no need of pausing to say that your editorial uses the dangerous instrument of sarcasm when it speaks of "the bumpkin" and "statesmen," using the word in quotations, and then adapts a vein of derision toward all denominations. It is enough to set forth the real objects and gains, sought and found, in this plan of reciprocal exchanges.

In the first place it may be stated that the plan never proposed to preserve the balance of power in religion or between denominations. It set out distinctly to accomplish the following:

1. To substitute for the old competitive method of "the claw and tooth" between denominations, the judicial process of conference in the search of equities, and of fairness and honor in adjusting interests. This it has done.

2. Everyone who knows the history of the pioneer movements of different denominations knows, as your editorial indicates, that

there has been a scramble for the pre-emption of places which promised to be desirable from a denominational point of view. The plan of reciprocal exchanges has been brought to bear upon just such places as these, at the time when it has been discovered that the towns, instead of growing, became decadent; and the plan contemplates ascertaining which church, since but one should occupy the place, should retire in favor of the other. This is a Christian attempt to undo the mistakes of the past. Nothing is finer. This has been gained.

3. A Christian psychology has been begotten. Denominational administrators, whose reputation and promotion oftentimes depend upon statistical returns, which they make to their superior bodies, have discovered that the just operation of this plan, while eliminating some weak churches, takes away no members, no property, and no opportunities, for the exchange brings, in another field, a substitute for all that may be lost. Still further, the members of a church, who, under these agreements are asked to forego the church of their own preference, find a satisfying conviction in the thought that their church elsewhere gains what it may lose through them.

All of these concrete advantages have actually been gained. But there are larger implications which run more into the field of Christian philosophy. Some of these may be set down here:

1. The hope of Christian unity lies in the fact that Christians everywhere are beginning to reduce in number the convictions of their faith which they classify as essential; and are recognizing that hitherto they have regarded many tenets as essentials which now they look upon more as matters of personal preference, personal taste, or due to temperament; and in this discovery of a decreasing number of essentials, they have come to a realization that the great evangelical denominations have practically in common these essentials.

2. This increasing recognition of a fundamental unity in faith makes it possible for members of a church of one denomination to find ample opportunity for the expression of the essentials of their faith in a church of another denomination, when local conditions render it absolutely impossible to maintain more than one church.

3. The Protestant doctrine of "the right of private judgment" exalts individualism and justifies within a single church a great variety of doctrinal views and dogmatic convictions. No church, whatever its creed, wherever it exists, has all of its members believing just the same things.

4. The common functions of all churches lie in these social fields:

(a) The local church is a social center for acquaintance and friendship, where the human touch prevails.

(b) The local church, however small, is nevertheless a great educational institution, in which the proclamation of truth, the explanation of the principles of life, and the inculcation of personal duties are constant themes.

(c) The local church, however meagerly equipped it may be, is yet a place of worship, where the deepest and most profound emotions are stirred, in the sense of awe, and in expressions of adoration and praise.

(d) The local church is a means of ministry and service unto the community—the combination of Christians in united good will and good deeds.

5. There is "a variegated gospel," as Paul calls it, which requires us all for the perfect blend. No one denomination has it all. It is not, therefore, so important as to the point of a circle from which one starts, provided the center is all important, and all are moving toward the center. With such thoughts in mind, there is no cheap juggling of churches or advantages, when the mind thinks of the whole. At the two extremes of denominational organizations these facts are becoming more clearly recognized. One extreme is the community itself. Christians within a community are seeing that their differences need not divide them. The other extreme is at the very top of the denominational organization. The leaders, so called, recognize that there is an essential unity and

that there must be cooperation. Between these two extremes are intermediate organizations whose administrators find the greatest difficulty in cooperation and unity. To these men reciprocal exchanges come in a language which they can understand.

6. We must all recognize that changes in any human institution come about slowly. The time element is often overlooked, but must not be neglected. Even if reciprocal exchanges are a temporary expedient, they are nevertheless justifiable, in order to permit time to have its perfect work.

A few statements respecting the Community Church should be made.

1. There is no interdenominational organization with which the Community Church, in justice to all its component parts, can become affiliated.

2. Historically the denominations have developed efficient and extensive organizations for furnishing a ministry, educational institutions, literature, missionary fields and outlets, both home and foreign, and all the other agencies and activities which are non-local in character, and reach, as did the mind of Christ, to the world.

3. If a Community Church is to be saved from thinking only of its community, and in that sense being a selfish and self-centered organization, it must have these overhead and outside contacts with a denomination, for the sake of the larger ministry and devotion to which it is called.

It is because of these considerations, and others which are not here named, and not for any small aspects of reciprocity for the sake of preserving the balance of power, that denominational leaders have approved the plan of reciprocal exchanges. And doubtless the plan will continue to be used so long as it seems to have virtue in it.

ALFRED WILLIAMS ANTHONY.

Home Missions Council,
New York City.

[The communication by Dr. Anthony is only one of a large number of communications we have received, discussing, many of them in like vein, the editorial on "The Balance of Power in Religion." Dr. Anthony's statement is so comprehensive and authoritative that it seems superfluous to publish any others. It is our conviction that a re-reading of the editorial itself (see issue of December 29, 1921) in the light of Dr. Anthony's criticism will both reveal the irrelevance of much of the criticism and prove the best kind of a rejoinder to those points which are relevant.—THE EDITOR.]

Church and Lodge

EDITOR THE CHRISTIAN CENTURY:

SIR: It seems to me that the trenchancy of Lloyd Douglas' argument in his searching article, "The Church's Self Respect," is dulled a bit when you analyze the basis of his comparison. Just a little thinking will persuade anyone who knows both the lodge and the church that there is a plain difference between them. This difference makes impossible comparisons between the methods employed by the one or the other in recruiting or gaining members.

A lodge is by its inherent nature an exclusive organization. If I mistake not the spirit of its Founder, the church is inherently an inclusive institution. When the church has traversed the paths of exclusiveness, from whatever standpoint, it has lost its message and its power. On the other hand, a lodge is built upon a certain standard of exclusiveness. There are mysteries and secrets which are legitimate and appropriate to a lodge. But mysteries and esoteric whisperings, grips and words, in a church are monstrous. In a lodge, the members must vote upon each candidate; but the power of "black-balling" an aspirant for church membership has never been granted the members of a church without a result in grief and petty wrong. A lodge requires of its candidates the knowledge of certain matters to which Dr. Douglas adverts. But the main matter with the church has been its habit of catechising people and making them submit to doctrinal tests before allowing them full rights as members. A lodge is static in its ritual. A

static church is the last thing that Lloyd Douglas would enjoy, I am sure. Without continuing farther in characterizing the differences between a lodge and a church, it seems clear that there is a fallacy involved in trying to compare methods by which one or the other adds to its roll of members.

Why not apply a simple standard of common sense? We want the church to grow, and honesty demands that we admit we want it to grow in influence and power in the community. We don't need to try to bluff people into thinking that they are not necessary to the church's vitality. There are scores of ways in which we may get the church started in a larger growth. Very well, apply the method best adapted to the situation. If the more subtle forms of invitation will prevail, that is fine. But if a good, straight sales-talk is necessary, don't stand back and worship the other method so piously that you refuse to put your proposition up strong to your friend of the Chamber of Commerce. Use ordinary horse-sense. Isn't it Kipling who makes one of his characters say,

"There are nine and sixty ways,
Of singing tribal lays,
And every single one of them is right."

The church's self respect does not rest upon method. Some of the most self respecting churches I know anything about have a constant campaign of recruiting—button-holing men, sending out sales literature, having straight forthright talks with men—remembering that it is not the way you get it done that counts, but what the way leads to. Cheap stuff is never in order. Nor is sob stuff! The whimpering approach never sold any line of goods. And, by the way, what is wrong with the analogy of the salesman? Personally, it appeals to me. To my notion the church's self respect rests upon intellectual integrity, moral greatness and emotional fervor. With these three qualities, any church with any reasonably decent method cannot only keep its self respect but turn in a good record of statistics for the Year Book.

Webster Groves, Mo.

DWIGHT J. BRADLEY.

John's Gospel and Messianism

EDITOR THE CHRISTIAN CENTURY:

SIR: Thomas Dyke in your issue of January 19th cites the authority of Goodspeed as showing that to the author of the fourth gospel the return of Jesus had already taken place in the coming of the Spirit into the hearts of believers. It is a strange note that the fourth gospel abandons messianism, whatever that word is intended to convey. But that the last chapter of the fourth gospel was a later writing than the twenty preceding chapters is almost a certainty, and it has a strong suggestion that it was written after the Revelation.

The situation called for a new ground of hope in that coming of the Lord which the believers were expecting would transpire in Paul's time. This accounts for the explanation that the saying of Christ concerning John spoken to Peter, "What is it to thee if he (John) tarry till I come" was rumored and spread abroad among the brethren. It was a comforting message to discouraged hearts that from Christ himself came an implied promise that John should tarry till Christ should come. It seems very strange that anyone could suppose that a spiritual coming into the hearts of believers who were living in the Spirit should be taken as fulfilling that great coming of which Paul spoke. It is equally strange that any should still be looking for Christ to come in the clouds of heaven since he did in fact so come to give to John the book whose seals he had broken and did fulfil the implied prediction that John should tarry till he came.

The coming of Christ which is yet to be is the unveiling of that Revelation which I think not one reader of your able paper will claim to understand or can explain as he does the other New Testament books. Though it appraises itself above all the others it is least regarded and of least authority. Professor Goodspeed has shown a more sympathetic appreciation of the Revelation than most scholars, but even he does not yet seem to see that John's

gospel and Revelation are connected as closely as Luke's gospel and Acts of Apostles. The full apprehension of this truth explains the addition of chapter 21 in John's gospel and transfers us from the high plane of Luke's two great books to the still higher plane of John's two greater books whose ending is the prophecy that their testimony would lie dead in sackcloth but would rise again and be the law of God.

Holland, Mich.

JASPER S. HUGHES.

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Author of "Religion and Business."

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lawsuit Over the Bible in California

The secularists of California are now busily engaged in trying to banish the Bible from the public schools. At Fresno the school board ordered the Bible in the school library. They were attacked in the courts for this action, and the court ruled that the Bible was one of the world's masterpieces, and belonged in the library. It was further ruled that to read the Bible without comment was legal. The secularists have taken an appeal from this decision, and the case will probably be appealed to the supreme court of the state. It is about time that the supreme court of the United States faced one of these cases. The position that the Bible is a sectarian book and dangerous in the schools, while Greek mythology is wholesome and uplifting is one rather hard for the average man to understand.

Lectures Thirty-five Times in His Own Church

Dr. Russell H. Conwell recently delivered his lecture, "Acres of Diamonds," for the six thousandth time. It was also the thirty-fifth time that it was given in his church. The church was packed and the Ladies' Aid Society, which had the lecture in charge, asked Dr. Conwell to repeat his lecture in the near future. He is unique as a minister and platform man in that the receipts from a most popular platform career have been devoted to religious work in Philadelphia.

Baptist World Statistics Very Encouraging

The Baptist Handbook is a volume in which facts and statistics of the Baptist denomination are given for the whole world. While the English Baptists continue to decline in numbers, the statistics for the world over shows a very marked increase for the year 1921. The churches have increased by 4,368, the membership by 307,209 and the Sunday school pupils by 301,241. The figures for many European countries are still incomplete owing to the conditions following the war. It is thought that when these figures come in they will be very encouraging. The total number of Baptists in the world is given as 8,671,613.

Community Church the Only Hope of This Town

Oh. It is now eighteen years since the Valley Chapel Methodist church of Stockton, Ohio, closed its doors. For a long time the community was entirely without a religious shepherd. In 1918 some local laymen conceived the idea of creating a religious organization broad enough that it might command the support of all the religious people in the community. The organization has been a decided success, and now includes in its membership Methodists, Friends, Presbyterians, Lutherans, Disciples and others. The basis of the organization is the acceptance of the Bible as the discipline book and Christ as Saviour. The little church has

105 members and the Sunday school is of equal size.

Cooperate Where They Could Not Federate

At Assonet, a suburb of Falls River, Mass., the Congregational and Disciples groups recently attempted to get together in a church federation. The effort was not successful, for they could not agree on the terms of organization, but they have made a unique decision in their determination to secure a pastor who would preach in each church. He will preach alternate Sundays in the two different buildings. It is thought by some that this partial cooperation will lead to something more intimate provided a minister is secured who works in the right spirit.

Methodists Issue New Statistical Report

The statistical year of the Methodist Episcopal church ends with December 1 and recently the annual reports of that denomination were given out to the press. The net increase the past year was very encouraging, a net gain of 90,404 being recorded. There are now 3,938,655 members in this communion in this country, and the foreign membership is 542,087. The income of the various benevolent boards for the year reached the impressive total of \$19,472,423. There are 40,198 churches and 34,500 ministers and local preachers. The average salary of a Methodist preacher in this country is \$1,576. The church has property and endowments valued at \$450,000,000.

Many New Federated Churches Come Into Being

A denominational journal reports the formation of ten new federated churches in Connecticut, in which the local Congregational church is involved. On account of the form of organization of a Congregational church, it has fewer handicaps than some in entering a community church. The following are the names of the towns with the new organization of religion: Ashford, Barkamstead, Eastford, Easton, Nepaug, New Fairfield, Roverton, Staffordville, Thompson and West Woodstock. A federation of a Congregational church with a Universalist church at Pigeon Cove, Mass., was recently accomplished. The Methodist and the Congregational churches of Custer, S. D., have recently formed a community Sunday school. The two cooperating churches are now seeking a man who will be pastor of the religious groups.

How Home Mission Money Is Wasted in Montana

Rev. T. F. Tucker, a Methodist minister of Malta, Mont., now serving a community church in that town, tells an astonishing story in the current number of the Community Churchman. When he was stationed in Malta by his conference three years ago, he found six little struggling churches. The Congregation-

alists were willing to merge into a community church, and many of the Episcopalians joined as well. With practically the whole community a unit in their thought about the local organization of religion, one would have thought that the denominational higher-ups would have cooperated with the community plan, but this was not the case. The Methodist church and the United Brethren church each have sent a preacher to the field to minister to a handful of people, costing a total of \$2,500 out of the home mission funds of the two denominations. Ten members have remained in the Methodist church. The United Brethren minister has a Sunday evening audience of five on frequent occasions. This indicates the extent to which some ecclesiastical leaders are willing to go in the crushing of the new community church movement. But the community church is not much hindered.

Circulate Good Books Among the Methodists

Way out on the Pacific coast Methodist ministers are so hungry for the good new books that they have arranged a method of co-operation in securing them. The Social Service Commission of the conference has established a circulating library. Each minister who uses the library must contribute one book to the library each year. This makes him a member of the co-operation. The conference committee passes upon all books offered, and they are accepted only as they measure up to the standards set. Each man pays postage on his book on the next user which gives the minister a book for each postage bill. The books not only cover the field of economics and sociology, but religion, philosophy and politics as well.

Chicago "Y" Has a Rousing Annual Meeting

Mr. L. Wilbur Messer recently presented the thirty-fourth annual report to his board of managers. With film and stereopticon slide he brought quickly to his board members some impression of the large work the Association is doing in Chicago. Thirteen buildings are in constant use, and in these buildings an average of 3,746 men are housed every night. A paid membership of 38,325 men is scattered over the city. In addition to the members, thousands of other men are benefitted every year. It was reported that 146,000 different men were lodged at the "Y" hotel during the year and 192,000 attended the Americanization lectures in public parks and playgrounds. The educational work is summarized by the fact that 4,291 men and boys were students in the regular day and evening schools. In the gymnasiums 1,934 men and boys are in daily attendance. A part of the genius of Mr. Messer has been his ability to gather around him a group of strong and resourceful business men who provide the finances for his large enterprises. He now has 2,215 men in Chicago who constitute this

financial body-guard. These men are giving regularly \$200,000 to the maintenance of the work, and in addition have helped in the acquisition of seven and a half million dollars worth of property. Mr. Messer holds with the more conservative section of "Y" secretaries, and places strong emphasis upon the religious work program of the Association, though the social service activities bulk large.

Methodists Enter the Logging Camps of the Northwest

The logging country of the great northwest is a field quite difficult to cover, and the Presbyterian workers, four in number, have been reinforced by four workers of the Methodist church. Two of these men are at work in Gray's Harbor country, one in the Willapa Harbor district and one covers the whole lumber area of western Washington. Twelve pastors who have charges occasionally perform religious services for the loggers in addition to the regular work enumerated above. In the Gray's Harbor area, Rev. George Magwood is meeting with great success in organizing the "Loggers' Christian Brotherhood." Rev. J. Herbert Geoghagan is very skeptical with regard to current reports of a \$53,000 fund being expended by the I. W. W. in the logging country on propaganda. He says: "The size of the I. W. W. organization and its strength and enthusiasm has been very foolishly overstated. To make statements of this kind in the eastern churches relative to the 'Red' menace in the western logging camps may be good tactics as far as the securing of financial support is concerned, but I am inclined to question the ethics of it all."

Methodists Are Generous to Old Ministers

The Methodist church is the place for a minister to grow old, for it is the most generous organization in the treatment of the veterans of spiritual wars. Dr. Joseph B. Hingeley of Chicago is corresponding secretary of the Board of Conference Claimants. Dr. Hingeley reported that the amount of pensions in 1908 was \$600,000 and that the amount now needed to satisfy fully all the claims of the pensioners is \$3,000,000 a year. A decade ago not one Methodist pensioner received more than \$600 annually, while now 500 get that and larger sums. In 1921 there were 3,000 pensioners who received less than \$200 a year, 25 who received less than \$100 a year, and 1,000 pensioners were given less than \$50 a year. "Ten years ago," said Dr. Hingeley, "there were four claimants in the entire church who received more than \$500 a year. In 1920 there were 1,839 who received that amount or more and in 1921 a much larger number. In 1910 no claimant received as much as \$600 but in 1920 there were 455 who received \$600 or more and in 1921 about 500 claimants who received that amount. In 1910 four-fifths of the total number of claimants received less than \$200. In 1921 over three-fifths of the claimants received more than that amount. The pen-

sioners include 3,295 ministers, 3,787 widows, and 764 children."

Presbyterian Church Strong in Mission Work

The Presbyterian church is strong in its foreign work. This task was taken up in 1837, and in the period intervening seventy million dollars has been expended on the redemption of the world. The income for foreign work the past year reached the impressive total of \$4,633,000. Seventeen thousand converts were received into the Presbyterian church on foreign fields last year through profession of faith. The largest Presbyterian church in the world is located at Elat, West Africa, with 8,000 members. This denomination numbers within its secretarial force some of the great missionary statesmen of the task of world evangelization.

Central Church of Indianapolis Dedicates

Central Christian church of Indianapolis recently dedicated a modern educational plant. The dedicatory services were held on the afternoon of January 29, and ministers of many churches in the city were present to felicitate the church upon its achievement. A portrait of Mr. George P. Harvey, one of the loyal benefactors of the church, was unveiled in connection with the dedicatory services. The pastor of the church is Rev. Allan B. Philpott, one of the veteran ministers of the city, and the dean of the Disciples group.

Publishes a Declaration of Good-will

First Unitarian church of Louisville, Ky., at the New Year published in the local press a declaration of good-will toward the other churches and religious organizations of the city. Such a declaration is an unusual thing in these days when sectarian competition is still a fact. The New Year declaration takes on additional meaning from the fact that the past year the Unitarian ministers of the city were debarred from fellowship in the local ministerial association, owing to a recrudescence of theological prejudice.

Religious People Do the Giving

The Boston Transcript, which has a very complete review of religious facts and movements every week, recently made a survey of the philanthropy in the eastern and northern sections of the United States. It was found that in a single year a billion dollars was given to various enterprises. The people who gave the money were also investigated as to their religious convictions. It was found that 78 out of every hundred names were those of communicant members of the churches, Jewish, Catholic or Protestant. The membership of the various churches enumerated above is only 41 per cent of the population. The Transcript makes the deduction that 78 per cent of the givers come from far less than one-half of the population. It is well-known that Jewish philanthropy is mostly for Jewish objects and that the great humanitarian appeals get a response

chiefly in protestant circles. Thus one-fourth of the people of the country bear in large measure the burden of the humanitarian movements.

Unitarians Would Like to be Like Methodists

The Membership Campaign Committee is trying to thaw out the ice of Unitarian dignity. All over the nation efforts are being made to recruit Unitarian churches. It is a bit unusual to say the least to find the National Membership Campaign Committee using such a statement as the following: "I wish some one would tell me," says Ernest G. Adams, "why we haven't shown the same disposition to go out and save that our Methodist brethren have. To my mind, the Unitarian faith is the most virile faith that is possible to conceive, and I, for one, simply cannot help constantly jumping up and crying out the good news! Why other people can't see it I don't know, but I feel that this campaign we are on today is the test of our manhood; it is the test of our womanhood; it is the test of whether religion is something to save with or something to take to ourselves and to care for our own precious skins."

At 85 Thomas Kane Goes On

Few Protestant laymen in America have affected ecclesiastical practice more than has Thomas Kane of Chicago. A Presbyterian and for a long time a commissioner to the General Assembly, he has devoted his life to the preaching of the tithing principle. At first the preachers had no tolerance for his idea, but this year nearly every one of the evangelical communions of the country is carrying on a "stewardship" campaign, and using the literature of the layman who for so long anonymously advocated a return to old-time biblical methods of giving. That this old man of 85 has abated none of his vigor may be seen by the fact that in sixty days recently 300,000 pamphlets went out of his office for distribution in the various denominations. In his early days he produced the silent slate which reduced the noise of the school-room for those who are now of the older generation. The remarkable fact about the life of this man is that he has built up a great publishing business in which there is no suspicion of hoarding up for himself any large wealth.

Editor Tells Churches to Get Together

On a recent Sunday morning the Presbyterian church of Sterling, Ill., burned to the ground. At almost the same hour, the Methodist church edifice of the Twin city, Rock Falls, also burned. Commenting on the community situation created by these two regrettable occurrences, the editor of the Sterling Gazette urges the members of the churches that have lost their buildings to join other churches and thus decrease by two the number of congregations in the twin cities. The editor calls attention to the great evils to be fought in the world and the greater efficiency the churches would have if they were organized in stronger

groups. The organization of a new United Brethren church a few years ago was strongly opposed by this editor.

Disease Follows in the Wake of Famine

The American Relief Administration in Russia has recently cabled the Federal Council of Churches that disease is now following in the wake of the famine. The official dispatch puts the matter tersely: "Contagious diseases raging; spreading rapidly. Typhus approaching worst stages. Cholera widespread. Appalling lack of medicines, medical equipment, clothing. These statements made after thorough investigation. Charitable organizations should concentrate efforts for the collecting of funds for medicine and clothing." Mr. Herbert Hoover declares that several millions of dollars are needed for medical supplies alone. The funds voted by governments will keep alive three million people until the next harvest. Twelve million people are in danger of death by starvation. Private benefaction must bridge the gap.

Will Stress the Devotional Life in Lent

The protestant churches are every year making increased use of the spiritual opportunities of the lenten season, without taking on any of the dread formalities of older observances. This year the Federal Council of Churches has issued a booklet for the guidance of the churches, providing daily readings for each day in the lenten period. As the studies are based upon the gospel of Luke, specially bound copies of this gospel will also be furnished. The Reformed and Congregational denominations have underwritten the financial cost of the booklet. The committee which produced it was composed of Rev. F. L. Fagley, Rev. Oscar M. Voorhees and Mr. William A. Harbison.

Pastors' Convention of Ohio a Success

Four hundred ministers of Ohio attended the state convention held by the church federation at Columbus, January 22. The sessions extended through four days and were of instruction and inspiration. This is the third annual meeting of its kind and it is declared by its promoters to have been the most successful of the series. A tentative program for the federation for the next eighteen months was approved by the convention. Some of the most eminent church leaders in America participated in the discussions.

Where the Big Disciples' Churches Are

The work of the Disciples of Christ is largely localized in the north central Mississippi though their churches are to be found in every state in the Union save one. The recently published year-book of the Disciples gives the leading churches, both from the stand-point of membership and of achievement, so far as achievement can be reduced to statistics. The five largest churches in members are as follows: Canton, O., with 4,000 members; University Place of

Des Moines, with 3,076; Pittsburgh, Kas., with 3,000; Linwood Boulevard of Kansas City, with 2,413, and First Church of Akron, O., with 2,239. The Sunday school list is not the same as the church list. The five largest Sunday schools are at Canton, O.; Long Beach, Calif.; Third of Indianapolis and Tabor, Ind., and Ft. Worth, Tex. The churches that lead in missionary giving are Akron, O.; Euclid Avenue of Cleveland, Union Avenue of St. Louis, Dallas, Tex., and Linwood Boulevard of Kansas City.

Disciples' Churches Have No Ministers

The ministers of the Disciples churches have been driven from the manse in recent years in droves by hard economic necessity. The latest published statistics indicate that of the 8,956 churches only 3,339 now have full-time preaching. The churches with part-time preaching total 2,226 while there are 2,291 churches that have no ministry at all. Some of these churches without a ministry are small, but many of them have a real field. While the colleges recruit the ministry, the leakage from economic causes continues, and no account is taken by the national and state leaders of this fact. The death roll among the ministers last year was 56. Most of the loss is to be accounted for in other ways.

Baptists Will Go to Sweden in 1923

The city of Stockholm will be the rendezvous of Baptists who seek the world wide fellowship in 1923. The Baptist World Alliance has accepted an invitation to meet there in July. Although the first Baptist church was organized in Sweden in 1848, the movement has grown so rapidly that there are 60,000 Baptists in Sweden at the present time. Early in the movement in Sweden a theological seminary was established, and very quickly the churches were able to secure a native ministry. Many denominations now have a world organization, including Methodists, Presbyterians and Congregationalists. Baptists are really the most cosmopolitan of the various protestant denominations, but their international organization did not come into being until a few years ago.

Tennessee College Suffers Loss by Fire

Denominational colleges have a hard time to get along under the best conditions, and it is but little short of tragedy when one of them suffers heavy loss by fire. On January 10, Morrison Normal and Industrial college, an institution of the Methodist church in Tennessee, lost its dormitory by fire. It is estimated that the loss exceeds \$60,000. The people of the town were very generous to the colored students who had been made homeless by the fire, and took them right in. The building was in part insured but the insurance is not at all adequate to provide for a new structure, particularly in view of the present prices of building.

Methodist Minister Becomes Prison Chaplain

Rev. Frank C. Bruner, a Methodist

minister of Rock River Conference, has been appointed chaplain of the state penitentiary at Joliet, Ill. For twenty-three years he served as pastor in Chicago. He has an interesting military record, having been chaplain of the Third Illinois Infantry during the Spanish-American war. He has been much in demand on the lecture platform, particularly in Chautauqua work.

Syracuse University Finds a President

Syracuse University, a Methodist institution, has selected a new president, Charles Wesley Flint, D.D. He succeeds Chancellor James R. Day. The new executive is only 43 years of age, but has already won his laurels in the academic world. As president of Cornell college in Iowa he has been a pronounced success. A Canadian by birth, he took the regular theological course at Drew Seminary. He has had a number of successful pastorates, succeeding Dr. Francis J. McConnell at New York Avenue church in Brooklyn. The institution to which he goes has 6,000 students, and in this responsibility he will have ample use for his educational leadership.

Episcopalians Establish a Speakers' Bureau

In these days up-to-date churches often feel the need of an outside voice in connection with the various societies of the church. In case the church has a forum, this need is particularly important. In western New York, the bishop of the Episcopal church, Bishop Brent, has established such a bureau and through the agency of the bureau speakers are being placed every day. Every speaker who goes out is known by the bishop to be a proper person to assist in church work. Through this means the parish program of Episcopal churches in western New York has been made very attractive.

Moving Picture Theater Dedicated by Rector

That the churches and the movie promoters can cooperate has been shown by a recent happening in Asheville, N. C. Rev. Willis G. Clark, rector of the Episcopal church, was recently asked to speak at the formal opening of the local movie house. The minister spoke of the moving picture theater as a real contribution to the city life when properly conducted. He said: "The moving picture is the most popular form of entertainment that we now have. This fact puts upon those who have the character of its influence under their control a responsibility that requires both courage and consecration to meet aright. I have no apologies at all for accepting the invitation to speak tonight, but I have much appreciation for the motives and plans of those who have invited me here. They are the

Any reader of The Christian Century who may have preserved the files of the year 1907 containing the serial story "Unto the Lion's Mouth" by Peter Clark Macfarlane, will do Mr. Macfarlane a very especial favor to communicate with the publishers of The Christian Century.

men who are behind this business and who have built this theater. They are men of character whom we can trust."

Foreign Missions Conference Meets in New York

Several hundred representatives of the various foreign mission organizations of North America are accustomed to meet every year just following the holidays in the vicinity of New York to consider the common task. This year the sessions were held at Atlantic City, January 11-13. Dr. Ezra K. Bell presided over the sessions. Probably the theme of greatest significance was that of "The National Consciousness of Peoples in Mission Lands and Its Effects on the Development of the Church Today." All foreign mission boards are feeling an unrest in the mission field on the part of the native Christians, and it is inevitable that certain changes come in order to meet the new demand. Several phases of this theme were presented by D. Willard Lyon of China; W. Douglas McKenzie of Hartford, Conn.; D. J. Fleming of New York; James Endicott of Toronto and James H. Franklin. One of the interesting reports of this meeting was presented by Rev. S. G. Inman, secretary of the Commission on Latin America. The leadership of Mr. Inman in securing interdenominational comity in the Latin American field has been invaluable. Naturally the economic conditions of recent years have made things difficult for the missionary, and the representatives of the various boards considered their common duties and responsibilities in making the missionaries comfortable in their work. Not all the fields of the heathen world are yet occupied. Mr. and Mrs. William R. Stewart of China made a very telling report on a neglected province of China and the missions boards are preparing to enter this new field at once. Dr. John R. Mott is usually to be found at a foreign missions conference and at this session he spoke on "Cultivation of the Home Field." The meetings were held away from the distractions of the metropolitan area this year and much greater concentration was achieved by this strategic move. The officers for the coming year are chairman, James Endicott, secretary for Foreign Missions, Methodist Church of Canada; first vice-chairman, Mrs. W. F. McDowell, Washington, D. C.; second vice-chairman, C. T. Hall, Indianapolis; secretary, Fen-

nell P. Turner, New York; treasurer, A. E. Marling, New York; honorary secretary, W. H. Grant, New York.

Is the World Growing Worse or Better?

A writer in Unity who so often finds the world going to the bad has recently discovered some crumbs of comfort to match over against the almost irresistible tide of evil. He says: "When time is free, and you have a moment to ponder things pertaining to the welfare of America and the destiny of men, suppose you give a thought to such facts as these: Harold Bell Wright is the most popular novelist in the country; Nicholas Murray

Butler has for twenty years been president of our largest university; the Hearst newspapers surpass all others in general circulation; Warren Gamaliel Harding attained the presidency of the nation by a majority of over 7,000,000 votes; 'Getting Gertie's Garter' ran for

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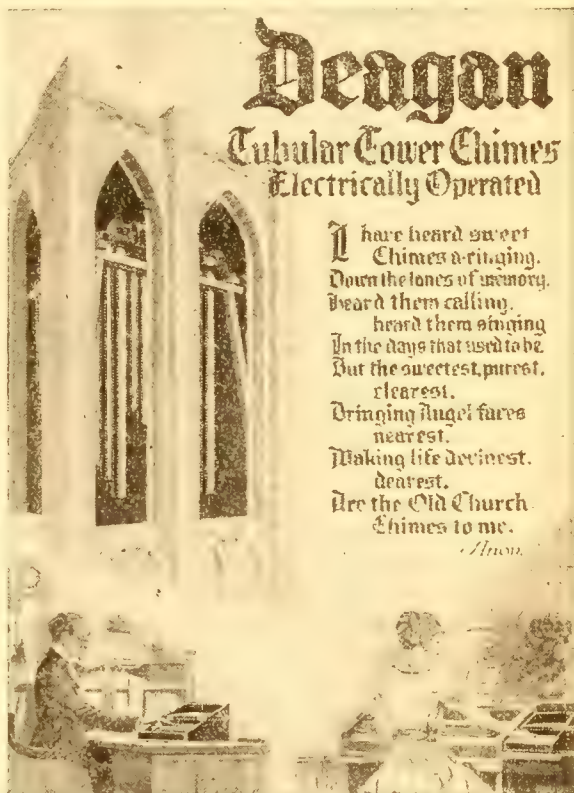
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Salvation Army Continues Its Helpful Ministry

Had the Salvation Army as efficient a press agent as many Christian organizations, its stories of Christian helpfulness would be on every one's tongue. The organization has 11,173 corps operating in 70 countries and employing 42 languages. Col. W. A. McIntyre is responsible for the statement that the number of converts is increasing at the rate of 60,000 a year in the United States, and 250,000 throughout the world. Colonel McIntyre is commander of the New England district. When he was first assigned to this task fifteen months ago, he took an automobile and visited the entire 81 corps of his district in a single month. He has dedicated a new building somewhere in his district every month of his service.

Fighting for Control of Denominational Machinery

The Baptists face this year the most determined fight on the part of the Fundamentalists for the control of the machinery of the denomination. Rev. J. C. Massee, chairman of the Committee on Conferences on Baptist Fundamentals, recently sent out a letter in which he said: "This year more than ever we must keep the fight going all along the line in order that we may come to the next convention sufficiently well organized and in forces strong enough to be recognized in the election of convention officers, the appointment of convention committees and the determination of convention policies. We can never consent to stop short of seeing the denominational machinery in control of the great conservative constituency which makes up at least three-fourths of the denomination. We must therefore eliminate from our boards and offices of responsibility all those men who have put in jeopardy the spiritual life and purpose

of the denomination and who wink at the subversion of our schools to the propagation of a modernistic program."

Baptist Laymen Out for Millions

Baptist laymen from twenty-five states met in Chicago on January 20 and planned for the raising of fifteen million dollars during the coming spring. Heading the movement is that militant Baptist layman of Denver, Judge F. W. Freeman. The committee will stress some of the spiritual enterprises of the church as well as Evangelism. Stewardship and enlistment will be some of the big words of the campaign. Baptist organizations have been greatly crippled by the slowness of collection of the funds pledged in the big financial campaign of last year. It is hoped that the financial crisis of the denomination may be met by the vigorous campaign of the laymen.

Camouflaged Christian Science Appears on Book Stands

Religious people are not always sensitive to the ethics of their proselyting methods. This finds illustration in the appearance on the book stands recently of a booklet called "The Runner's Bible." When one opens the volume one finds the usual mixture of Eddyism and Holy Scripture, though with no warning labels. The title is drawn from the familiar passage in Habbakuk, "He that runneth may read."

Sunday School Executive Committee Will Meet

A very important meeting of the executive committee meeting of the International Sunday School Association will be held in Chicago February 16 and 17. Among the agenda is the question of the selection of a general secretary. A year ago Mr. Marion Lawrance was in very bad health and at that time he was made consulting general secretary for life. Meanwhile the organization has been seeking for an acting secretary. It is thought that a nomination will be made at the Chicago meeting. The consummation of the proposed merger of the Sunday School Council and the International Association will be under discussion at Chicago. Mr. Marion Lawrance is in charge of the arrangements for the coming convention at Kansas City, and it is hoped that it may be the largest convention yet held.

New Congregational Leader Faces Real Problems

The Chicago Congregational City Missionary Society in calling Rev. John R. Nichols to the secretaryship has given him a man's job. Congregationalism in Chicago is sharply divided into two camps by the theological issue. Outstanding liberals and fundamentalists are trying to work side by side, and this is difficult for both kinds of ministers. Recently the employing society has made a declaration of policy through the policy committee which reads thus: "We favor the largest possible support of those fields which give promise of developing into strong, self-supporting churches. We believe in working out as large a plan

for distinctive missionary work in needy communities as we can possibly support, consistent with making self-supporting churches on one hand and taking into account the work of other denominations. We believe in the union of our churches with those of other denominations wherever this means increased efficiency for the kingdom of God, and we believe in a living wage for the ministers of all our churches. Many factors enter into each case, so that each must be settled on its own merits."

Conference Called in Rome to Fix Easter Date

This may be the last year that Easter is a movable date. A conference has been called in Rome for April next at which Cardinal Mercier is to preside, which will consider the question of a fixed date. It is said that the English church will follow the decisions of this conference. It is hardly likely that the free churches of the world would undertake to observe a different date, as the advantages of uniformity of observance are too obvious.

Bishop McDowell Has a New Plan

While the negotiations for the union of northern and southern Methodism go on haltingly, Bishop McDowell of Washington offers an interesting suggestion. He proposes that the spring conference of bishops of each communion be held in the same city at the same time and that time be given for frank and brotherly consideration of the common problems. He also proposes that many of the church boards take similar action. This plan is not offered as a substitute for the work of the Unification Committee, but as a plan by which mutual acquaintance would help in the breaking down of barriers.

Ministers of Chicago Not Sure the Mayor Means It

Recently fifty leading members of Protestant, Jewish and Catholic religious organizations called upon the mayor of Chicago at his invitation. He made a promise that the laws would be vigorously enforced henceforth, and this fifty men pledged their support to the mayor in law enforcement. Later when the endorsement of the Chicago Church Federation was sought, this endorsement was withheld on a divided vote on the ground that election time was too near for the church to endorse candidates for office. Some ministers openly expressed their opinion that the recent pronouncement of the mayor was made for political reasons.

Banner Year for Church Mergers

In spite of the opposition of secretaries, superintendents and others, 1921 was banner year for church mergers. The largest number of these local reorganizations of religious institutions has come about. This is due to a decline of denominational loyalty in many quarters, to an increased economic pressure and to a new conscience on the subject of division among Christ's followers:



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Editorial

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wrong, th'e - ter - nal Right, And step by step, since time be-
 make our own time glad, Our com-mon, dai - ly life di-
 pre - lude finds its way; Thro' clouds of doubt, and creeds of
 time and ho - lier shore; God's love and bless - ing, then and

gan, We see the stead - y gain of man.
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EDITORIAL

Wider Cooperation for Common Ends

WORKING at cross purposes, religious men often defeat each other's efforts. The Catholic finds himself thwarted by the Protestant statesman in securing better divorce laws. The Catholic has joined with the Jew to defeat the Protestant in the latter's attempt to bring into the public schools uninterpreted sections of the holy scriptures. Such jealousies and bigotry make it possible for a small group of secularists to have their own way largely in the law-making bodies of certain states. It is gratifying, therefore, to note that there is some indication of cooperation among these religious groups where previously there has been isolation and discord. It was to be expected that this cooperation would come first on the social side. Catholics, Protestants and Jews agree in large measure upon the standards that should prevail in industry. They have been willing to sit together, and plan for the bringing in of a new order which shall spell justice and brotherhood. There is room for very much more cooperation than exists. The Catholics have taken advanced ground in the matter of giving the moving picture industry a moral control. There is among this group of people today a higher conception of ethical policy with regard to movies than has been worked out among Protestant churches. Why should Protestants withhold from Catholics whatever aid they can give in realizing their aims with regard to the movie business? While Catholics have in noteworthy instances helped in the temperance reform, yet the main burden on the religious side has been carried by the Protestant groups. Why should not Catholics help win a fight which they are beginning to see means as much for their churches as it means for Protestant churches? It will be a longtime before these three religious groups will be amal-

gamated. But is there any reason why they should not do what sensible people do in every other walk of life, cooperate to realize common ends?

Prohibition Steadily Becoming International Issue

THE threatened economic retaliation of Spain against Iceland on account of prohibition in Iceland is simply one of the many indications that the day is not far distant when the question of alcoholism will be an international question. It is not fifteen years since many of the most important leaders of public opinion in the United States were insisting that the temperance question was one for townships and villages, but not a matter for state or federal action. As the impossibility of having one section dry and another wet while social intercourse continued between the two sections, the United States came at last to the conviction that national prohibition was the only remedy. Now that relatively strong nations threaten economic action against weak nations which adopt prohibition measures, it is evident that at last the question becomes one of world significance. France is now threatening to reinforce the wine-making interests with some sort of action like that taken in Spain. To meet these hazards Senator Jones has introduced into the United States senate a resolution which puts the United States on record as opposed to this economic discrimination on the part of liquor-producing countries. Once it was thought legitimate for Great Britain to force opium on China. Now that is seen to be one of the worst blots on the record of a great Christian government. It will not be long until it will be seen that government action which tends to keep the world drunk instead of making it sober is selfish paganism rather than enlightened statesmanship. The world ought to be eating the fruit

from the vineyards of France and Spain before it has rotted into debauching liquor. Intelligent leaders in these Latin countries must be led to see that aggressive action against prohibition countries will be resented by the most powerful nation in the world, and that is not good policy.

Can Lynching Be Abolished?

LYNCHING will no longer be the favorite pastime in America if the senate of the United States concurs in the anti-lynching bill that is now before it. This bill provides for protection to those who fail to get protection in state courts on account of race, nationality or religion. Lynching is defined as murder, and heavy penalties are provided for the counties in which lynchings occur. The debate in the house of representatives became a sectional debate. Although the statistics proved that lynching was not peculiar to the south, and that in the past thirty years only thirty per cent of the lynchings were for alleged rape, nevertheless the southern congressmen continued to argue the matter from the standpoint of state rights, and from the standpoint of their attitude toward the Negro. The bill will be attacked in the judiciary committee of the senate by the same influences that fought it in the house and with much better chances of success. It will require the united voice of liberal citizenship in various parts of the United States to bring about the passage of the bill. Fortunately there is crystalizing in the new south a new sentiment with regard to the Negro question. There are those who are convinced that lynching is not only barbaric but that it is no protection to womanhood. If such minded people will add their efforts to the enlightened group of the north, the government can be led to take advanced ground on the Negro question. Meanwhile our country is disgraced in the eyes of the world by those narrow politicians who are able without shame to stand in a deliberative body and argue in defense of mob violence.

Rural Trouble the Church's Opportunity

DEFLATION came to the farmer before it came to anyone else. Thewar-time speculation loaded young men up with farms at top-notch prices. Some are being forced to bankruptcy. Others are struggling along with almost intolerable burdens. It is the long experience of religious organizations that it is in time of trouble that men and women turn their faces once more to the church. The modern rural church program was made for such a time as this. The way out for the men with the heavy burdens is better farming. The increase of the productivity of the land, greater diversity in crops and more scientific study of the food demands of the world are the factors involved. The young minister who has had some training in an agricultural school can bring helpful knowledge to his people. His is also the function in these times of doing some human engineering as well. The courage and hopefulness of any man facing a hard task is vitally important. The man who quits is defeated without a battle. The American farmer faces several years of hard labor, but if it must be, he is entitled to win. It is important that the farm home shall be harmonious in a time

when there are few luxuries. The team work of the rural family makes the difference between victory and defeat sometimes. Keeping the young folks satisfied on the farm means reinforcement in the most efficient of all industrial groups where people cooperate unselfishly, the family. There has been much in rural life in recent years that has not been well. The automobile has been abused in the country just as much as in the city. The speed maniac has substituted long Sunday journeys for the quiet communion of the sanctuary. In these days tens of thousands of machines are stored away in sheds, for there is no money to buy gas and tires. The church has a right to press the claims of a decent life program which will involve righteousness, neighborliness, education and worship.

The Church and Human Nature

THE most frequent charge brought against the church, especially by the young, is that it is dull. Other places are more interesting, and consequently at a certain stage in their development young people tend to drop out of church. Probably one of the great factors in the growth of Methodism has been the ability of its ministers to make themselves interesting. Some other denominations have turned out better educated ministers, but if education stiffens the minister and detaches him from real life it is a decided disadvantage in Christian leadership. The church might well take lessons from some of the great students of human nature. Such a newspaper man as Lord Northcliffe, who owns more than a hundred journals and is perhaps the leading newspaper proprietor of the world, has achieved his success by studying human nature in order to determine what people are interested in. The Chautauqua bureau picks out its speakers not only from the standpoint of their knowledge, but also for their ability to "go over big." The man who speaks in a sweltering tent on a hot summer afternoon must know how to make things interesting to an audience made up of tired housewives and farmers heavy with the burden of toil. Too often preaching is only a poor grade of class-room lecture, such as might pass in a second rate college, but never with a promiscuous audience of various grades of culture. It is a mistake also to attempt to mould the program of the parish by college standards and traditions rather than by a study of the recreational habits of the community, its natural likes and dislikes. Preachers simply must make themselves and their programs interesting enough to compete with theaters and commercialized recreation. There are great churches in the midst of a thousand distractions of city life, and yet their work goes on to ever larger success in spite of such competition. Church leaders must know more about human nature if religion is to get a grip upon the restless young life of the twentieth century.

Divorce Gets Some Hard Blows

WHILE movie films continue to represent divorce as an ordinary and amiable method of solving domestic problems—that is the way they are solved in the movie colony at Los Angeles—there are other voices to be heard

these days. In legitimate drama another voice is heard in "Lightnin'," presented first in New York and running now in Chicago. The audiences that fill the theater for this play spend two hours laughing at the absurdities of the American divorce practice. The Calivada hotel is located on the line between California and Nevada and all those in one wing of the hotel are looking for a divorce. When Mrs. Jones, through the machinations of sharpers, tries to divorce her rather worthless old soldier husband, "Lightnin'" Bill Jones, the plot moves forward to a near-tragedy, which is only averted by Mrs. Jones changing her mind. Dorothy Canfield, in "The Brimming Cup," has discussed the love triangle and the Freudian problem, but reached a conclusion not all pleasing to those literary gentlemen who consider it their main task in life to deliver the world from the illiberalism of monogamy. Instead of hunting fresh tragedies in a second match, the heroine of the story undertakes the more sensible task of trying to understand her husband. The ministers, also, are taking higher stand. A divorcee went the rounds of the various manses of a large city the other day trying to find a minister to marry him and finally gave up the quest. If once in awhile some minister makes the front page of the daily with a sermon in favor of divorce, this exception only helps to establish the rule that the church has a growing conscience on the subject of defending the monogamous home. Eight thousand divorces in Chicago sounds big, and it is big. But there were more than a half million couples who chose the road of fidelity. They want to give their children and grandchildren the joy of a home to come back to, while they themselves find in the sober joys of advanced years an attachment that rests no longer on passion but on loyalty and understanding.

Pitfalls for High School Youths

BEGINNING in Springfield, Ill., an earnest and intelligent agitation concerning the moral conditions obtaining among young people of high school age has extended to Chicago and to hundreds of communities in the middle west. Superintendent Mortensen of Chicago's schools, has called public attention to certain social customs of boys and girls, some of which are plainly evil in themselves, and others as plainly on the road to evil. Sororities and fraternities, the dance, youthful liberties with the automobile, and certain types of games and entertainments—while the conditions complained of under these headings are pale as compared to the revelations of Hollywood, they ought to be shocking enough to the respectable fathers and mothers of immature youth. To subject adolescent character to the moral overstrain of such unhedged and unchaperoned customs is community purblindness. Whether the parenthood of Chicago really awakes to the gravity of the situation as a result of Superintendent Mortensen's warning statements remains to be seen. The chances, we take it, are that little or nothing will be done. There is no shrewdness in the superintendent's method. He merely talks, and talk on this theme has proved too many times to be incapable of quickening the public will. In Springfield, on the other hand, substantial progress is being made. There a small

committee of women backed the superintendent's disclosures by working up mass meetings of parents, circulating petitions among prominent citizens and getting the endorsement of practically every commercial, social and literary club, the churches, and other groups representing centers of public opinion, until the school authorities now have all the confidence they need to deal with the sororities and fraternities. Appropriate hours for children's parties and adequate chaperonage, together with a revised standard of decency in dancing indicate that the public mind is aroused. But best of all, parents are taking new heart to come again into the control of their children's out of school hours, and to exercise a moral leadership whose abandonment has become one of the most serious weaknesses of our social order.

Community Opinion and Adolescent Morality

S PORADIC but futile efforts to raise this question of youthful morality to a level of frank and fair discussion in the public mind have been many times made, but the peculiarly delicate considerations which inhere in it have operated to hush all alarmist voices. False civic pride in the public school system always rises up blindly and indignantly to deny assertions that the habits of local school children need specially to be looked into. It is very difficult to gain the support of the local press for a campaign which, if the suspicions of agitators were justified by discovered facts, would besmirch the community in the eyes of its neighbors. An even deeper instinct of inertia has been the attitude of parents whose faith in their own children's innocence and purity is excelled only by their desire to protect them from public scandal in case they should actually be involved in any "revelations." There is probably no more delicate and precarious "reform" in the catalogue than that which presupposes public interference with the moral deportment of youth. The assumption that the home alone has jurisdiction in this field has developed a *laissez faire* policy on the part of the community which is thoroughly vicious in view of the fact that so wide a zone of youthful activity centers in a social situation into which the home does not reach. The high school youth is betwixt and between. Neither child nor adult, he is in danger of being invested with a degree of moral liberty and responsibility which he is not able to bear. Unless the restraint of community opinion and discipline reaches into the social life of the public school, the moral effects of our system of coeducation are bound to be serious.

Does the Church Need a Library

IT is commonly assumed that the church does not need a library. Has not the public library come to fill the need in every community? Are not the public schools distributing books far better for the children than the old-time pious books that were distributed by the Sunday-school libraries? But there are some needs which are not met by the public library nor by the public school. The church is today ignorant of her own beliefs, because

the significant religious books go into the libraries of ministers only. It is hardly fair to expect the public library to keep up fully with the books that are of greatest importance to the church, though many religious books of general appeal are bought by public libraries. A loan library would go a long way toward making evangelical Christians as well informed on religious matters as Christian Scientists have become through the Christian Science reading rooms. It is rather astonishing to find many quite up-to-date Sunday Schools without any equipment for the use of a teacher who suddenly faces an unanswerable question from her class. A good one-volume dictionary of the Bible and a one-volume dictionary of religion and ethics, like that new work by Shailer Mathews and Gerald Birney Smith, should certainly be found in the library of every Sunday-school. Why should not some of the standard pedagogical works for religious teachers be found there also for the convenience of the teachers? The missionary work of the church lags for the lack of accurate knowledge of fields. The church can hardly expect the public library to maintain from tax funds an up-to-the-minute library of Christian missions. This is the business of the church, and such books should be a part of the library of every local church. There seems to be a slackening recently in the emphasis upon the educational phases of the missionary propaganda in favor of the hot-house results of revivalistic preaching. This must pass. In the long run the church will carry on missions because it knows. A hundred dollars put into the right kind of books is a better investment for a church than a thousand dollars put into a new carpet.

The Churches and the Young People

SECTARIANISM must bear the blame for many conditions among American young people that are unhappy. There is no place where the young people of the community may come together in a religious way, and set up ideals and standards of conduct for which the group will stand. Denominational leaders long since thought it desirable to segregate the young people that they might be steeped in denominational dogma, and their societies mulcted for various petty little offerings for benevolent boards. The young people should have been canvassed for missionary support as members of the church and not as members of some society which is to pass out of their lives after awhile if they are to continue in their missionary loyalties. The short-sighted managers of the church never looked beyond their noses in this matter. Most of the young people of the churches these days are in the movie shows, dance halls, and in the parks rather than in any sort of church meeting. They have not responded to the denominationalized program. It is because of this that some of the gravest moral problems of our day have arisen. The dance is worse than it ever was. Even the Dancing Masters' Association seems appalled at the way dances are perverted and made to serve the lower passions. The improper dressing of the girls, the misuses of automobiles in secret liaisons, the late hours of most young couples and the development of the youthful bandit are all familiar

signs of the times. Is it not time for the churches in every community to ask the question whether the older methods of organizing young people are not obsolete? The young people of the churches of a given city should have a common organization with branches in the local churches. This city-wide organization of young people would make it possible to get the expression of the herd instincts at times under other direction than that of the commercialized amusement organizations. Some day all recreation will be under the direction of the community rather than of a profit-making business corporation, but until then the church must by greater wisdom of organization make headway against the evils of this present dangerous time.

Our Social Bloc System

AMERICAN society deals unfairly by the farmer. He clamors for his rights, and—to use words the President employed for a different purpose a while ago—by the Eternal, he proposes to get them. He has been too long conscious of this injustice not to be thoroughly sore. And society is now so alarmed by his clamor that he is at last in the way of getting what he is after, at least some of it. The Non-Partisan League of the Northwest may have failed, collapsed, been knocked in the head, been put out of business, but it threw a scare into the ranks of heretofore complacent bankers and millers and elevator operators and railroad managers who are charged with having ruthlessly exploited the farmer. The agricultural bloc in congress has made a good many people mad. They have said some very bad words about it. But it has made itself feared, at any rate. Big financial and industrial interests are afraid of the farmer. He is talking socialism and numerous other kinds of radicalism. He shows a disposition to act boldly enough upon his social "vagaries" to disturb the even balance of the economic *status quo*. At last a President puts himself and his administration on record as sponsor for certain specific measures for the relief of the farmer in market control, in credit, and in other phases of social status, not content with the time-honored vague compliments to the tiller of the soil as the savior of the nation and the bulwark of society. The farmer is fed up on compliments from men in positions of public influence; he is out now for his rights, for justice, for what he believes is properly coming to him.

Is not this familiar and characteristic American talk? That vocabulary has long been the common speech of the workingman in American industry. He has proved his case so fully that numerous statesmen, publicists and students of social problems, in no way identified with the workingman guild, speak the language with even greater fluency and eloquence than does the workingman himself. Society has been given clamant warning that labor must be accorded its rights.

Injustice to the farmer is in some respects more flagrant than that from which the artisan suffers. Why does society awake so tardily in his case? Plainly because he has not yelled so loud. He is too easy a mark.

Ergo: if you want your rights, yell for them. Make a fuss. Scare somebody. Build a fire under the dear public. This is a crude way of formulating a social philosophy which is soberly accepted, and, couched in less vulgar vocabulary, is offered as the permanent basis of social organization. Few who know the conditions under which the farmer and the workingman have been compelled to discharge their social mission will deny the injustice they have suffered, or will question the justice of their claims for redress. The laboring man is now suffering new indignities and deprivations for which not he, nearly so much as society at large, must yet pay dearly. The utmost the farmer is likely to gain, through all the present clamor in his behalf, will be but a palliative. It will not permanently cure the severe and multiplied social ills which flow from our false and unjust agrarian policy.

The very futility of the bloc and guild system adds new ground for the conviction in its disfavor which many social philosophers entertain on other grounds, fundamental grounds. Compelling the group to fight for its rights is a poor social program, and furnishes weak support for a civilization. This is true whether the groupings follow political or industrial or religious or any other social lines of cleavage. A society which permits and, indeed, deliberately orders its program after a fashion flagrantly to do injustice to certain social groups, cannot save its face before any one of those groups who rise up to vindicate their rights. But, all the same, such a society is in a bad way. It is good for neither the farmer, nor for the society of which he is a part, that he should cultivate the attitude of mind which prevails today in rural America. It is not good for the laboring man, nor for society, that American labor is in its present state of mind. Neither of them is the stuff out of which thoroughly good citizens are made. Neither can become and remain a thoroughly efficient community builder. It may be asserted that this state of mind, with all of its objectionable features, is preferable to a continuance of the flagrant injustice from which these two social groups have long suffered. But we should not allow our society to be forced into such a choice. Either horn of the dilemma impales precious social values. We ought not to be gored by either.

These are only two. There are other social groups already claiming only secondary consideration, and likely, with the opportunity, to thrust forward their claims to foremost recognition. Let them, says a certain school of social philosophy. The more the merrier, and the surer the survival of the fittest. Organize our social scheme on that basis. Do not outlaw or even rebuke the bloc, but organize more of them, and let it be generally understood that only those get what is coming to them who go after it. This philosophy seemed more cogent eight years ago than it does now. Thoughtful people are pretty sick of running a society on that basis. The plan simply carries over into the current processes of civilization the methods and ideals which, under the guidance of militaristic and imperialistic statesmanship, wrought what humanity has passed through during the years following 1918. The farmers are fighting, are cultivating the fighting spirit. No group ever took the field under such inspi-

ration without committing grave excesses in the day of its triumph. American labor did that in the days of its power during and immediately following the world war. The north did it during the reconstruction days after the civil war. Germany did it in her victory over France in 1870. France is doing it now, with a high hand and with a lamentable vindictiveness against the foe which not she alone but others stronger than she helped to prostrate.

It only clouds the issue to point out that France suffered severely from an overbearing Germany from 1870 onward, that a Bismarckian policy was bred of bumptious Napoleonism, prior to 1870, that the south was wrong in attempting to secede from the union and nurse negro slavery, that injustice to the workingman and the farmer, has been notorious and outrageous. These are all facts. But not even such facts successfully gainsay the assertion that war is bad, and that class-conscious and embittered farmers and workingmen, fighting for their rights, are poor material out of which to make citizens of a democracy.

How long should oppressed social classes endure injustice? It would be ridiculous for classes preying upon them, rolling in luxuries bought at the expense of their too rigorous and unrequited toil, to press upon these the fine altruism of the Christian ethics. Should the oppressed endure once or seven times or seventy times seven? That may be a question for the oppressed himself to weigh very carefully. But it certainly would be an inglorious appeal in the mouth of the exploiting middleman or the domineering employer or the grasping stockholder. No, society cannot complacently throw an unjust burden upon this or that group, in a supercilious demand that it shall practice the forbearance recommended by the Christian ethics. But the implications of that ethics are sound. The clamor for rights finally defeats itself, in the sacrifice of the dearest social values, if not in the utter wrecking of society. There must be found a way around this disastrous dilemma. The farmer and workingman must be insured full justice. And he must not be compelled to fight for it till his spirit is embittered and he loses all sense of the universal brotherhood in a full democracy. All of us must care so much for the well-being of all to throw down the gauge of battle in his own behalf. A melee of contending blocs and guilds and embittered factions is not a civilization. It cannot even maintain the fearful truce of the jungle. In the end it is bound to create more and graver injustice than it corrects. The system breeds corruption and social inefficiency as the seed the plant. Guilds of laboring men whose highest ambitions are trained upon extracting the largest possible personal gain from their service, confirm in the industrial system just the dolessness and loafing and puttering and decadent craftsmanship which the critics of American labor have been given all too substantial ground for charging of late. Farming is not efficient. Taking the methods and programs of the American farmer by and large throughout the country, our agriculture is scandalously inefficient. The organization of a powerful congressional bloc and an unregulated agricultural guild, in full control of agricultural production and distribution, offers no assurance of the needed improvement. It rather promises a perpetuation

of wasteful methods which have already brought agriculture into disrepute. The farmer needs the cooperation of his whole society, not arbitrary power to fend for himself. He needs recognition of his true place and service in a complete civilization, not the ability to turn on the screws until his oppressors shall themselves howl.

We are still fighting the war. The issues are shifting all the time. But war is on. Industry is war. Politics are a despicable scramble. Private gain is the end of prevalent industrial, political, social and even religious ambition. Of course a sectarian religious order has no redeeming message for such a day. It is itself black with the offending pitch. Its own methods and ideals are being tragically realized and practiced in other departments of the social order. It has done the work effectively; it has carried its message across; its inspirations have inspired. Quite too true! It, as well as the numerous social groups it has inoculated with its divisive, self-seeking spirit, needs now a gospel of real brotherhood, a sense of citizenship in a democracy, an inspiration to service which shall so fill each with zeal for the good of all that none shall find occasion nor shall desire to expand his energies in a strife for particular or class rights. It would be a good thing if we might try the gospel of Christ.

The Tin-Type Men

A Parable of Safed the Sage

I VISITED a Great City, even Washington. And I walked down the Front Steps of the Capitol, and I kept in the Middle of the Steps. And just outside the Gate, behold, two men with Tin-Type Cameras. And they cast one look at me, and went on talking to each other.

And as I walked along Pennsylvania Avenue, I said unto myself, Those fellows are swift and accurate Classifiers. They thrive on the men who come from the Back Counties, inviting them to have their Pictures taken with the Dome of the Capitol behind them, and they guarantee to finish the Picture and deliver it in a Mat and Frame in Ten Minutes, so they can take it home and exhibit it the whole length of Main Street. But when they looked at me, they knew I was not in that Class.

And I told it unto Keturah, saying, Behold, they knew when they saw me that I was no Rube. They beheld no hay in mine hair, neither was there milk on the toes of my sandals. They did not know that I was not a Senator or a Justice of the Supreme Court.

And Keturah said, I have visited the Senate and divers times, and once I looked in on the Supreme Court; and if thou hast any comfort in looking like a Senator, or a Justice of the Court, that is an inexpensive gratification, of which no one should seek to deprive thee.

And I said, O Keturah, I have told thee but the half. Behold, I went also to the White House, and there were the Newspaper Men with their Cameras, yea, and men from the Movies; and when I came away, they also looked on me and gave me no more attention than the Priest and the Levite gave unto the man by the Jericho road.

And Keturah said, Happy shouldest thou be. For if

thou art no Yokel, neither art thou a Movie Star nor Representative of a Foreign Power endeavoring to insure the Peace of the World, but just a Respectable Elderly Citizen, who hath good right to walk down Pennsylvania Avenue in Either Direction, and attract no attention, save it be from a Taxi Driver.

And I was glad that I attracted no attention either from the Tin-Type men or the Movie Men, but was permitted to go about mine Own Business.

For whatever the advantages of life at either end of the Social Procession, there are marked advantages in being a citizen who can pass down Main Street or Pennsylvania Avenue and attract the attention neither of the Camera Men nor of the Detectives.

VERSE

Barnacles

“**M**Y Soul is sailing through the sea,
But the Past is heavy and hindereth me,
The Past hath crusted and cumbrous shells
That hold the flesh of cold sea smell about my soul.

“The huge waves wash, the high waves roll,
Each barnacle clingeth and worketh dole
And nindereth me from sailing!

“Old Past, let go and drop i’ the sea
Till fathomless waters cover thee!
For I am living and thou art dead;

“Thou drawest back, I strive ahead the day to find.
Thy shells unbind! Night comes behind
I needs must hurry with the wind
And trim me best for sailing.”

SIDNEY LANIER.

A Creed

I DO believe
That, while in this old world few things are sure,
Right, truth, and love forevermore endure;
That these are 'mongst the things most worth our while
—A song, a smile,
The wiping of a tear from eyes that grieve.

I do believe
That in the day of famine or of feast
That one is richest who has sought the least;
That, spite of all earth's woes, and tears, and pains,
Love is, and reigns;
And sunshine through the ages Time doth weave.

I do believe
God plants some seeds of gladness in each day,
And smiles on children happy at their play;
That living men, though paupers, churls, or slaves,
Are more than graves
To which the grass and mosses damply cleave.

CLARENCE E. FLYNN.

Our Philosophers and the Mind of Jesus

By Edward Scribner Ames

IF ONE takes up a book on contemporary philosophy such as Professor Perry's "Present Philosophical Tendencies" there will be found beneath the difference in terms a surprising similarity with what is now seen to be the teaching of Jesus. The identity is not in the incidents mentioned nor in the form of words but in the general attitude toward life. To some readers this fact is at once evidence of the influence of the teachings of Jesus on our age. To others it is convincing proof that philosophy has so defined and shaped the course of thought that it has created the medium through which historical Christianity is interpreted. In any case the identity is a fact, and for one interested in both philosophy and religion it is a very arresting fact.

The first great similarity is the empirical procedure. Modern philosophy in all its schools adopts the scientific, experimental method. Since Descartes it has stressed the necessity of dealing with reality at first hand. The reaction from scholasticism discredited its bookishness and its formal dialectics. Francis Bacon eloquently voiced this discontent with the past and became the apostle of experimentation and of the invasion of new fields of natural phenomena. The development of philosophy since Bacon's time has been in the direction of his vision. It has learned the spirit of science and has sought to keep close to facts and to experience. A new logic has been developed which sets forth the methodology of the sciences. It is no longer concerned with the deductive procedure of the old syllogistic reasoning but analyzes and formulates the processes by which knowledge and imagination enter into the formation of creative judgments and working hypotheses. The processes of observation, classification, invention of hypotheses and critical verification are all involved in the widening of the world of action through reflective thought. They are the processes by which the mind of man has made the revolutionary discoveries of the last three hundred years.

THE EMPIRICAL METHOD

Philosophy also uses this empirical method in sketching its picture of the world as a whole. It employs the results of the various natural and social sciences to make its interpretation of the reality and meaning of life in its larger aspects. The urgent problem of the place and importance of moral values in the world is also dealt with by this empirical method. Wide surveys of the various stages of social evolution have been made as a basis for the comparison of different *mores*. What is called civilization is distinguished from cruder types of life by the use of better tools, more elaborate social organization, permanent records, more varied arts, and more effective control of the forces of nature in the service of man. Men come to cherish more refined and more elaborate moral ideals and they eagerly inquire what fate may be cherished for these ideals in such a world as this. The mind of man, freed from ages of superstition and external authority, grapples with these vast

problems undaunted and unafraid, seeking no special revelations, refusing to forego inquiry in any sphere of experience.

In passing it may be said that this appreciation and use of the scientific method is not "rationalism." Rationalism in the proper use of the term designates a type of thought which was especially prevalent in the eighteenth century. It held to a faculty of "reason" in man and greatly exaggerated the place and function of logical proof and demonstrative certainty. It minimized the importance of feeling and instinct, of habit and custom. The phenomena of the subconscious and of suggestion were not understood. Rationalism was unable to attach sufficient importance to sense-perception and to the tentative procedure and conclusions which characterize the empirical sciences. The constructive value of the trial and error method could not be appreciated by those who looked for absolute truth in the form of mathematical postulates or of indubitable intuitions. Wherever modern science and "rationalism" are identified there is inexcusable confusion if not misrepresentation.

JESUS APPEALED TO LIFE

Jesus was empirical in his thinking. He did not use the phrases of philosophy but he employed the method of dealing with facts and basing his observations upon the realities of actual experience. He rejected the claims of mere tradition no matter how ancient or honored. He ventured to say, "It hath been said by them of old time but I say unto you." Nor was this just the substitution of one kind of authority for another. Jesus made it clear that he appealed to life and not to books. His parables are the reflection of life as the people lived it and they recognized that his teaching was entirely different from the teaching of the scribes and the expounders of the inherited tradition.

Jesus urged his disciples to know the truth and thereby to gain freedom. He enjoined them to call no man master. "Wisdom is justified of her children." It does not require any special authority or signature to make it valid. He expounded the law of cause and effect in terms of seed and fruit. "By their fruit ye shall know them." You can judge grapes and thorns through observation and the same principle applies to teachers of morals and religion. Prophets are found to be false or true not by their claims or dress but by the justification of their teachings in the searching test of experience. Both science and the teaching of Jesus respect facts and events in the order of nature. Jesus had the utmost confidence in this empirical procedure. He declared that whoever built upon this foundation would have an enduring house which the winds of controversy and the storms of doubt could not shake nor undermine. There is here the same quiet confidence which the scientist enjoys. He believes in the uniformity of nature, in the sequence of events by dependable laws and in the possibility of secur-

ing an increasing knowledge and control of those laws.

Another quality of modern thought which is also characteristic of Christianity is the emphasis upon practical achievement. It is often referred to as emphasis upon the will rather than upon the intellect. It is surprising to see with what unanimity present day thinkers are stressing the volitional attitude as the more natural and primary and fruitful. "Arm-chair" philosophies are discredited and so are theoretical dogmas and out-worn creeds. The old deductive logic and *a priori* method and the rationalistic form of proof are all discarded. They have no standing among the leading minds of either science or religion. Francis Bacon proclaimed the hopes of the new learning and its practicality. His great word was: "Knowledge is power." One objection he laid against the scholastic learning was that it did not yield power. It was "delicate," and "barren." The new knowledge yields the secrets of nature and enables man to control her great forces with foresight and precision. In his "New Atlantis" is set forth with vivid and expectant imagination the marvels which could be looked for from this practical application of science. More and more the physical sciences have justified that dream and for three hundred years these prophecies have been receiving fulfillment.

WILL AND INTELLECT

Modern philosophy stands in the closest possible relation to the sciences particularly with reference to the method which it employs. One of the distinctions between science and philosophy is that each science deals with a limited field of phenomena and is in so far partial in its scope. Philosophy, however, seeks to deal with the whole, with the totality, with the universe and its essential nature. But in making its estimate of the whole, philosophy aims to employ the conclusions of the different sciences rather than to depend upon theoretical speculations. Consequently modern philosophy has an intimate relation with the factual and the practical. Philosophy has always been supposed to develop in her devotees discrimination and discernment, self-restraint and a somewhat stoical endurance of the shifts of fortune. It is thus a practical guide in the conduct of life. To have a philosophy is to have worked out some conception of the relative value of different forms of behavior and to have a sense of the relation of one's own view to other differing and contrasting views. It is therefore not difficult to understand why philosophers are so much occupied with problems of education, social philosophy, and ethical idealism. In several modern systems it is definitely held that the intellect is the servant of the will, that the mind labors in the interest of the desires and aids their fulfillment. Thoughtfulness springs from the conflicts of action and seeks to smooth the way for fuller action again.

JESUS A BEHAVIORIST

In this respect, too, the teaching of Jesus is surprisingly in accord with the dominant tone of present-day reflective thought. A man in prayer is not heard for his much speaking, according to Jesus. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There is one passage which sounds so much like a modern behaviorist or pragmatist or voluntarist that its very appositeness almost makes one wonder if it could have been meant as it reads. This is the statement which Jesus made when his critics were questioning the validity of his teaching. He insisted, "If any man will do his will, he shall know of the doctrine" whether it be true. It is one of the cardinal principles of education that we learn by doing. Experience is the great teacher. Even the refinements of theoretical knowledge develop best in connection with practical activity. Laboratories and experiment stations are agencies through which action sets the conditions for knowing and also furnishes the means for testing and verification. Jesus conceives the relation of thought and action much in the manner of the modern psychologist. He does not sharply separate the thought of the heart and the overt deed. In fact, he cut the knot of many sophistries when he insisted that the lustful thought was of the same nature as the lustful act, that covetousness was as reprehensible as theft and that love as an active attitude of will was the fulfillment of the law.

A third common interest of modern philosophy and the religion of Jesus is their humanitarianism. Jesus proclaimed the primacy of human life above all cults and institutions. The Sabbath was made for man and not man for the Sabbath. The poor publican had more favor in the eyes of God than the meticulous Pharisee. Lazarus was not to be judged by his poverty or his repulsive sores. The fine linen and the sumptuous fare of the rich man could not disguise his emptiness of soul nor weight the balances of the great Judge. In the parable of the last judgment, Jesus identified himself with all human beings so that whoever gives shelter or bread or clothing or a friendly visit to the sick and imprisoned ministers to Christ himself. The thief on the cross, the woman of the street, the prodigal son may obtain forgiveness and attain paradise. In the course of history great social reforms and humanitarian causes have felt themselves to be the embodiment of his gospel. The abolition of slavery, the emancipation of woman, the reform of prisons, of poor laws, of education, the destruction of the saloon and the opium den are felt to be steps in the triumph of the spirit of Christ. Human values are supreme in the teaching of Jesus.

IMPORTANCE OF THE INDIVIDUAL

The humanitarianism of the philosophers since Descartes has been dominant and universal. Descartes, often called the father of modern philosophy, began with the conception of the central importance of the individual. From the self, as the one thing of indubitable and absolute reality and importance, he proceeded to validate the world and God. He focussed attention upon the individual as of supreme moment and conceived it to be the task of thought to begin with the ego and to interpret everything through it. In Spinoza's thought the intellectual love of God was the supreme ideal and it involved a transformation within the individual by which the life of desire and emotion should be subordinated to the true life of the soul. That true life consisted in the exercise of pure thought, the principle of the divine reason within man. In quite other terms but with

a meaning not so remote Rousseau proclaimed the value of the common man. He looked upon the conventions of society as departures from the original state of nature. In a life according to nature there would not exist all the artificial distinctions of class and rank and social inequalities. The very titles of the great philosophical classics reveal the dominance of the human problem. They were all concerned to analyze the nature of the mind of man and to discover his relation to the order of the world. Locke wrote "The Essay Concerning the Human Understanding"; Berkeley, "The Principles of Human Knowledge"; Hume, the "Treatise on Human Nature"; and Kant created an epoch in philosophy by his "Critique of Pure Reason." All had ultimate reference to the conduct of life. Kant in his ethics found the supreme fact to be the presence of the moral law in all men of every rank and station. The supreme moral obligation is obedience to this law. This obedience is the condition of the realization of a "kingdom of ends," a society of good will, in which each person treats every other as an end withal, and never as a means only.

HUMANITARIAN IDEALS

This recognition of the chief interest of life as centering in man and in the fulfillment of human potentialities through social relationships led the philosophers of the last century to support by their interpretations and personal influence many practical enterprises for the realization of such ideals. The close relation between T. H. Green and Toynbee Hall illustrates the attitude of the whole idealistic movement in England. The Cairds, Bosanquet, MacKenzie and others of this school identified themselves with various experiments in the direction of the practical application of their philosophy. The utilitarians, though proceeding from different premises, nevertheless agreed that humanitarian reforms were the proper concern of sound philosophy. John Stuart Mill not only championed utilitarianism, which he defined as the greatest good of the greatest number, but he applied it in the advocacy of the cause of representative government, the labor movement, woman suffrage and other reforms. He conceived utilitarianism as including a program for the abolition of poverty, ignorance, crime and disease and all that destroys human happiness. Herbert Spencer gave a wider perspective to the conception of social-ethical questions by putting them into an evolutionary setting. He gave new emphasis to the idea that a philosophy of social welfare and of its progressive achievement is itself a very important aid in the achievement of social progress. The idea creates new hopes and furthers its own realization. In America the leaders in philosophy for a generation have magnified these humanitarian ideals. Royce and James and Dewey, each with his own approach, have fixed attention on the nature, education and enrichment of human life. The great work of Royce was "The World and the Individual"; of James, his "Psychology," an epoch making analysis of mind and its functions; of Dewey, "Democracy and Education," to which he is constantly adding important writings on social philosophy and ethics.

A fourth characteristic of modern philosophical thought is also prominent in the religion of Jesus, that is its idealistic optimism. Belief in progress is a clear mood and a

deep conviction of modern philosophy as it was of early Christianity. With the philosophers it is a cautious and critical hope. With Jesus it was a buoyant, spontaneous faith. In both ways of thinking the possibility of progress lies ultimately in the possibility of changing human nature. A recent book by Professor Hocking of Harvard is entitled "Human Nature and Its Remaking." He shows how transformation takes place through modification of the natural impulses, the unfolding of new traits and the cultivation of selected ideals. Social psychology, which is promising a better understanding of all kinds of human motives, values and modes of behavior already reveals widespread changes in the mores and folk-ways of the race. It is not a forced conclusion that where such great and often rapid changes have occurred through unperceived and unconscious influences, it is possible to deliberately and effectively modify interests and modes of behavior through education and changing environment. The "creative intelligence" of mankind is just beginning to deal with human nature itself with scientific understanding and efficient skill. Not only does the conception of a better human life in small groups find champions among the wise men but there dawns upon their thought a fairer vision than men have ever had before of the possibility of creating a world society in which all peoples of the earth shall share.

THE DREAM OF JESUS

Everyone knows that these were the very dreams of Jesus. His main idea was that of the kingdom of heaven. That kingdom was first something within the heart but it was also imagined by him as extending to the whole world. He told his disciples that there were other sheep beyond their own fold which would be included. The kingdom is like leaven which spreads. It is like a little grain of mustard seed which grows astonishingly. And the method of this development is through changing the will and the purposes of the individual. He can be converted. He can repent. He can cultivate faith in better and nobler ideals. A little of that faith will remove mountains of selfishness and sin. He believed in the possibilities of human nature. There is little or nothing in his teaching to justify the common idea that man is sinful by nature and that he inclines more easily to the evil than to the good. The altruistic, social attitudes are just as deep seated in our animal and human nature as the selfish and egoistical. The mother cat will save her kitten from the burning barn with self-sacrificing devotion although she has the greatest fear and aversion for the fire and the pain. Loyalty to the group is the commonest trait of the savage. For its safety and success he readily gives his life.

The tender regard of Jesus for little children and his reference to their teachableness as that which admits anyone to the kingdom of heaven is evidence of his estimate of them. They did not need any religious ceremony to free them from original sin. Jesus evidently believed in natural goodness and the possibility of its cultivation into mature and stable character. On one occasion he said to the Jews who opposed him, "Why do ye not of your own selves judge righteous judgment?" To ask his enemies such a question implies the ability on their part, "unregenerate" though they

be, to reach right conclusions. It is the challenge to fair play, to an impartial view of the facts.

KINSHIP TO SPIRIT

Jesus was no pessimist. Nor is there a pessimistic system of philosophy in contemporary thought. His religion and the dominant spirit of our reflective life are idealistic and forward looking. Both look upon the things which exist and regard them as capable of improvement. Both have the temper of youth, of **adventure upon great undertakings**, of confidence in the power of good-will, and intelligent effort. Both trust in the strength of collective experience and in the ideals of the emancipated common will.

The summary of these coincidences and identities of the minds of Jesus and of contemporaneous philosophers is likely to surprise and stir the souls of those who think of them for the first time. The popular mind has too long been victimized by those in the fields both of religion and philosophy who have magnified differences and kept the two interests as far apart as possible. But as the procedure of modern science and philosophy becomes more firmly established, and as the teaching and spirit of Jesus emerge into the brighter light of critical knowledge, the facts speak for themselves. Both are experimental. They reject external authority and rely upon criticized, enlarging experience.

Both are practical. They refuse to be enticed into the barren abstractions of verbal discussions and fruitless speculation. Both are humanitarian. They recognize that a man is worth more than a sheep. They believe in the possibility of improving human life through knowledge and love and service. Both are therefore optimistic. It is not an easy, smug optimism but an athletic, discerning, adventurous faith in melioristic, cooperative, social progress.

These are marvellously significant facts. For the first time in human history a sane, practical, vital religious faith finds itself in league through all its profoundest attitudes with the free intelligence of mankind guided by the technique and productivity of genuine scientific method. Religion, without science, has often ended in sterile ceremonialism or arid sentimentality. Science, without urgent spiritual values, threatens to become merely an ingenious instrument for any conceivable purpose whatever. Many regard the great war as an appalling illustration of what can happen when science is enlisted in the service of inadequate ideals. But when the simple, human faith of Jesus and the sophisticated intelligence of mankind discover their essential kinship and the possible multiplication of power through their conscious cooperation a new and unimagined era of human history will dawn.

Dives Turns Philosopher

By Harry F. Ward

ONE of the tribe tried it once before, you remember, and in the judgment of Jesus did but prove himself a fool. So far no court of competent jurisdiction has been found willing to reverse that decision. But it is a changed and mayhap a wiser Dives who now speaks to us. He knows few days of ease and no nights of revelry. His portion is hard work and simple living, save for an occasional business banquet. At his gate no Lazarus lies unheeded and untended. His philanthropy reaches even to the ends of the earth and his expensive time is lavishly given to some individual need that reaches his attention through personal business or church connections. Also Dives is now devout. Many memorial institutions of religion bear his tribal name, and there is no more zealous defender of traditional doctrine. But in the main matter he has not changed. His chief concern is still with this world's goods. Only his present problem is not the enjoyment of his surplus but its investment. Therefore his current attempt at philosophy has to do with power, not pleasure.

Moreover Dives has flourished like a green bay tree from the nourishment of ever expanding markets and mass machine production. Likewise the corporation and the stock market have helped him to multiply and to occupy the land. By the aid of these devices he has become a goodly company, with a host of wistful followers eagerly accenting his leadership and waiting the first opportunity to become a blood brother of the tribe. So it is a corporate Dives who now speaks to us through a chosen representative, who

had best be viewed impersonally, for the significance of his words lies in the fact that he speaks for many. His voice is the voice of invested capital, for the most part.

THE CORE OF CORPORATE PHILOSOPHY

Consider then the core of the philosophy of life of this corporate Dives revealed in these recent utterances.

"One lesson that capital has long ago learned, which labor is learning today, is that it must take pot-luck with the times. . . Learning how to take pot-luck together, that is the biggest thing that can possibly be accomplished by both."

"They (the security holders) properly may and ultimately will dictate the personnel, the governing rules—rates of compensation to employes—and all other matters pertaining to the properties and business and management of the corporation. . . They are entitled not only to a fair and reasonable return on their investments, but to all the net proceeds of the business. . ."

"Money is just as important as it ever was. Without it nothing can be done for anyone or for any country. Remarks from the lips of man, especially from those who know nothing concerning their subject, amount to comparatively little. Money talks louder and more effectively than anything else."

Not so simple this as the crude social philosophy of those earlier members of the tribe whose account with life was so summarily balanced by Jesus, for power is more complex than pleasure. Yet in the course of history those who have chosen to follow the Galilean in proclaiming the gospel of God to mankind have had some reckoning with the philosophy of the rightfulness of might. How now does it look to them when it appears in terms of the ac-

quisitive society? The matter stands for judgment. Are these sayings of Dives the words of wisdom; or are they but the latest masquerade of ancient folly?

"Potluck together with the times!" This sounds like an expression of the New Testament spirit of sharing. Maybe Dives has absorbed more than beneficence from his pastors. His utterance was such a compliment to the effectiveness of preaching that most of us accepted the statement at its face value and Dives thereby accomplished his purpose, which was to secure moral sanction for a general reduction of wages. Down they went, and down they are still going, in most cases without any relation to the standard of living, in some cases far below the possibility of a decent standard of family life. "Liquidation of war-time labor," the technical apologists called it. Such was the moral authority of the fair sounding generalization invoked by Dives as it reverberated through the land in the varied reiteration of a million printing presses that few stopped to ask for all the facts in the case concerning the respective shares of capital and labor in war profits, and fewer still to raise the previous question of what a general reduction of wages meant in social consequences as against what it would mean if the balloon of war finance were deflated at the expense of Dives. The policy of wage reduction was approved as just and fair by all "right-minded" people. If organized labor resisted it was demonstrably a public menace, if it objected plainly it was hoggish. Of course labor should be willing to take pot-luck with the times as capital does. Who dare dispute it?

AS CAPITAL DOES

As capital does? "Aye there's the rub." For Dives has come to his present place and power by discovering a way of taking pot-luck with the times that avoids hardship. He has learned to do with money what Joseph taught the Egyptians to do with corn. Indeed he has improved the method by making the fat years provide him with interest for capital that never existed, so that the average earnings of his watered stock over a period that includes the lean years are sufficient to turn the water into gold through the value it thus acquires. By this and other equally efficient devices Dives has stabilized his power, so that his capital suffers no periods of unemployment while labor walks the streets looking for work. Thus by and large he has taken out of the basic industries more than they ever cost him, yet still owns them, and operates them in such fashion that they provide his tribe with increased luxury even in the days of depression. Having thus depleted the pot of productive industry to provide for his permanent security Dives now generously invites labor to take a lower standard of living on the ground that capital must be content with lowered returns, a phenomenon which is not only illusory because of its transitory nature, but which completely disappears when the situation is viewed as a whole.

In the main, there has yet been no diminution of luxury but a marked fall in the well being of the wage workers. The lavish wealth of certain sections of our cities still amazes travellers from impoverished Europe, while labor and the farmers tighten their bolts, and an unnumbered multitude knows not where the next meal or bed is to be

found. Of course some of the Dives family lost money, and more will, but this does not affect the main facts that productive labor is enduring hardship while invested capital has acquired and is acquiring still larger possessions, and with them claims upon future production. A competent economist estimates that eight billions of new capital was accumulated in this country in 1921, and that six billions of it is held by Dives. This was done while Dives was persuading us that a reduction of wages was not only necessary but also just. Here is a large, solid, cold fact to be examined now that the warm glow generated by his unanimous sentiment has subsided. Looking all round that fact it appears that what most of the followers of Jesus accepted as just and fair turns out to be a stupendous piece of exploitation. Verily, "by their fruits ye shall know them!"

DIVES AND JESUS

To denounce now as monstrous the proceeding which formerly received our sanction is of little avail. What was done with our approval goes on being done despite our denunciation, and for the most part automatically. That is the way the financial machinery of Dives works and the reason he has been able to secure our assent to its justice (of which he has convinced himself) is because we have not known nor understood the facts in the case. True we have trained men in Christian colleges to handle these facts, but seldom have they been instructed as to their human meaning. They have been allowed to accept the world of Dives as the inevitable, permanent order in one set of relationships, even though they have accepted the world of Jesus in another set of relationships. Some who have thought to compare these two have found that such knowledge does not easily educate a family in the world where Dives rules. Is it not then time for the church to make place for such men among its ministry, as an order of skilled teachers, that the world be not destroyed by the deceitfulness of riches.

Meantime will the messengers of the Gospel of God declare themselves concerning the social morality of Dives, by which he justifies grinding still further the face of the poor? Will they make it clear that what has fooled the workers into accepting lowered wages, and the government into reducing taxes on great wealth, and the rich into thinking themselves public benefactors, cannot possibly fool God. Simply and clearly, so that the common people can hear and understand, will they say to Dives and all the would-be Diveses, that we are living in the kind of universe where his policy and its results cannot possibly endure. For that assertion they have proof in plenty now piling up. The reduced wageworkers cannot buy, the farmers cannot sell, and they in turn cannot buy from the factories, so all the wheels of the interlocking economic machine slow up and many of them stop. Dividends are passed and banks are in trouble. Dives is amazingly clever but he forgot what simple folk long since taught their children about the goose that lays the golden eggs, forgot also some words of deeper wisdom: "Be not deceived, God is not mocked." Viewed in its larger aspects what was done because it was immediately profitable by men the world

counts wise turns out to be economic imbecility, and even from the standpoint of his own self interest Dives once more proves himself a blundering fool.

POWER AND PROCEEDS

Concerning his other maxims there will be no confusion or hesitation for the followers of Jesus. All power to the owners of capital and to them all the net proceeds? Why of course that is folly, just as ridiculous as the dictatorship of the proletariat. Do not an enlarging company of employers believe in some form of employees' representation and some kind and degree of profit-sharing? Has not the church declared for the development of industrial democracy as one practical expression of the principles of the gospel? The man who thinks he can establish the empire of finance in these latter days is worse than foolish; he is crazy, you say. But softly! This corporate Dives of ours does not stop to think of the absurdity of such a thing; he proceeds to do it. His crude philosophy of power is infectious because it is manifestly the crystalization of his accomplishments. He has destroyed all labor organization in the industries he directly controls, and against all others he has inspired a nation wide campaign for which he has elicited almost as much general approval as for his reduction of wages. He successfully defied the government of the United States in wartime by refusing to cooperate in its labor policy; with equal success he uses its courts to evade that policy in peace time, or to aid him in the ruthless repression of the right of labor to organize or even to exercise its constitutional guarantees of freedom of assemblage. He has even silenced those in his own house who do not support his doctrine and practice of power. Just now Dives may well be a little pleased with himself. He has gone a long way toward the dictatorship of the plutocracy.

Upon some of his methods the churches have declared judgment with precision, and without fear or favor, but they have not yet made the people of the country understand that his main policies are folly. Is it because they have not joined the issue at the right point? Have they been assaulting outposts with skirmishing parties instead of attacking the main position with all their forces? They have said some effective things about the way Dives plays the game but have they said enough about the game itself, and its goal? Do they think it sufficient that some of the rules of the game be amended a little because at their solicitation Dives has promised to amend them? Is this where the matter halts? Does Dives go on strengthening his power and preparing for our civilization the inevitable ruin that waits upon tyranny because we thought to change his ways and did not see that it is his nature that must be transformed?

The present nature of Dives and his motive is clearly revealed in the last of his current maxims: "Money talks louder and more effectively than anything else. Words, mere words, amount to comparatively little." There is no danger of the pulpit delaying to declare this one of the oldest of follies, and proving it too up to the hilt. But our professional interest in the value of words must not blind us to the fact that fool's patter though it may be neverthe-

less Dives makes it go. The plain fact is that money does talk at times louder and at times more effectively than anything else, in church as well as in state, though usually its effectiveness is in inverse proportion to its loudness. It talked effectively enough to make both parties promise in the last campaign to take the burden of taxation off the rich and put it on the people of moderate income. It talks effectively enough to make the ecclesiastical conscience very tender about being unfair to capital. Just how effectively it can talk we shall know when a situation arises that demands a successor to the steel strike report. It is just now talking loud enough to justify and sanctify legally and morally the millions created out of the war and thus, as Keynes points out, is hastening the day of its ultimate confiscation. That day will be neither pleasant nor profitable for any of us, yet it is an inevitable day unless the motivation of our acquisitive society is changed.

MONEY'S LOUD TALK

The plain fact to be faced is that Dives has but uttered the accepted maxim of our money grubbing times. With most people money does talk. They want the ease and power that it brings more than they want the Kingdom of God and its righteousness. Dives is simply the fruition of the acquisitive society, the bearer of its banner, the voice of its will. As long as we pay him the deference and wait upon his counsels for the promotion and incidentally the commercializing of church enterprise the truth of this matter will be obscured. As long as the church shares the current bondage to things it will lack the penetration of him who looked upon the Dives of other days and declared him a simpleton.

Yet there are in the pulpits of this land no small company of free souls to whom it is clear that the widely accepted philosophy of Dives is but piling up for humanity wrath against the day of wrath, who see that the acquisitive society is building its house upon the sands. That the acquisitive motive is fouling all the springs of life; that it is destroying the will to work, killing the instinct of craftsmanship and strangling the spirit of service; that it is breeding antagonism, raising hate, and scattering the seeds of war, is known to every thoughtful man. Then is it not high time, amid all the talk of reform and progress, for the men who know these things to stand up and tell this hydra-headed modern Dives that the day of his worldly wisdom is far spent and with eventide comes the voice of God: "Thou fool, this night thy soul is required of thee!" For unless ye repent, ye shall all likewise perish.

The Coin

INTO my heart's treasury
I slipped a coin
That time cannot take
Nor a thief purloin—
Oh better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing.

SARA TEASDALE.

The Glass of Fashion

By Alvin E. Magary

“PROFESSING themselves to be wise, they became fools.” That is the Apostle Paul’s idea of what happened to the pagan, dissolute society of ancient Rome. It is also the idea of “The Gentleman with the Duster,” of what is happening in modern England. And it is the idea of not a few thoughtful people of what is happening in America.

Who this gentleman with the duster may be, we do not know. He wrote the “Mirrors of Downing Street,” and followed that volume with the book I am discussing, “The Glass of Fashion.” I have heard it said that he was Mr. Harold Begbie; I am inclined to dismiss that idea. He may be Mr. Keynes, author of “The Economic Consequences of the Peace” or one of the brothers Strachey, or, possibly, a dignitary of the Anglican church. It does not matter. What does matter a great deal is that he has written a book about English society that is full of suggestion for us here in America. The things which have seemed to him to be threatening the vitality of social life in the politico-aristocratic circles of London are the very things about which careful-minded neighbors talk with serious concern when they discuss the life of their own community.

FOLLY, NOT VICE

“The object of this book,” he says, “is to convince people of two truths hitherto obscured by tolerance and careless thinking—the danger of folly and the value to a liberal state of a valid aristocracy.” “Folly, not vice, is the enemy. Our curse is not original sin, but original stupidity.” We have no established aristocracy in this part of the world, but we do have men and women who, by reason of their position, commanding means, having time and inclination for leadership, conducting large business interests, or for any one of a dozen other reasons, are leaders among us. A large percentage of you who will read this are of this class, men of business and professional life, regarded as successful and emulated by those who wish to be successful; and women with the influence and opportunity that culture and comfortable incomes secure. If there is anything wrong with the moral tone of America we ourselves are to blame. We cannot pass the responsibility on to others. When we read such a book as this, then, let us not sigh and remark on the sins of hereditary foreign privilegeers; let us rather consider whether we are profitable citizens here in our republic.

Folly, not vice, is the curse. Some of us have read that remarkable and slightly nauseating self-revelation, the autobiography of Mrs. Asquith, who is now in this country. We have wondered at this woman of near sixty, wife of a former prime minister of England, who publishes the details of her early love affairs, how she explained matters to her husband’s first wife, quotes letters she received when her baby died, informs the world concerning her husband’s devotional habits, and retails details of her various confinements. How can a woman of her sharp intelligence be betrayed into such vulgarity? Simply by the self-deluding

life she has lived. “Conceiving themselves to be clever they became fools.” Writing of her this author says, “She is the more deadly foe to traditions because her attack is not aimed at the primitive virtues of humanity. . . she is a devoted wife, an exemplary mother, and she believes in God . . . Her attack is the more fatal because it is aimed from the cherished center of domestic life. . . . She breaks no commandments but will not keep them within the bounds of decency. . . . She is not evil, she is not base, she is by no means without good qualities. But how disastrously she has lost her way! Observe that she does not know when she offends good taste. She is terribly immodest without being aware of it.”

Now let me say this, very deliberately, as an expression of calm judgment: There are people in every city, in our own social circles, who are to be described in exactly those terms. They are not evil, they are not base; but their influence on the life of the community is wholly bad. They are pitifully unaware of the unworthiness of their own lives and they are terribly potent in leading the unwary into their own vain ways. They think they are clever, but they are fools. They mistake vulgarity for vivacity. They break down habits and conventions which are the safeguards of civilization. They are proud of their ignorance of those things which their fathers regarded as the most precious possessions of the human mind. They are restless and they crave excitement. When they read, they read not the thoughtful, which captivates the mind; but the erotic, which titillates the appetite. They are far more the enemies of our country’s peace and welfare than the loudest-mouthed agitator that ever stood on a soap box.

You say there are but few such people? However many or few they may be, they have a place among us. They are among your neighbors and social acquaintances. You meet them constantly. You dine at their homes and they at yours. You meet them in business, on the boards and committees of charitable institutions, you may even meet them in church. They may not have come to the point of throwing aside all modesty and restraint, but they are on the way toward that very thing, and unless you are wary and courageous you will be infected with the poison that is so subtly destroying them.

THE CURSE OF CYNICISM

Along with the curse of folly there comes the curse of cynicism. This writer pays his respects to Colonel Repington, who has published his war-time diaries. Here is a born aristocrat, handsome of person and brilliant of intellect, a man not without industry, who rendered genuine service to his country during the war, yet a man whose life is frivolous at the core, a man who, believing himself to be clever, has manifestly become a fool. They who love folly must inevitably become fools. This man tells of his conversations, drinking tea with idle women while thousands of men were dying in France each day. He tells of parties where they enjoyed “a great rag”—referring to that quaint pastime in which women are chased about the house and

clawed when they are caught until their clothing is half torn off.

"Mrs. Duggan," he says, "was in the most attractive widow's weeds imaginable . . . In fact, she looked like a fascinating nun." . . . And again, "Le Roy asked me the inevitable question about the end of the war and I said that I saw no reason why it should end until the Huns were more badly beaten. Since nations counted money no more than the pebbles on a beach and all would probably repudiate in one form or other at the end of the war, there seemed to be no reason for stopping, especially as so many people were growing rich by the war. The ladies liked being without their husbands, and all dreaded the settlement afterwards, industrial, political, financial, domestic."

This is a sample of the heartless, frivolous talk that went on. While boys were living in the filth of the trenches and dying amid the horrors of the battlefield, this man argues that it is just as well to go on fighting because in the end the nations can repudiate the debt in money, because war is profitable to the profiteer and because the ladies liked being without their husbands. When he sees a widow he sees, not a woman whose husband has offered his life for his country; he sees a woman who has been given an opportunity to dress "like a fascinating nun."

THE DANCE AND THE FUNERAL

I knew a man who came from Europe on a ship belonging to the government of the United States. In the hold of that ship were the bodies of hundreds of dead soldiers. Sunday morning came and a religious service was held in the salon, to the evident impatience of a number of the passengers. The moment the benediction was pronounced there was a rush, a rattle of jazz music and the dancing began. One might maintain that, logically, it is no worse to dance on Sunday than on any other day, or to dance on a funeral ship than on any other kind. It is not a matter of logic. One cannot argue a thing like this. It is a matter of insight, of decent feeling, of humanity. Colonel Repington, fastidious man that he probably is, yet does not see the vulgarity of his comments on a widow's weeds. Something fine is wanting in his mind. One feels that, if it amused him, he would do a hornpipe on the grave of his grandmother and convulse the crowd at the next Sunday ragging party at Lady So-and-so's, by telling about it.

A poem by Alfred Noyes published in the Saturday Evening Post during the war comes to mind. The poet imagines a crowd of these people dancing the hours away while their sons and brothers and neighbors are struggling with their country's enemies:

The cymbals crash and the dancers walk,
With long silk stockings and arms of chalk,
Butterfly skirts and white breasts bare
And the shadows of dead men watching 'em there.

Are there any such violations of fine feeling among us here in America? I think there are. Compare, for instance, the modern jazz wedding with the wedding of your mother. Of all the occasions of social life, surely a wedding should be the most beautiful, the tenderest and the most chaste. Yet it has become common for a wedding to be the occasion for a riot of senseless frivolity. Young people are gathered

together from far and near and for days there is a succession of every kind of racket that the over-stimulated imaginations of young men and women can invent. A young man and young woman who have first embraced in a jungle-dance to the rhythm of music but one remove from savagery, proceed to a jazz courtship and end with a jazz wedding, with bachelor dinners from which young men must be carried home and with ushers befuddled in the aisles of the church. Compare this, I suggest, with the wedding of your mother and decide which kind of wedding your daughter shall have when the time comes for you to entrust her to some man's love.

MANNER AND DRESS

If you have daughters, consider this incident, related by Mrs. Asquith with evident relish. One night she attended the opera in Dresden and, during the evening, made eyes at a young officer in a white uniform. She was dressed, in accordance with her life-long purpose to be noticeable, in a scarlet dress. When she was on her way home, alone, she heard footfalls behind her and turned to discover the young officer following. He walked with her to her door and was dismayed to discover that she would not go with him to the private room of the hotel for supper. He had mistaken her for a woman of the demimonde, and when she is fifty-six years old she proclaims this triumph of her youth to the world!

If you have daughters, consider. There are young women in every city, daughters of people like you and me, who are so dressed and be-dolled that they could not walk down Broadway in New York or State street in Chicago without the same mistake being made a half dozen times in a city block. I am not speaking of the length or shortness of their dresses—a certain type of women produced the same effect when their skirts trailed to the ground. It is far more subtle than that. Every man knows exactly what is the difference between a smartly dressed woman and one immodestly dressed, though he may not be able to describe it. It is not a matter of inches so much as of intention. If you have daughters, consider this.

But you will ask, what can we do? The answer is, You can be right—clearly, insistently, aggressively right. You can refuse to degrade your own manners because your neighbors have degraded theirs. You can refuse to tolerate the loose practices that threaten to establish themselves among us. "Of all intellectual shallowness none is more disastrous to the higher life of the human race than that which ignores the attitude of men and women to the simplest questions of right and wrong." This writer turns his thought toward Russia and asks, "How are the few fanatical followers of Karl Marx able to hold millions of people in the iron grip of a despotism which crushes both soul and body? The answer is that the multitude composing the Russian empire long ago ceased to feel the infinite importance of moral ideas. Because there is no cleavage in their minds between right and wrong, there is now no vigorous public opinion, no moral force against which tyranny of any kind would oppose itself in vain. Russia has a thousand qualities which deserve the admiration of mankind, but lacking this one of moral earnestness, it is stricken with

death." Social bolshevism is the forerunner of economic bolshevism. It happened in Rome; it happened in France; it happened in Russia; it will happen in America and England, unless the tide of destructive living is turned back.

WHAT CAN WE DO?

What can we do? We can assert with renewed power and conviction those principles of pure living which are woven into the fabric of Christ's teaching. We can insist on the recognition, in our own households, of simple human dignity. We can make those about us understand that we will have no traffic with the questionable. We can think more of others and less of ourselves and our pleasure. When you men feel that you must add to the natural pleasures of a game of golf the spice of the gambler's chance, when you play for piker's stakes in the presence of the small boys who carry your clubs, you become, in the effect you produce on that boy's sense of what is right, an enemy to the common good.

You can teach yourself and those about you how pleasant it is to live in the practice of the simple and unostentatious life. "Fashion," says this writer, "in degrading manners and morals has also degraded the happy playfulness of the human spirit. This is a matter for reflection. Life is no longer amusing. It is not vivacious, but noisy. There is no zest, no richness, no sparkle, no fire, no splendor . . . There are crazes instead of stability. There is a rush for excitement, a taste for cocktails and cocaine, a constant winding up of the brain to experience reaction. The whole secret of happiness, quietness at the center, is lost. The one great reward of existence, a sense of growth, is forgotten."

What can we do? Burne-Jones wrote to Mary Gladstone, "My dear, if twelve of these men would hold together for one ten years, the whole aspect of the world would be changed—and twelve men did hold together once and the whole aspect of the world was changed." If the nation is going wrong, it is because it is being led wrong. And the leadership rests with people like you and me, who wield a powerful influence within a small area. We cannot blame our own failure on statesmen or public teachers; we cannot drift idly in the current and talk about a want of leadership; we cannot rest the blame on that vague nonentity, "the times"; we are responsible for the influence of our own lives and we cannot evade that responsibility.

BEGIN AT HOME

Above all, we of the church must put our houses in order. If we have been drifting we must turn about and live resistantly. Live fish swim against the current; the dead float on the surface. We must rule our own houses, not in tyranny, but in love. And we must not be too cowardly to let our neighbors know what we believe and what we reject. "It is for those who hold that without faith in the immortality of man there can be no right thinking to assert that great faith with a crusading vigor, to assert it and reassert it, until humanity recovers its spiritual dignity and the long labors of evolution find at last their final impulse in conscious co-operation." "He who would save the human race from darkness must go back to the light of the world, not to

assert the claims of theology, not to strengthen the hands of clericalism, but simply to make faith in a spiritual purpose the very breath of human existence." Or, as Paul expressed it, thinking of the tragic follies of pagan Rome, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Mysticism and Adventure

By Arthur B. Patten

MYSTICISM is defined as "the doctrine that man may attain through contemplation and love to an immediate consciousness of God." So there will be various types of mysticism, depending upon the type of God whom we contemplate and love. If "our God is marching on," then our mysticism will be a communion with his adventuring will. But if our God is a great quiescence, then our mysticism will be only a pious meditation, without the romance of forth-putting love. To Jesus Christ God is the loving world-will of the kingdom of heaven, and mysticism is a creative communion. To Buddha (if there be a God) he is the eternal quietude and retirement of Nirvana, and mysticism is abstraction and absorption into his passionless rest. The Christian Paul found God by living and *moving*, and having his being in fighting the good fight of faith. Yet he was a mystic, for he contemplated and loved the immediate presence of God—albeit of the God whose will is found where he works rather than where he waits. The real Christian mystic finds and knows God by willing to do his will. That was the formula of Christ.

Medieval mysticism neglected the present creative will of God. It contemplated the works of God, but did not commune with his wonder working, creating power on every common day. Modern mysticism does not contemplate less, but it communes as well—with the dynamic will of God, whose creation groans and travails, awaiting the revealing of His cooperating sons. Medieval mysticism worshipped a God whose works were finished—a God who had gone way back and sat down. Modern mysticism worships a God who is going over the top today—the adventuring God of the new creation. Medieval mysticism was intuitive, but lacked initiative. Modern mysticism is not less intuitive, but the God whom it knows immediately is the God who is building a new world now. It is more interested in the God who is a foreground than in the God who is a background.

Then modern mysticism realizes that the devotional man is the whole man. The medieval type was fractional. It was marked by both partialism and pessimism. Its saints did not have to be citizens. Or if they were citizens, then their citizenship and their heaven were not of the same world. However, Paul was a mystic who could say, "Our citizenship *is* in heaven."

Shortly before his death, the late Dr. Peter Forsyth dropped a pregnant phrase, "Piety must not take the place of faith." Medieval mysticism was pious, but it had little

creative faith. So it was doomed to "public impotence." Real Christian mysticism communes and cooperates with God's omnipotence today. So the modern mystic may be and must be a man of affairs, a man who finds the God of the heights in the high projects of civilization. He does not contemplate the God of the status quo, but communes with the God whose presence on earth is the power of adventuring righteousness and love. The true mystic is a citizen-saint. The place where he finds God supremely is where conscience grips some vital problem and love illuminates some new way of life—where "new occasions teach new duties."

Mysticism is said to be the poetry of religion, and it is.

But poetry is not all lyric. It is also epic and dramatic. The true mystic comes into tune with the infinite in all this range of inspiration, but more especially as he lives an epic life of personal achievement in harmony with the will of God, and a dramatic life of social attainment in contact with the interacting wills of his fellow men. If we imitate Christ, we shall extend the lyric range of mysticism to include the epic and the dramatic. Modern mysticism is to be the great dynamic of the democratic drama of America and the world. When we are vital enough as mystics to put God into all life, then the communion of saints will become the glory of the new citizenship.

What Happened at Washington?

THE full measure of what has happened at the armament conference cannot be taken accurately for many years to come. The most promising of diplomatic phrases can be easily twisted and "interpreted" by governments as new incidents arise. The Holy Alliance was very promising in its phraseology and the czar of Russia believed he had inaugurated an era of European peace. Yet we are able to say that the Washington conference has accomplished certain sure results. It has made possible the saving of billions of dollars in battleships within the next fifteen years, and the tax burdened nations of Europe needed that badly. In fact, the only government that could afford to build forty million dollar dreadnaughts was our own. But if we built them Japan must and Britain would. Winston Churchill pleaded last summer for a quarter billion naval building budget because of what we were proposing to spend. The cash saving is worth something just now but that does not, within itself, mean much for peace. Wars are not dependent upon the size of fighting ships.

The real gain in the "scrapping" program is in its moral significance. It is a victory over those disciples of force who plead that the way to prevent war is to prepare for it. President Harding confesses his conversion from force to the moral means of preventing war. It limits the possibility of wars of aggression, especially between America and Japan. However, unless a new era in international policy arrives within the period covered by the Washington treaties they will not mean much to Europe, whose nations are already limited by their war poverty. Britain does not fear any aggressor for the next decade or two, because her potential enemies are disabled; and her own disablement would inhibit any aggression against a first class power. But America and Japan are both in a position to fight, and the psychological factors were working to that end. The reduction of the resources of aggression plus the creation of a neutral zone "between the Pacific fortifications of the two nations is a great step toward peace. The effect will be to turn the minds of both nations away from the points of sensitiveness and friction and to reduce to a minimum those blind factors which make for war.

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Peace and the Pacific

Some wise man once said that the Pacific would be the focal point of world problems for the next five hundred years, and a scholarly Japanese recently warned us that unless we found new ways for international understanding and relationship a "cultural war" between orient and occident was inevitable within a century. But the Pacific is not yet the storm center of the world. That doubtful honor still belongs to Europe, and there is no reason to expect that the storm center will be shifted for at least a quarter of a century. When the shift begins, it is

quite as likely to move eastward through Russia as westward through America—indeed it is much more likely unless there is a radical change in Japanese attitude toward Siberia.

It was realized from the first that the success of the effort to limit armament depended upon a solution of the Pacific problems, and for that reason the Pacific issues were included in the call. It was popularly said that China was the key; it might quite as appropriately have been said that Japanese militarism was the bete noir. The success of the conference is measured more by what happened between China and Japan than in the scrapping of battleships. Certain naval experts said, in effect, "Let them scrap the dreadnaughts—they will not be used much in the next war anyhow." Admiral Sims' opinion, frankly spoken, lends confirmation to this judgment. The submarine is stoutly defended by Admiral Fulham, who also defends the use of poison gas. The conference put submarines under so-called "laws of war," but it banned poison gas. This, however, is nothing new. Gas and submarines have always been so classified, but in the late war both were used to the limit. Mr. Roosevelt used to insist that no law of war will work when the conflict is on. Germany justified every violation of the accepted laws of war had broken them first. An American state department official announced in 1917 that England had broken nearly every law of war. English military men pleaded Germany's overt acts as war. English military men pleaded Germany's overt acts as justification, and they no doubt had the better of the argument, but all this illustrates the impossibility of enforcing rules of war where there is no super-power to compel obedience. In the late war America's entrance was essentially the voluntary intrusion of such power, but unless there is some league or association, some organized embodiment of world opinion, the adoption of such rules will provide but the flimsiest security.

So what was done in the Pacific is the real register of progress toward peace. The step taken at the Washington conference is of course purely a diplomatic arrangement rather than the creation of any permanent assurance. Mr. Root's four points are little more than a formal reiteration of John Hay's open door doctrine; they add nothing substantially new to the understandings previously assented to and so flagrantly broken by Japan's twenty-one demands in 1915. But they do secure official confirmation of these previous understandings as a basis for future negotiation, and that is gain.

* * *

Japan and China

The fundamental thing involved in the far east is Japanese imperialism. From the old Realpolitick standpoint it has an adequate apologetic. Japan has done in China, Korea and Siberia just what European governments have been doing for more than

a century, that is, she has annexed territory on the principle of national expansion for industry, commerce and trade. She began with a deliberately planned war upon China in 1894, creating a pliant attitude on all future questions. Possessing Port Arthur, preferential rights in Manchuria and Mongolia followed; Korea was conquered and assimilated politically. Sakhalin was secured and now eastern Siberia is occupied. Shantung was taken as a step in the policy of military penetration, Great Britain and France consenting to it in consideration of Japan's naval help in the time of their great emergency. For all this Japan is not to be condemned beyond others; the condemnation rests upon imperial policy. But Japan cannot maintain this policy at a time when the rest of the world is inclined to turn away from it or at least to modify it with definite turns toward peaceful as opposed to military penetration. In the light of this turn in policy Japan came off very well at the conference.

Before the Washington conference China was the door-mat of the imperial powers. She is now raised to the dignity of at least the doorkeeper of her own destiny. She is in the way of recovering Shantung again, though she must travel a thorny road before acquiring final title to her own. Japan renounces group five of the iniquitous twenty-one demands, but gives China a blank refusal to renounce the others, Japan is still in both Manchuria and Mongolia with a well fixed determination to stay. China gets Wei-Hai-Wei again, but England will watch her from Hong Kong and Japan from Mukden for a long time to come. She may get the removal of foreign post offices and legation troops, and the abolishment of the rights of extra-territoriality, and again she may not, for none of these are included in the treaties. Their only guarantee consists of pious gestures of intention. She is denied the right of fixing her own tariff though her right in this respect has been enlarged. Japan defeated a motion to inquire into concessions granted in the past, and the British government is today insisting that the national government validate a millionaire-making concession secured from a bandit chief who captured a province and gave away its riches to an English syndicate as a means of securing money for his own designs. Poor John Chinaman has troubles of his own in his effort to overturn thirty centuries of traditional exclusiveness and political apathy and become a free citizen of the modern world. He has gained much from the conference as a result of his great effort and the friendly offices of the United States, but there are still many cords of imperial interest bound about his limbs. On the whole we may say that there has been distinct gain, but we cannot affirm more than diplomatic gain in the relations of Japan and China. No epoch making constitution has resulted from the conference.

The Four-Power Pact may be gain or loss as the denouement alone will show. It may be defeated in the senate. There is strong argument to be made against it as a balance of power agreement. It is rather gratifying to find those who slaughtered the league of nations because of article ten now advocating this pact with its article two; article ten required unanimous agreement of all powers before there could be action—article two apparently leaves it possible for two or three to act without unanimous action. This pact may also make dealing with Japanese designs in the far east a much more delicate matter than if the three great interested powers were not in such an alliance.

* * *

The Conference and The League

President Harding frankly hoped that the conference would initiate his favored association of nations. It has not done so, though there is provision made for this country to call another conference after eight years. Meanwhile the league of nations disarmament commission will hold its postponed meeting in Paris on February 20. It was postponed because of the calling of the Washington conference. It may be said that President Harding took the agenda out of its hands, and that may be defended as wise because this country is not in the league and this country was needed to make any action meaningful at the present time.

Nothing done at Washington has any binding effect beyond the limits of whatever nations sign this or that treaty; the league will no doubt make the main gains of the conference effective for all nations. In that lies the strength of the league idea over against the limitations of the conference idea; the conference operates more easily because it calls into council only those nations directly interested and acts only on a few immediate things, but the league alone can give the moral backing of mankind and furnish that continuing administration without which the best made plans of diplomacy may be twisted and interpreted from things benign to things of evil. Every treaty passed at Washington will be registered with the league secretariat and none could be ratified by European governments if there were anything in them that contravened the league's covenant.

The league can call all the world, inside a decade, to make the limitation program permanent, and the recovery of Germany and Russia will make that imperative, if not in a single decade at least in time. Several commissions were appointed at Washington with no provision made for any reports to an authoritative body; the league will furnish the proper body to hear these reports. It will be in a position to carry the naval limitation program on into army limitation, once France is won from her militaristic policy, and she will be won ere long from such a policy either by England's influence or by a new election or by both. She was the "bad boy" of the conference, if such a mixing of metaphor will pass the type sticker, and Japan was a sympathizer throughout. One cannot shake off the feeling that there was more than bald lying in the charges of the eastern Siberian commission. Such attitudes make manifest the influences the conference had to work against and which the league will have to confront continuously.

On the whole the league is a distinct gainer from the conference, and that is one of the chief gains made. The league means conference, but conference made effective by the moral and legal backing of all the great governments of the world—if America will join it. We have moved in that direction in a way to save our political face, and time and the tides must carry us further until we are in a league even though it be a modified one. The Republican platform promised to "provide methods which shall secure instant international conference when ever peace shall be threatened by political action." The league is in being; fifty-one nations are in it; it is a going concern; it is not perfect but it will evolve a constitution as did the British kingdom and it, or its counterpart, alone can guarantee peace.

ALVA W. TAYLOR.

British Table Talk

January 25, 1922.

FOR youth the coming of winter has no terrors; but the aged know that it is a season which will exact a heavy toll from their ranks. Since my last letter we have lost a veteran traveler in Sir John Kirk, the friend of Livingstone and Lord Bryce, one of our noblest citizens; and though Pope Benedict was not old as these others were, he, too, had reached the age which cannot disregard the warnings of the cold season. But there is nothing for tears in the departure of such men as these. They have done their earthly task and earned their rest.

* * *

The News of the Pope's Death

Nothing can show the changed religious atmosphere in this country like the manner in which the news of the pope's death was received. Nothing but deep sympathy for a bereaved church was revealed. The late pope, it must be admitted, was gravely criticized in some quarters during the war. Some fervent voices in the heat of the war declared that he should have raised his protest against the German treatment of civilians in Belgium. But others maintain strongly that he used his widespread influence on behalf of peace; and they quote his memorable letter. But in the midst

of such criticism or approval there is little of the old bitter feeling against Rome; the fierce language formerly used of the papal see is little heard. And the Bishop of Manchester of today, with the goodwill of his people, can send a letter of condolence to the Catholic Bishop of Salford and add to his signature the words, "In our blessed Lord." The change disturbs some Protestants; but if I were a Roman I should feel not a little uncomfortable. The days of hostility have their gains for a church in the minority, as our free churches well know. It is sometimes better to be attacked by honest foes than to be tolerated by courteous neighbors, many of whom, like Gallio, smile tolerantly upon all such things.

* * *

Lord Bryce

There will be no need to tell American readers what manner of public soul Lord Bryce was. He must seem, because of his sympathy and adoption, one of their own number. On this side Bryce was regarded as one of our chief men. It may almost be argued that had he been less accomplished he might have done more. He did so many things and did them wonderfully well; but in parliament though he was honored for his learning and his integrity, he never had the place to which he was entitled. He was always a Gladstonian liberal; he had a passion for the defense of small nations; he inherited his old friend's brief for the Armenians; but it is indeed hard to mention any of the great human causes which did not claim in him a friend and an advocate. It may not be so well known that he was ready to speak and to write with the warmest sympathy upon the international service rendered by foreign missions. No one believed more than he in the fundamental necessity for the gift which the missionary offers to the world of men. It was a strength to us to quote this statesman with his unrivalled knowledge of the world. The man who had been everywhere and knew everything was ready to speak a good word for the cause of foreign missions.

* * *

A Study of Death

The famous astronomer, M. Camille Flammarion, has put out the first of his volumes upon Death. It is a striking review of the evidence which has convinced him as a man of science that our "psychic personality is endowed with powers that have as yet been analyzed very little." He believes that the existence of the soul has been finally proved against the arguments of the old materialism; and since it can operate outside the range of the bodily powers there is a strong presumption that it will survive beyond death. He does not approach the problem from the side of religion. Indeed he declares that his psychic facts are better established than the facts on which the historic religions rest; and he looks for a new attitude to death and the after life—an attitude based upon science, not upon faith. On the other hand, his marshalling of evidence is widely removed from that which is found in many spiritualist works. He is not in the least ready when he meets with mysteries to call to his aid the hypothesis of discarnate spirits. He is calmly and dispassionately scientific and along his own road he has reached a definite belief in the survival of the soul.

* * *

What Is a Philistine?

We are faced in this country by the possibility of a reduction in the amount which we spend on education. We have to economize, and we have been told that we must save on many things, and not least upon education. But there will be a fight before these reductions are carried out. The fight would not be doubtful if we had not so many philistines in our ranks. If the question is asked, What is a philistine? no better answer can be given than to take a passage from the Educational Supplement of the Times. It is a fine diagnosis:

"That is the first point to be grasped about the philistine; he is one who starves himself in everything except food; and education itself may be the beginning of this process of starvation. It will be, unless, from the first, it is presented to the learner as a kind of spiritual nourishment which will make him, not only good, but

happy. At bottom, the philistine is one who refuses happiness, who believes that in this life it is dangerous and irrelevant. In his old Puritan form he thought art was sinful because he refused and despaired of happiness; then he was intent on survival and success in another world. Now he despises art, though no longer a Puritan, because he cannot eat it or drink it, or make money out of it; and he despises science and philosophy for the same reason. Education itself is for him a means of training children to make money or to be the efficient tools of those who make money. And behind all this materialism which seems to us so wicked and brutal there is always a pathetic despair and refusal of happiness, a sense that the universe itself is hard and sinister, and that one can escape disaster in it only by consenting, in one's own way of life, to its malignity. That is to say, there is always fear at the bottom of the philistine attitude, and it can be prevented only by a system of education in which for this fear is substituted a boundless hope and a belief that, in its nature, the universe is kind, giving us finally that which we ask of it, if only we will dare to ask in action."

* * *

A Flexible Unity

Canon Leslie Hunter has been pleading for "a flexible unity" in the church. To him the problem of unity is not a problem of garrison life but of the army in the field. "The unity movement is part of a larger movement for the reconversion of the church to Christianity so that it may effectively evangelize the world." Such a unity must be flexible. "The problem is not merely to devise a scheme which will bring the several churches together, but to devise a scheme which, having reunited them, will keep them together. Any scheme which regards the church primarily as an institution will not do this. The danger of unity is always stagnation. You can achieve unity in an institution by rigid organization at the sacrifice of life and movement. But unless the reunited church is a movement free and supple in its organization, it is bound to be broken into pieces again on the wheels of Time. Unless

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its bond of cohesion is simply and truly an unswerving loyalty to the living Christ, it will inevitably break up through the action of the very spirit of God moving in the world which today is prompting the movement towards unity."

* * *

The Core of the Imitation of Christ

Here is a closing word from an admirable little book on "The Message of Thomas a Kempis" by the Rev. E. J. Ives, published by the Student Christian Movement: "Let him come to me his poor one, and make me glad. Let him put forth his hand and save

a poor wretch from every difficulty. Come, come; for without thee no day nor hour is joyful; for thou art my joy and without thee my table is empty.' (Book IV, 21:2.) This is the very core of the book: union that brings likeness, fellowship that brings such a way of sharing Jesus' outlook on life that we are drawn to walk as he walked and to carry on the work which Jesus began by doing and teaching. It is a union which renews the nature of the disciple and issues not only in walking after him, but also likeness to him, so that he becomes known to the world through his disciples and the world marks from their life and manners that they have been with Jesus and have learned from him."

EDWARD SHILLITO.

CORRESPONDENCE

Roosevelt—Another View

EDITOR THE CHRISTIAN CENTURY:

SIR: May I ask for space in which to emphatically dissent from your editorial on "The Enlarging Roosevelt" in your issue of February 2? There is indeed a growing impression concerning Mr. Roosevelt, but fortunately for the future it is not of the nature your editorial implies. There well may be, however, an enlarging Roosevelt if enough eminent Americans can succeed in launching a Roosevelt cult. The impression of the first Napoleon has not diminished through the years but who would say that there has been a proportionate increase of joy or peace for France? We should ponder well the concluding words of an article on Napoleon by Marshall Foch published on the centenary of the Emperor's death. The Marshall says: "In my view, the deep reason for the disaster that overwhelmed him must be sought elsewhere. He forgot that a man cannot be God; that, above the individual, there is the nation; that, above men, there is the moral law; and that war is not the highest goal, since, above war, there is Peace." (London Times Napoleon Supplement, May 5, 1921.)

The late ex-President could not concur in any such pacifist sentimentality, neither could he subscribe to the assertion in your editorial that he was a believer in arbitration. Mr. Roosevelt is his best witness on the merits of peace and war and arbitration versus might. I quote: "No triumph of peace is quite so great as the supreme triumph of war. The courage of the soldier, the courage of the statesman who has to meet storms which can be quelled only by soldiery qualities—this stands higher than any quality called out merely in time of peace." (American Ideals, page 253.) "The twentieth century looms before us big with the fate of many nations. If we stand idly by, if we seek merely swollen, slothful ease and ignoble peace, if we shrink from the hard contests where men must win at hazard of their lives and risk of all they hold dear, then the bolder and stronger peoples will pass us by, and will win for themselves domination of the world." (The Strenuous Life, page 20.) "Scant attention is paid to the weakling or the coward who babbles of peace; but due heed is given to the strong man with sword girt on thigh who preaches peace, not from ignoble motives, not from fear or distrust of his own powers, but from a deep sense of moral obligation" (The Strenuous Life, pages 30-31.)

Such sentiments are typical; likewise the concluding two on the folly of real arbitration. "First and foremost, the United States must seriously prepare itself against war, and show itself able to maintain its right and make its weight felt in the world. Next, it must abandon both the policy of poltroonery—the policy we have practiced as regards the Lusitania and Mexico—and the policy of recklessly making promises which neither can nor ought to be kept—the policy practiced in the proposed all-inclusive arbitration treaties five years ago, and, above all, in the unspeakably silly and wicked thirty all-inclusive arbitration-commission treaties actually negotiated under the present administration." (Fear God and Take Your Own Part, page 170.) "Arbitration is an excellent thing, but

ultimately those who wish to see this country at peace with foreign nations will be wise if they place reliance upon a first-class fleet of first-class battleships rather than upon any arbitration treaty which the wit of man can devise." (American Ideals, page 249).

With a war-devastated world seeking its way out from the welter of blood and iron into a community of power through "silly and wicked" treaties is it possible, I ask, that the apostle of "the strong man with sword girt on thigh" shall, like our beloved Lincoln, grow larger from year to year?"

Exeter, N. H.

ROWLAND F. NYE.

The Other Side of the Towner Sterling Bill

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the communication of President Penrose concerning the Towner-Sterling bill which appeared in a recent issue of The Christian Century. May I be granted the privilege of offering a few thoughts in reply to those arguments.

In his first argument President Penrose calls attention to the great war debt we are carrying and says the expenditure for education should not be undertaken "unless it can be proven to be absolutely necessary." When the war showed us that 24.9 per cent of our population was either entirely illiterate or had only very limited literacy (could not possibly write a letter) and that about 30 per cent were physically unfit for military duty; when we find that the standard of maturity demanded of our teachers is so low that one-fourth of all the teachers in our public schools are under 21 years old, that about 5 per cent have had no education or training above the eighth grade, that 25 per cent of all our teachers have had a total of not more than two years of high school training, that *only one-fifth* of all our teachers have had a training equivalent to a full four year high school course and a two year normal course or college training above that; when the teacher turnover is so great that one-fourth of all our teachers have had two years or less of teaching experience; when in a great state like Indiana, for example, several of the schools are maintained for just a little over 100 days each year; when in many of our southern states this standard is lower; when in some of these states no effort is made at any really efficient enforcement of their low standard compulsory education laws; and when often in the same state the taxable wealth behind each pupil (enumerated) will vary in different districts all the way from fifteen hundred to twenty thousand dollars, it would seem that the passage of some law whereby national assistance and encouragement could be given to help when help is needed and to more nearly equalize educational opportunities was "absolutely necessary" to our national well being and the safety of our liberties.

As to combining this question with that of carrying our war debt, this seems to me most unsatisfactory and unjust. If necessary, war debts can be refunded and carried a few years longer, but when our children have grown up and gone out into life we cannot then call them back and give them the education which was

denied them as children. We must educate now the children who are now with us to be educated. Too long, all too long, have we thought of the education of our children in terms of the tax rate and we have subordinated this to other considerations which were not as imperative.

Again the letter says that education is a function of the state. Let us write this large, for nothing is taught more conclusively by the history of education in the United States. But this same history also proves that nothing can be more destructive of educational initiative and efficiency than that of granting full local autonomy to individual local school districts. The condition of the Massachusetts schools about 1825 is a striking example.

When, however, the statement is made that "the advocates of the bill assume that all functions of national life, including education, must be directed by the national government" an absolutely untenable position is taken. Nothing is farther from the minds of the advocates of the bill. The last sentence of section seven of the bill reads as follows:

"All funds apportioned to a state.....shall be distributed and administered in accordance with the laws of said state in like manner as the funds provided by state and local educational authorities of said state for the same purpose, and the state and local educational authorities of said state shall determine the course of study, plans, and methods for carrying out the purposes of this section within said state in accordance with the laws thereof."

This same language is repeated in connection with each proposed appropriation and occurs five times in the bill.

This would seem to be enough, but as a final safeguard the following provision is incorporated in section thirteen:

"All the educational facilities encouraged by the provisions of this act and accepted by a state shall be organized, supervised, and administered exclusively by the legally constituted state and local educational authorities of said state, and the secretary of education shall exercise no authority in relation thereto; and this act shall not be construed to imply federal control of education within the states, nor impair the freedom of the state in the conduct and management of their respective school systems."

It is difficult to see how this could be stated more emphatically or more clearly.

President Penrose's article further conveys the idea that federal assistance would destroy local initiative and that the normal schools need no aid. The facts themselves as gathered from our past history and present status are the best answer to this. To quote one example, the land grant colleges were established in various states by federal appropriation but today by far the greater part of the maintenance expense of these colleges is met by taxation within the states themselves. The same has been found to be true in regard to state appropriations to local communities. When the recipients have had to raise by their own efforts an amount equal to that received, such grants have always proved to be the greatest and most effective inspiration to local endeavor, efficiency and progress. They have never led and can never lead to dependency or a feeling of "feeding at the public granary" as long as the states must duplicate the appropriation received. The actual working of the plan is its own best argument, and the facts mentioned above show that much inspiration and assistance are needed.

As to normal schools, they are graduating each year only about 15 per cent of the number of teachers needed to fill the new positions incident to the growth in population and to fill the old places which become vacant through various causes. This has been due partly to the poor salaries paid to teachers but also largely to the fact that the normal schools have limited physical equipment, their faculties are not on a par with college faculties doing the same grade of work, their general educational standard is comparatively low and as a whole they are not attractive as higher institutions of learning. I know there are some marked exceptions, but the statement is true for the great majority and the general facilities for training teachers for our city elementary and rural schools is one of the very weakest links in our whole

educational system. The normal schools must have encouragement and assistance if they are to do what may reasonably be expected and if they are to attract the brightest of our high school graduates.

In addition to all of this we need, so much, national inspiration and leadership (not domination). This can come about only through a recognition of the relatively great importance of education in our national life and making that recognition something more tangible than mere reiteration of empty phrases. To many close students of the question it seems that this can be brought about only by having a representative of the interests of education in the councils of the nation equal in rank with that of other cabinet members. There has been no attempted domination on the part of the government through the Secretaries of Labor, Commerce, or Agriculture and we earnestly pray for the time when the education and training of our children may rank in the national government equal in importance with the diseases of our sheep and our hogs and the breeding of our horses and cattle.

Professor of Education,

Skidmore College,

Saratoga Springs, N. Y.

G. J. BORST.

THE SUNDAY SCHOOL

The Host of the Lord*

THIS is one of the most inspiring stories of all the Old Testament. Again and again it recurs to us as we meet some seemingly unconquerable obstacle, as we face forces apparently by all worldly standards too much for us, and by divine intervention the walls crumble into dust before our eyes and the material forces vanish into thin air. If God be for us who can be against us? "They that are with us are more than they that are with them." Do you get the picture? The prophet and king on the city wall behind the entire valley about the city filled with the soldiers, horses and chariots. The young king is frightened; well may he be for the host is formidable. Man for man the king's warriors are no match for the enemies. Already he can see his capital in flames, his family torn forcibly from him and he can feel his neck in the disgraceful rope of his conqueror. He turns his blanched face to the man of God and to his infinite surprise he sees that face radiant with joy and hope. The prophet saw what the king could not. It is ever so: the spiritual person sees what the materialist never can. The prophet prayed God that the king might have his eyes opened to see the spiritual realities; when the prayer was granted the young ruler saw the mountains round about his city filled with innumerable armies, crowded with chariots—all of fire! Tell me, did the king see more truly with his fleshly or his spiritual eyes?

I recall one afternoon when Reginald Campbell of the City Temple, London, came to my university. Eagerly we crowded to see and hear him. We saw a man with a most spiritual face, possessing a rare sympathy with college men. He spoke about the reality of spiritual facts. He told us that these facts of our own spiritual experience were just as scientifically real as stones or stars or microbes or brain-cells. All the realities are not seen with fleshly eyes; microscopes and telescopes do not reveal all the wonders of the earth and sky.

God is a spirit and he is real. Christ is a spirit and he is real. The most real part of my self, the most enduring, the most far-reaching is my spirit. And "Spirit with spirit may meet." This is very comforting.

"God is round about me,
And can I be dismayed?"

Not only Dante saw the heavens filled with singing choirs of redeemed souls; not only Paul saw crowds of spiritual spec-

*Lesson for February 26, "Elisha's Heavenly Defenders." 2 Kings, 6:8-17.

tators watching with intense interest the race of men on the earth, Jesus himself sitting as the judge, with the crown in his hand for the victor; today we may see the skies filled with spiritual forces that fight for the causes of righteousness. We say the stars fight for us—what do we mean but that unseen spiritual hosts battle for the right?

All that we are trying to say is this: that when God is on our side the victory is assured. The unlimited spiritual forces of the universe guard us, the spirits of just men made perfect fight with us. Someway we cannot think that Moody, Spurgeon, Wesley and ten thousand other saints have entered into rest; we must think of these militant souls as alive and keenly interested in the battle on earth. We have no use for what is called "spiritualism." In fact, we detest it as we do pre-millennialism, Christian science, theosophy, Bahaism and a lot of other wild isms and cults, but we do believe that personality persists and that all the good and great constitute the glorious company of the apostles, martyrs and saints of all ages. We like to think of this heavenly company as intensely interested in Christ's cause in this present world. Channing, who certainly must be called a rational man, somewhere paints a picture of this noble assembly in heaven. Surely they must be interested in us—their spiritual sons and daughters and our attempts to carry on their work in the world. Thus not only God, considered as a Person, but all the noble souls since the world began may be thought of as this spiritual host. Does this sound naive and childlike? I am willing to accept responsibility for its positive truth and worth. It is thrilling to feel the sympathy of God, of Jesus and of all the aristocracy of heaven in our struggles here. It is no longer a single-handed fight, one battles as one of the spiritual warriors of the universe. Death—well, what of death—the release from the material—the leap to the glorious company in the blessed community of the spiritual realm.

JOHN R. EWERS.

Contributors to This Issue

EDWARD SCRIBNER AMES, professor of philosophy in the University of Chicago; minister University Church of Disciples, Chicago; author "The Psychology of Religious Experience," "The New Orthodoxy," etc.

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ALVIN E. MAGARY, Presbyterian minister, Cedar Rapids, Ia.

Personality and Power

Of this book, Edward Shillito says, in a recent issue of *The Christian Century*:

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The Prophetic Ministry For Today

By BISHOP CHARLES D. WILLIAMS

The Lyman Beecher Yale Lectures for 1920

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterians Have a New Leader for Brooklyn

The Presbyterians have a Board of Church Extension connected with the Brooklyn-Nassau presbytery and this board has recently secured a new secretary in the person of Dr. Joseph Dunn Burrell. He succeeds Rev. Robert W. Anthony, who has been secretary for the past six years. Dr. Burrell was pastor of the Classon Avenue Presbyterian church of Brooklyn when the war broke out. He served in France with the Red Cross and then entered the service of the New Era Movement. In recent months he has been New Era secretary for the Metropolitan district. Dr. Burrell says with regard to his new work: "It takes a bold spirit to face the problems of a great city. My chief encouragement is not in the consciousness of any special wisdom on the subject, but in the fact that I know Brooklyn well. In the past thirty years it has changed from an American, in fact a New England, type of city to a real cosmopolis. As one item it possesses the largest Jewish center in America. The Italian population, and also the colored have increased considerably and the gilded domes of the Eastern church may be seen here and there."

Religious Education Program Proves Successful

The religious education program being carried on by the south town churches of Evanston, Ill., is proving a great success. St. Luke's Episcopal, Second Presbyterian, Hemenway Methodist, Pilgrim Congregational and Evanston Church of the Disciples are united in the task. The enrolment has grown steadily through the year and now totals 364. Miss Phoebe Wilson gives her full time to teaching, and Rev. F. A. McKibben gives part time as director while engaged in some other religious education enterprises. The instruction is given in three church buildings, chosen with reference to their accessibility to the school buildings. In the enrolment of the school are members of thirty denominations, many of them Catholics and some from homes entirely without religious convictions. The cost per pupil is ten dollars per year. The funds for all the operations up to the present time are financed, and the second semester will be financed at an early date.

Virile Indianapolis Minister Makes His Protest

Rev. F. L. Davison, pastor of the Englewood Christian church of Indianapolis, is a young man with positive convictions. The governor of Indiana had been engaged to address a fathers' and sons' banquet in his church when the newspapers announced an increase in telephone rates through the action of the governor's utility commission. The pastor canceled the invitation to the governor. He publicly inquired of the mayor of Indianapolis recently concerning his alleged attitude in favor of beer and light wines. The Englewood church is

carrying on an employment bureau which is placing many workmen in jobs. Some are given temporary employment in odd jobs, while others are being given a permanent settlement. Many working people live in the neighborhood served by the church, and from this working class constituency 350 new members were received during the past year.

Thousand Students Wait on Ministry of Popular Pastor

Does any minister in America preach on the average Sunday to an audience of a thousand students? It may well be doubted whether more than one minister has this honor. Rev. Walter M. Haushalter is the minister of the Disciples church at Columbia, Mo. The student editors of the University Missourian recently made a survey of the churches. This survey revealed the fact that over a thousand students are in the Sunday audience of Mr. Haushalter. While only 500 Disciples students are in attendance at the University of Missouri, 800 express a preference for the church of the popular minister. The secret of Mr. Haushalter's success is that he has organized a student congregation with its own officers, mid-week business and social meetings and its own membership roll. This device solves the Disciples problem of the reception of the unimmersed, and provides a church membership in the college town without disturbing the loyalties to the old home church. The Sunday school of the student congregation is held in a theater, and now has an enrolment of over four hundred. Mr. Haushalter had a pastorate in the East before coming to Columbia.

Dr Covert Wants No Yellow Laws

The cry of secularists over the country that the reformers were trying to fasten blue laws upon us has been a smoke-screen to conceal their own attacks upon historic American institutions. Dr. Covert of Chicago showed them up recently. He said: "All this talk of Blue Laws is by the avowed enemies of good order. They are forcing the words upon us and insisting upon the debate, hoping to make the whole American system of Sabbath keeping ridiculous. They are among those who will prefer 'Yellow Laws' with all kinds of laxity and recklessness and vulgarity. Worse still, they are apostles of 'Red Laws' under which anarchy runs riot and nothing we hold dear is safe."

President of Disciples Convention Is Honored

Rev. Stephen E. Fisher, president of the International Convention of the Disciples of Christ, was honored with a banquet at the beginning of the twentieth year of his ministry at Champaign, Ill. Mr. Henry E. Wilson, of the local Y. M. C. A., presided, and the banquet was attended by university professors and prominent citizens of the Twin Cities. Mr. Fisher is the dean of the group about the

campus of the University of Illinois, and he has been one of the outstandingly successful church builders of his religious communion. He graduated from Eureka College in 1900, and since then has shepherded but few churches, having served as pastor at Gibson City for a few years preceding his pastorate at Champaign. Prof. A. W. Nolan of the University of Illinois spoke with keen appreciation of the minister, detailing conversations of children, students, the poor, and the rank and file of the community. Mr. Fisher is president of the approaching Disciples convention, and as such is in frequent demand at Disciples gatherings.

Expansion of Disciples Work at State University

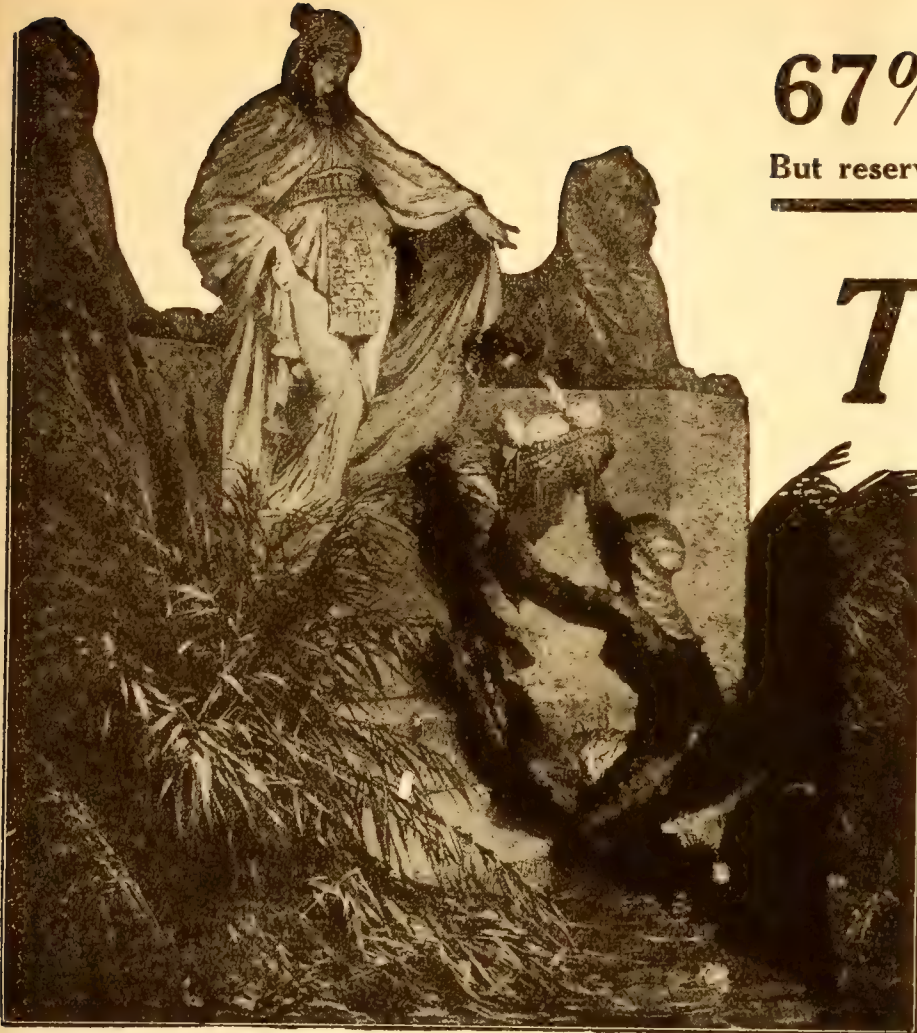
While the Disciples were the first religious communion of America to found Bible chairs at state universities, they have not yet set up these chairs at all the universities where they have a considerable student body. The development at the University of Illinois is comparatively recent. The Illinois Disciples Foundation has in recent years employed students as auxiliary helpers to work in conjunction with the local church. This is the first year in which Bible instruction of a university grade has been given. Rev. William V. Roosa was appointed recently as a teacher of the Bible, and after examination by the university authorities, his work has been approved. At the University of Missouri the Disciples have a theological seminary. At Lawrence, Kans., Ann Arbor, Mich., Bloomington, Ind., Charlottesville, Va., and Austin, Texas, Bible chairs are also maintained.

Christian Endeavor Organization Gives Wireless Concert

In the District of Columbia the older Christian Endeavor workers have an Alumni Association which performs many helpful services. This organization recently gave a radio concert in the chapel of the Church of the Covenant with a very interesting program of vocal music and Shakespearian readings. It is said that 150,000 wireless operators within 200 miles of the city enjoyed the concert. Broadcasting sermons and religious services is now one of the latest fads in the religious world. Recently the first religious service sent into the air from Chicago was given by a Methodist church in a western suburb.

Organize Religious People to Stay at Home

Some churches are criticized these days for having too full a program. Some member of the family is at the church every night in the week with a consequent break-up in the family life resulting not only from the movie shows, but from the program of the church itself. It is an interesting and significant fact that the state organization of Christian Endeavor in Oklahoma has set apart the last week in February as a Stay-at-Home Week. It is proposed that during this



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week the entire family should seek to be together. Monday is social night with games for the whole family. Tuesday evening the whole family will read, particular attention being given to the missionary magazine and biography. Wednesday evening the whole family will go to prayer meeting. Thursday each family will have its own entertainment of music and readings with a contribution from each member of the family. Friday night the family will study the denominational papers and Saturday night get the Sunday school lesson.

Minimum Wage for Ministers a Growing Movement

The sweat-shop manse is to disappear from religious industry if present signs do not fail. The working of little children at odd jobs and the slavery of an educated woman to unusual household industries to keep the wolf away from the front door will no longer protect church members from an increase in giving. Last June the Presbyterian and Methodist churches of Canada took action establishing a minimum wage in the ministry of fifteen hundred dollars a year. The Congregational denomination of the United States has recently taken similar action. Many weak churches will be asked to pay two-thirds of the minimum salary on condition that the other third is provided by the Home Missionary Society of the denomination. It is believed that over two hundred thousand dollars will be needed for this advance step immediately and that seven hundred thousand dollars will be the ultimate requirement as the weak churches one after another meet the conditions of home mission aid. It is reported that the Presbyterian denomination will take a similar action in the General Assembly in June. Denominational leaders have been stung by the persistent criticism of a denominational program which declared for a minimum wage among hand-workers, but sweated the people of the manse in a way no longer tolerated in any industry. The Congregational year-book shows that six hundred thousand dollars was added to ministerial salaries last year in that denomination. The average salary in 1920 was 11.8 per cent higher than in the previous year, and 45 per cent above the standards for 1916.

What the Fundamentalist Preacher Is Like

Boston is finding out these days what the Fundamentalist preacher is like. This modern Athens, which is always ready to get mildly excited over a new cult, is listening to the preaching of Rev. J. Frank Norris of Ft. Worth, Texas, who is holding revival services at Tremont Temple. He is expounding such prophetic themes as the return of the Jews to Palestine, Antichrist, the Second Coming and Armageddon. In Ft. Worth he has what is claimed to be the largest Baptist church in the world, a congregation of five thousand people. The church school refused to use lesson quarterlies and studies the Bible chapter by chapter. The preacher dresses in a gray business suit and discourses on such themes as styles in women's clothes and

the latest movements in politics. The Texas church is a great organization, which employs fifteen stenographers.

Sectarian Institutions Are Cut Off

The state auditor of Pennsylvania has recently cut off from public support a great many sectarian and fraternal institutions during recent weeks. As might be expected, a large number of the institutions affected are Roman Catholic in faith. The Presbyterians had one hospital on the list and it has been stricken off as well. The Protestants of the state affirm that they are glad to support the state officers in this change, which is clearly in accord with American thought and practice.

Disciples Society Bows to Conservative Element

The board of managers of the United Christian Missionary Society of the Disciples of Christ was called together in St. Louis in special session on January 18 and 19 to consider the clamor which has come up from the conservative congresses held recently. The demands of the conservatives were given consideration, and most of them were conceded. Because this kind of compromise seemed to guarantee peace for the practical work of the organization, many voted for a program to which in their private thinking they do not agree, if one may judge from past utterances. Dr. C. M. Chilton, one of the most loyal missionary pastors in the church, resigned from the board, though his resignation was not accepted. A resolution offered by Rev. Z. T. Sweeney of Columbus, Ind., with reference to the much-discussed question of open membership practice on foreign fields, was adopted. The text of the Sweeney resolution is as follows: "As a purely administrative policy, the board of managers announces the following: In harmony with the teaching of the New Testament, as understood by this board of managers, the United Christian Missionary Society is conducting its work everywhere on the principles of receiving into the membership of the churches at home or abroad, by any of its missionaries, only those who are immersed, penitent believers in Christ. Furthermore, it is believed by this board of managers that all of the missionaries and ministers appointed and supported by this board are in sincere accord with this policy, and certainly it will not appoint, and indeed it will not continue in its service, anyone known by it to be not in such accord. It disclaims any right and disowns any desire to do otherwise." This action on the part of the board of managers will become historic, for it is the first time in a hundred years of history that the Disciples through any general organization have ever legislated upon doctrinal questions. Whether the adoption of this resolution means that some China missionary must now be selected as a "scapegoat" of that situation remains to be seen. A minor concession offered by the board of managers to the conservative element was the adoption of a resolution declaring that no effort was being put forth to make state and

provincial organizations subservient to the united society. The principle of comity in mission work in the homeland has been much attacked, and this was dealt with in an innocuous resolution, which was, however, reassuring to the reactionaries. It is also to be recommended to the International Convention at its next meeting that the constitution be amended to permit amendment of motions reported out of the recommendations committee.

Dr. Ainslie Faces His Critics

Dr. Peter Ainslie of Baltimore, president of the Disciples Association for the Promotion of Christian Unity, has replied to his critics in a frank letter to a conservative minister in Kansas City, Rev. James Small. He confesses an entire lack of interest in the current discussion among the Disciples of "open membership" classing it with the discussion of "open communion" among the Baptists and "open pulpits" among the Episcopalians. Dr. Ainslie declares his firm belief in the organization of community churches in which all the Christian people of the community shall be made welcome. His assertion of the right of Disciples churches to determine their own practice in the reception of new members rings with the old-time note of liberty characteristic of the denomination a generation ago. Dr. Ainslie's letter is as follows: "My Dear Brother Small:—Complying with your request out of the lengthy discussion at the preachers' meeting on Monday morning, I am glad to write you as follows: 1. I am not enough interested in open membership among the Disciples either to advocate it or to oppose it. It is a question that may be very properly classified with open communion among the Baptists and open pulpits among the Episcopalians, all three of which are purely theological questions, and consequently are of secondary interest. 2. My church in Baltimore does not practice open membership, but if they wanted to do it, they would have that right without consulting other churches among the Disciples, unless they choose to do so. One thing the Disciples got in their beginning was freedom, and I am sure that my church would not think of surrendering that richly purchased heritage. 3. Several community churches are associated with my church in Baltimore, and I approve of those churches receiving into their memberships persons from other churches, irrespective as to whether their baptism was by immersion or sprinkling. I advocate this policy in all community churches around the world. 4. I practice baptism by immersion of penitent believers only, because that was the apostolic baptism, as I see it, and I have never practiced any other; but I do not regard Presbyterians as any less Christian because they practice baptism by sprinkling. I will not for a moment think that I am any better than they are because I have been baptized by immersion and they by sprinkling. Were I to think otherwise I would be a Pharisee of the Pharisees. I am writing you kindly, but frankly, for I have nothing to hide, either."

er in my theological thinking or my religious practices. I follow John Wesley's motto: 'I think and I let think.' With cordial regards, Peter Ainslie."

Was Columbus a Jew?

The Knights of Columbus are said to be agitated over the recent assertion of a historian that Christopher was a Jew. Much of the zest in this large Catholic order comes from the assumption that America was discovered by a Catholic and belonged to the Catholic religion. The historian asserts that Columbus concealed his religion in order that he might have his opportunity of making the western voyage. The committee of the Knights of Columbus which is charged with rewriting American history will now have a task.

Christian Endeavor Societies Have the Christmas Spirit

The Christmas record of Christian Endeavor unions in various large cities this year is very creditable. In Canton, O., the union arranged a Christmas party in the city auditorium which was attended by over 600 boys and girls. The young people distributed over 300 pounds of candy, 8 crates of apples and 600 toy balloons. Four troops of Boy Scouts acted as ushers at the party. The Detroit Union provided fifty Christmas baskets for poor families. The Lawrence, Mass., union made 500 Christmas stockings, and filled them for the poor children. The Brooklyn, N. Y., union provided a Christ-

mas party for 375 children of their fresh air home.

Florida Home for the Aged Is Opened

In the sunny southland the Disciples of Christ have opened recently another home for the aged. Located at Jacksonville, Fla., it is indeed well qualified to make the lives of aged religious people pleasant. Twenty-five people have already been received, and they are coming in continually now, arriving from various sections. Though the benevolent work of the Disciples of Christ is among their newer ventures, nevertheless this work has already grown to very large proportions. It has not been hampered by theological discussion as has the missionary work of this communion. Disciples custom makes Easter Sunday the day for special offerings for this work.

Japanese Church in Los Angeles

The new Japanese church building in Los Angeles will house the federated activities of both Congregationalists and Presbyterians. The Japanese have contributed \$20,000 to the new building and the remainder must be secured otherwise. The Los Angeles Presbytery has asked their Foreign board for \$7,000 and the board of Church Erection for \$7,500. The methods of the Congregationalists in securing their part of the fund have not yet been announced. The largest Japanese colony in this country is in the city of Los Angeles, and it is believed that

the new community church will be a great force in the life of the Japanese in bringing their lives into harmony with Christian principles.

Churches Have Acted for World Peace

The statistics analyzing petitions received in Washington on the subject of world peace indicate that the work of the protestant churches in behalf of peace has been effective. Out of 11,135,187 petitioners for a thorough-going policy of the limitation of armaments, 10,000,000 of these mentioned in their petition the Divine Guidance. The Federal Council of Churches in presenting these statistics indicates that among the forces influencing public opinion at this important time, few have been as important as the church, if indeed any.

Moderator Is Very Active in Behalf of the Church

Not in a long time have the Presbyterians had a more active moderator than they have this year in Dr. Henry Swearingen of St. Paul. One hears of him in every section of the country, and his church has been very gracious in permitting him to give so much time to the work of the denomination. Among his addresses scheduled for the near future are those to be given at Presbyterian Field Days at New York and Brooklyn the latter part of February. At these same meetings Miss Alice Robertson, member of Congress from Oklahoma, and formerly an employe of the Presbyterian

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Home Mission Board, will speak. At these meetings the great Presbyterian interests will be interpreted.

Premillennial Program for China

Just how the premillennialist group looks at the problem of world redemption is well indicated by a recent address by Dr. R. A. Torrey. He has been in China and comes back with a very definite point of view with regard to Chris-

tian missions in that country. He says: "The union universities and theological schools in China are a great menace to the future of the church in China. As those universities have no creedal basis, it is impossible for one denomination, however orthodox, to restrain other denominations from sending out men thoroughly unsound. In one instance, for example, the Presbyterians refused a certain candidate in their denomination who was to go out and teach in one of these

universities. They refused him because they regarded him as theologically and radically unsound; but this same man then applied to another denomination and was accepted by them and sent out by them to teach in the same university where the Presbyterians had refused to accept him. China needs salvation, not education. I believe we have made a great mistake in putting altogether too much money, and too many men and women, comparatively, into education and altogether too little and too few into evangelization. Another mistake we are making—at least, I think it is a mistake—is the undue eagerness we are showing to get the highly-educated classes, and the influential and the rich. One great missionary body has said that the other missions can go to the poor and uneducated and such-like, if they wish, but 'our mission is to the educated and to the leaders.' This, certainly was not the program of Jesus and his apostles."

Roman Church Elects a Pope

TURNING aside from the well-known politicians of the church, the college of cardinals have selected as the next pope the Archbishop of Milan, who was made a cardinal during the last year. His selection was undoubtedly dictated by some feeling of the need of extending the diplomacy of the church which has been so successful during the past year or two.

Cardinal Ratti won his spurs during the war as a special envoy to Poland. As Poland changed rulers several times during the war, the problem of the church was a very difficult one. It was an occasion requiring the greatest tact upon the part of the papal envoy, and it is said that he succeeded in so thoroughly maintaining his reputation for neutrality that various governments allowed him to continue in power. This diplomatic triumph greatly impressed the recent pope, who made him a cardinal.

Among the first acts of the new pope were some calculated to inaugurate a new era in tradition of the papacy. Pius XI. has already violated the tradition of the

papacy of fifty years' standing that the pope is the prisoner of the vatican. He appeared, and gave a blessing to the people. The papal troops were saluted by the troops of the Italian government. How far Pius XI. may go with this new policy is not known, but newspaper correspondents have ventured to hint that he might even visit America in the course of his reign.

It is announced that the American cardinals arrived too late to participate in the election. It is believed that the rules governing the conclave will be amended so that henceforth the election of the pope will not be so entirely in the hands of the Latin cardinals. With rules as they now are, it is ridiculous to speak of the church as truly Catholic when its most significant election can take place without the representatives of some of the leading national units of the church present.

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The Guidance of Jesus for Today

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." (\$2.00).

The Open Light

By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." (\$2.00).

Christianity and Christ

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-taking on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." (\$2.00).

Studies in the Inner Life of Jesus

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." (\$3.00).

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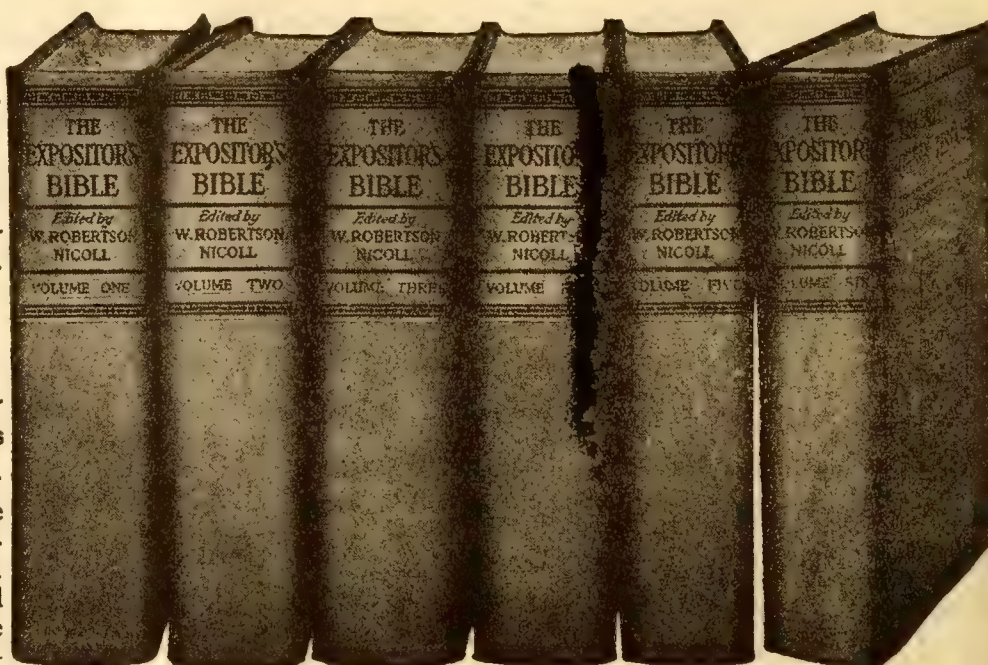
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lands and our own land, Light of all souls, from thee we
 bur - dens one are we; Teach us that low - liest du - ty
 fice that brings thy balm: The love, the work that bless and
 vine that mak - eth free; And know - ing, we may sow the

seek Light of thy light, strength from thy hand.
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EDITORIAL

Playing Hide and Seek with the Voters

THE old fashioned game of hide and seek is in vogue once more. The congressmen are trying to find the wily voters, and tag them. The rewards offered are of wide variety. In a wet city, the congressman proposes to vote for a nullification of the constitution of the United States so that the crowd that still hankers for booze may not be disaffected. Of course he has to calculate on a certain sheep-like obedience to party standards on the part of the church crowd or he would hardly dare to make such promises. Another group of congressmen are keenly interested in a bonus for the soldiers. It is not humanitarian feeling on their part, or they would plan to vote for something that would be socially helpful to the young veterans of the nation whom we all held in high esteem. The ordinary congressman does not care who carries the burdensome taxes if only able-bodied young men may have a little easy money to spend next year. A statesman would plan to encourage education and home-making among the young men who defended the flag, rather than to throw out for votes a bait that has no social significance. Of course each congressman is quite willing to vote a higher tariff wall to protect such infant industries as the steel trust and other impoverished industries. The tariff will once more be the political football of the nation instead of the object of serious study by economists. The times never more clearly indicated the duty of religious people to become political independents. It is well enough to possess a political tradition, but it is far better to have a set of political principles, and to vote for these principles, no matter what party name is at the

head of the column. This year church folk should sternly rebuke the men who would nullify the constitution of the United States. They should resist forms of taxation that lay an unequal burden on the poor. Particularly should they be on the alert to withstand the efforts of the jingoists who are not all abashed by recent events.

An Expensive Imperialism

SOUTH America has for many years watched certain action of the United States government with apprehension. The feints against Mexico have always been disquieting. The virtual control of the politics of the Central American states has seemed to those Americans who live on the other side of the equator an unwarranted interference. While the freeing of Cuba was acknowledged to be altruistic, the taking of Porto Rico seemed to them to offset this. A long time ago an after dinner speaker somewhere in the United States indulged in spread-eagle patriotism by predicting that one day the American flag would wave from pole to pole. Few of us in the United States have ever heard of the incident, but the report of it comes from South America. All over the southern hemisphere this story continues to be told until this day. The latest act of aggression on the part of the United States is in San Domingo and Haiti. Here the gravest administrative abuses have grown up under the pretense that we were teaching the black men of these republics the art of government. The next Pan-American Congress will be held later in this year. At that congress the American delegates are sure to be asked some very embarrassing questions. The solidarity of the western hemisphere is a goal worthy

of many sacrifices. It cannot be achieved without careful statesmanship. There are five thousand Latin Americans studying in American colleges and universities. Thousands of North Americans are going to the south to sell our mechanical products. There is prospect of a commerce and a friendly interchange of spiritual goods that is very attractive. At this moment the finest cooperation is being set up between American missionaries and the government agencies of South America. To sell the friendship of a whole hemisphere to satisfy our oil kings and our commercial brigands in the weaker states is a suicidal national policy. Our program in San Domingo should be one that could command the wholehearted approval of the Latin nations.

Reactionaries Fight Education

DENOMINATIONAL schools are having a hard time of it these days with threatening deficits on one hand, and, on the other, reactionary critics hampering every effort of the colleges to get themselves on a sound footing. Eureka College in Illinois was last year offered \$135,000 by the General Education Board conditioned on enough more being secured to make \$400,000. This announcement was received with joy by the college constituency. Early in the campaign to meet the terms of the conditional gift, the college was attacked by a Baptist of the "fundamentalist" group, Dr. W. B. Riley of Minneapolis. The latter charged that the General Education Board was engaged in an insidious propaganda in behalf of theological heresy. Covetous men who had wondered what their excuse would be when approached by solicitors have been only too glad to believe the reports which had their origin in Dr. Riley. Those who know the situation and know how moderate are the views held by Eureka teachers find the situation ludicrous, even though exasperating. Meanwhile it is interesting to note just what this campaign of obstruction accomplishes. Were it possible to cause Eureka college or any similar school to fail, the present students and the potential student body of the future would not go to Moody Institute or to the institution carried on by Dr. Riley. They would almost certainly go to one of the state universities, or to some other independent university. Here they would face the facts in science, history and literature, often not tempered by a teacher who had a genuine interest in interpreting the place of Christianity in the modern conception of the world. How do men of the Riley school of thought imagine that they are benefiting the youth of the country by their course of weakening public confidence in our Christian colleges?

The Evangelization of Children

CHILDREN are the hope of the future for the church. The older historic communions have recognized this in their insistence upon catechetical instruction, even though they have not been enough in earnest in the matter

to make their catechisms over in the light of our modern knowledge of the child mind. Protestantism has succeeded amazingly in bringing children under Bible instruction, and failed signally in harvesting upon this colossal enterprise. It is an astounding fact that up to a few years ago the average Protestant communion had no other idea in winning children to Christ than by means of a big emotional decision day. It is less than five years since the Methodists produced a manual for the use of their ministers in guiding children into the church. Most other communions have no manual, and their ministers too often follow the rule of chance. In the ordinary evangelical home there is a reaction against decision days. The parents are saying, "Let the child grow up and then choose a religion." It is like saying, "Let the child grow up and then choose a country." Things do not happen that way in human life. The home needs to be won to a cordial cooperation with the evangelism of children, and it can be won when once it is possible to announce that the churches are really producing in the child life a result to merit the hearty approval of real friends of children. The children can be won to a sympathetic understanding of the aims of Christ in the world. Their loyalties can be enlisted in his sacred cause. They can be made to appreciate what the dedication of a life to the service of God really means.

Death of Springfield's "First Woman"

AS extraordinary a woman as the middle west has produced was Mrs. Catherine F. Lindsay of Springfield, Ill., who died on February 1. Her influence extended throughout the church life of Illinois in all denominations and was national in its scope within her own, the Disciples, denomination. Though often called to devote her talents to some far-stretching general organization, either in an executive or didactic capacity, Mrs. Lindsay's genius was devoted to an intensive cultivation of the field with which she had immediate and most intimate contacts. Thirty years ago she organized the women of the Springfield churches into a "Missionary Social Union." Down to the time of her death she was its president. Two ideals loomed continually before her, whose interpretation she was ever making through the quarterly meetings of the Union, and the numerous study classes that grew out of it: the Christianization of the world and the unification of the church. With an intensity of spirit that was excelled only by the lucidity and vigor of her intellectual apprehension, she gave to the entire religious and cultural life of central Illinois, a leadership that was incomparable. Not the least remarkable fact about Mrs. Lindsay was the life-long growth of her mind. Beginning her public career with conservative convictions she reflected in her later views the vision that has been progressively defining itself in the heart of the present generation. The petty things of sectarianism fell away and her mind gradually assumed the mould and manner of catholicity. She gave a daughter, Mrs. Paul Wakefield, to the mission field. Her distinguished son, Vachel Lindsay, the poet, and another daughter survive her.

The New Eloquence

IF the average man, trained in the manner of our schools, were asked to name the greatest oration which has fallen from American lips he would doubtless say, Webster's Reply to Hayne. Lincoln's address on the battle-field of Gettysburg was a greater human utterance, but we rarely or never call it an oration. It is the "Gettysburg Speech,"—by which we do not mean to detract from its greatness, but rather to admit that oratory may not compass all of the elements of greatness in speech.

There has been a decline in Webster's type of oratory, and if the plain layman wishes to know why, he need only re-read his Reply to Hayne, commonly thought to be his greatest effort. Its delivery must have been enormously impressive. An eminent Briton remarked, on the occasion of Webster's visit to England, that no mortal could be as great as Mr. Webster looked. One can readily imagine the crowded senate chamber, the strained attention of the listeners, and hear again through the silent print the sonorous voice. One can feel the majestic poise of the man even in the reading. The magnificent periods roll out in a deluge which overwhelm so ordinary a person as the Senator from South Carolina.

But it takes more than manners to make the orator. And many of the manners of this effort are repugnant to the senses of today. Its great theme alone saves this deliverance from the oblivion into which most political oratory has fallen. The plea for the preservation of the American union is perennially fetching. Liberty and union are two such volatile as well as vital substances that the wedding of the two will always be as thrilling and romantic as the love note in fiction. Webster consummated the banns in masterly fashion, and the oration can never die. But the manner and method have passed, or are in the way of passing, and ought to pass. For an orator of today to practice them is to throw himself into the class with Vardaman and Jim Reed. What drew many of the auditors to the crowded senate chamber was the realization that a scrap was on. The debate took the form of a personal encounter, and it was already developing into a sectional strife. Reason and truth cut less and less figure as the contest progressed, and passion and self-interest and malignant tricks of forensics took the center of the stage.

Six and a half pages of the opening of the speech of the "Reply" are taken up with the mastiff's growl over the lesser canine's barking. "Honorable gentleman" is interlarded everywhere throughout the oration in reference to an opponent with whom the orator figuratively wipes the floor. And, in the introduction, he finally warns his foe that, while the speaker is a man of self-possession, and trusts he will not be "betrayed into any loss of temper," yet, if provoked too far into crimination and recrimination, "the honorable member may perhaps find that in that contest there will be blows to take as well as blows to give." Throughout the long speech there is abundant opportunity for those so disposed to enjoy the fight. There are pages upon pages of flinging sectional taunts, until the dispassionate reader cries a plague upon both South Carolina and Massachusetts for their mutual pugnacity.

If this is true eloquence then there has been a decay. The pulpit has suffered even more notably than has the forum. The homiletic eloquence of earlier generations, whose decline many thoughtlessly deplore, partook of similar quality with the political vituperation and personal or sectional encounter which passed for oratory. Debates between eminent sectarians were common enough, and drew the largest crowds in the assumed interests of religion. In an isolated town of the southwest a short time ago, two ministers of rival denominations indulged in the sort of debate which was thus once common. After the affray was over, one church went to pieces completely, and the minister left town. The other minister disappeared shortly after, and the church languishes. The laymen may still display a morbid curiosity in that kind of homiletic eloquence but he does not care to support churches which live off it, or assume to sponsor it.

How much the eloquence even of Beecher gained its appeal from similar considerations has not yet been estimated. Not long ago in the midst of a historical discourse in Plymouth Church of Brooklyn, Dr. Hillis, while describing a dramatic occasion in that church during the sixties or late fifties of the past century, pointing to the left of the pulpit, explained, "And just then a brick came through that window over there." The speaker on this particular occasion chanced to be Wendell Phillips. But Beecher, the regular incumbent of that pulpit, gained much of his fame through brick-bat oratory during times when brick-bats flew thick and fast. Not his rollicking humor nor his incisive biblical interpretations were sufficient to explain his contemporaneous fame. His utterances scarcely entitled him to a fame in other generations apart from his seizure of the imagination of his contemporaries. When he visited England and won to his faith turbulent audiences assembled initially to mob him, he was the ambassador of a great idea, but his eloquence took on the belligerency of the age as well as the courage and good humor of a rare spirit.

How essential is belligerency to great oratory, as our standards have gauged greatness? If we shall answer the question intelligently and sincerely we shall probably have fewer tears for the passing of eloquence held in esteem by generations who gloried in the masterfulness of the forum or of the pulpit. The pulpit which made capital of such passion either in the interests of sound theology or in the flaying of dissenting sectaries, has undoubtedly lost its power. Audiences will not assemble and listen to discourse of that character. There are other types of oratory for which they have as little use, so that the way of the preacher is beset with interrogations and doubts. But even though strong speech to massed congregations must pass entirely, it may well be discarded if it must be fired by the kind of passions which inflamed this eloquence of a former age.

However fleeting may be such oratory there is an eloquence of the heart and of enriching experience which can never pass, and which is coming more and more into its own. This sort of eloquence may not succeed so well in swaying large masses of people assembled in one enclosure. It certainly ought not to try to do so by resorting to any

of the trickery of the "old school" of oratory. To sweep a mass of men with spellbinding emotional appeal is not good religion, nor is it true statesmanship. If war is wrong then a challenge to fight, or the fiery answer to such a challenge, is a prostitution of oratory. Lincoln's majesty of character is nowhere more grandly revealed than in the temper of his Gettysburg speech, that address which we do not think of calling an oration, but which is the most human utterance eminent American ever spoke. The occasion was thought by most to call for oratory, and contemporaries would have acclaimed the Websterian type. They planned for and got that type in the oration of Everett on that very occasion. His grandiloquent effort was roundly applauded by the assembled multitude, while Lincoln's brief and dispassionate remarks passed without a hand-clasp, the audience being so surprised by its brevity and lack of passion, or else being unconsciously overawed by its simple majesty, that they stood or shuffled in embarrassed silence. Yet that kind of utterance lives and grows in eloquence with every passing generation. Perhaps the time and the conditions will never come when it will be acclaimed as oratory. Perhaps oratory is in decay because it deserves to decay. Perhaps a world which is wearied of incessant wrangling, and of the belligerent spirit which prompts it, is permanently out of sorts also with forensic arts which both express and foster that spirit. Perhaps we ought not to bring great assemblages of people together to have their passions played upon by pugnacious masters of word and gesture and seductive logic. Perhaps the kingdom of heaven will be more truly and more rapidly advanced by inducing people to think than by working them up to clamorous assent to what almost any trickster of the platform may for the moment convince them is the truth. Perhaps a thinking, working, serving church will prove a more eloquent testimony to the saving truth of God than will a church which stakes its all, or even its most, upon docile attention to what masterful pulpiteers declaim as the divine revelation.

Let the New Creed Be Enforced

IF the creed adopted by the board of managers of the United Christian Missionary Society is to stand, there is only one honorable course for the society to pursue, and that is strictly to enforce it. The creed was expounded in an editorial in *The Christian Century* two weeks ago. It is printed at the head of our correspondence section in this issue. It is the most clean-cut and unabashed effort to bind the Disciples churches, ministers and missionaries to a formula of theological opinion that has ever been made by any official body representing the entire denomination. The full significance of the action taken by the board will appear only to those who are aware that the historic genius of the Disciples has been the conviction that human creeds are schismatic. The assumed right to formulate creeds and to bind them upon men's consciences has from the days of Thomas and Alex-

ander Campbell been regarded as one of the structural factors responsible for the breaking up of the body of Christ into innumerable sects.

Nor have the Disciples held this view as a principle of churchmanship only; for it has been their deeper conviction that the binding of a human interpretation of the Scripture upon the church or any section of the church was essentially a usurpation of the prerogative of Scripture itself, and hence a froward and impertinent invasion of the realm of divine sovereignty. "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent"—this has been one of the most popularly used apothegms to define the mutual limits of human and divine direction in Disciples church life. The motto is not always easy to apply, it has its own inherent ambiguities; but there never was a case in which its application is more clarifying than in the matter of the proper procedure when unimmersed Christians present themselves for membership in Disciples churches. The New Testament is absolutely silent on the subject. Therefore "we" are to be silent, granting to each congregation of Christians the right to adopt a procedure in harmony with its own understanding of the mind of Christ. Clearly such an issue never presented itself to the New Testament church. According to Disciples and Baptist understanding of the New Testament church the only form of baptism practiced was immersion. There were therefore no unimmersed Christians to deal with. The problem is without the faintest help either from a "Thus saith the Lord," or a New Testament precedent.

The resolution adopted by the board of managers bases itself upon "the teaching of the New Testament as understood by this board of managers," but the board offered not a scintilla of New Testament teaching to support its creed. Nor can it do so. All the scriptures it might quote in support of the practice of immersion are irrelevant. Neither the mission churches on the foreign field, nor the churches at home which have adopted the practice of receiving unimmersed Christians into fellowship desire to practice baptism by any other mode than immersion. They show no signs of a change of conviction with respect to immersion, but they have reached the point in the developing spirit of Christian fraternity where they can no longer in good conscience insist upon the rebaptism of one who has been inducted into Christ's body by some other mode. It is not baptism that is in controversy; it is rebaptism. And there is no dogma in this day of deepening fellowship among Christ's disciples that is more repugnant to earnest seekers after Christian unity than the dogma of rebaptism. It eats the heart out of fellowship. It nullifies where it does not wholly inhibit the impulse toward unity. It is the quintessence of sectarianism, and no headway can be made in the gracious enterprise of uniting the broken family of God until this dogma is rooted up and flung away.

It is because of this vital relation of the rebaptism practice to sectarianism that the opposite practice has come to be called "the practice of Christian union" in the local church. No advocate of the more generous procedure imagines that with its introduction the goal of unity is

already attained. There will remain much ground yet to be traversed. But a long stride will have been taken toward unity when this sectarian obstruction shall have been left behind.

In face of the great repugnance with which Disciples of more generous impulses regard the creed adopted by the board of managers, *The Christian Century* holds that the only honest course for the board now to pursue is to act upon their resolution. There are times when it is possibly defensible in ethics to resolve and then fail to act. But a situation has grown up in this communion which makes moral integrity more important than orthodoxy, more important even than the ideal of Christian unity. This resolution is only one of similar but less unambiguous resolutions adopted at other times by various Disciples organizations. None of these has been enforced. They were adopted as sops to Cerberus, and never acted upon. The latest instance, prior to the present one, was the so-called Medbury resolution adopted by the General Convention at St. Louis nearly two years ago. It provided that the officials should make an investigation of the practices and convictions of the foreign missionaries on this same subject, giving them the opportunity to indicate their opposition to open membership. If they could not conscientiously sign on the dotted line they would understand that their support would thereby automatically cease. This resolution, while adopted, was never acted upon. We believe a more wholesome condition would have obtained today if the board had undertaken in good faith to act upon it. Its nullification by inertia gave occasion to the present just charges of bad faith which the reactionary critics are hurling at the United Society.

The truth is that in recent years the Disciples official mind has become accustomed to playing fast and loose with its own convictions. Thoughtful observers of Disciple procedure cannot help wondering whether in adopting the present course the board of managers was not again playing fast and loose with its convictions. Knowing the personnel of the board as we do, we are amazed that Dr. Chilton is the only member who seemed prompted to take radical action to voice his protest against being committed to a formulation of New Testament teaching which many of his confreres on the board know as well as he is not New Testament teaching. The greatest danger in the present issue is not theological reaction, but moral disintegration. An ethical obscurantism is inevitable where convictions of truth are played with in the fashion that has been growing upon the Disciple official mind for nearly two decades. Rev. Mr. Sweeney, the author of the resolution with its creedal core, says it is irrevocable; that it is as impossible to reverse it as to reverse the eighteenth amendment. It was a great achievement of this brilliant strategist.

Very well—let it be enforced! Let every secretary and minister and missionary in the employ of the United Society, at home or abroad, be given the privilege of declaring that he is in "sincere accord" with this creed and the policy based upon it. It is hardly sufficient to say that one is in accord with it because it is the mandate of the board and one must bow in obedience to the will of the

board. He must, according to the resolution which has already pledged him in advance, be in "sincere accord." That is to say, he must have some positive conviction on the subject quite apart from the authority of the board of managers, and quite apart from what he conceives to be the present state of opinion in the denomination. His accord to be "sincere" must register his own individual conviction in opposition to receiving unimmersed Christians into fellowship.

And if the board fails to take action in this direction it would hardly seem that a missionary's conscience could accept with indifference the pledge that the board has made on his behalf that he is in "sincere accord," unless he really is. The burden of initiative rests with each missionary to make it clear by his silence that he is in such accord or by his candid confession that he is not. It is hard to imagine by what sort of casuistry any other course of conduct may be devised. Whatever consequences of personal inconvenience or injury to the practical work result from this procedure, we hold that they cannot begin to compare in seriousness with the moral consequences that will result to the Disciples of Christ from the continuance of the state of untruth in which the United Society has allowed itself to become entangled.

And there are yet other aspects of this situation. The moral obligation rests not upon the missionaries and secretaries alone, but upon every member and congregation of the entire denomination. The United Society is the only agency through which Disciples churches and individuals may with confidence make their missionary and benevolent offerings. All such churches and individuals will be thrown back upon the question as to how vitally an action like this affects the ideals which lie at the root of their missionary motives. Do we give to missions just to be giving? Or do we give because the agency through which we give and the missionaries whose service our gifts support are fostering the ideals in which our hearts are enlisted? Every church must now ask itself whether it wants to propagate a form of Christianity underwritten by an unchangeable creed. As a church of Disciples, will it have the same passion in giving to a missionary society which has closed the Holy Scriptures and written into its constitutional law an interpretation of the scriptures as "unchangeable as the eighteenth amendment," and therefore impenetrable to any further light that may sometime break forth from the word of God?

This sort of speech would sound strangely familiar in Disciples ears if we were applying it to the so-called "creed-bound denominations," but it will be poignantly irritating in its application to the Disciples themselves. Yet it is no less vital and crucial an issue that the denomination faces. The issue is not the practice or non-practice of open membership. The issue is whether or not the board of managers has the right to fix upon the churches its own private interpretation of the New Testament. It is not a question of closed or open membership; it is a question of a closed or open New Testament! Is there no alternative for those who believe that the Bible is able to take care of itself without authoritative creedal interpretation, except to support a missionary or-

ganization which has decreed that its own creedal interpretation of the New Testament shall be sincerely accepted by all Christian laborers whom it has in its employ?

If the creedal resolution cannot be rescinded, we hold that the best way to find an answer to these questions is to let it be seriously enforced.

Water in the Bath Tub

A Parable of Safety the Sage

SIX days I labor and do a part of my work, and on the seventh I rise and work a little harder. And on the morning of any of the six days I stand in my Bath Room, and set the water to running, and it Runneth Slowly.

And I know the reason. For my neighbors also rise early, and swallow their Breakfast, and they run to Suburban Trains that convey them unto the City, where they buy and sell and get gain. And on the six days they leave the Hay at about the same time that I emerge. And I have a Vision of my neighbor on the right hand getting into his Tub, and my neighbor on the left hand doing the same.

Yea, and I know that my neighbor across the street and his wife, and his son and his daughter all take a morning plunge; and my neighbor around the corner, and his wife and his son and his daughter and his man-servant and his maid-servant and the stranger within their gates are all lined up at the Bath Room door.

But on the Sabbath Day, I have a vision of my neighbors taking an Extra Nap, they and their wives and their sons and their daughters and their man-servants and their maid-servants and the stranger within their gates. Therefore on that morning doth the Cold Water gush forth as it were a fountain, and the Hot Water as a Geiser. And I have abundance of water.

And I know that I can have the Same Felicity on any day of the week when I choose to rise an hour more early in the morning.

And the same is a Parable, yea, and I will make a Parable of it. And I will say unto men, If there be in life any good thing which thou desirest, and which now is forbidden thee in any large degree because it must be shared with all thy fellow-men of average ability, emerge then from the bunch of them that line up among the average: yea, rise thou a little more early in the morning, and that which thou desireth, if it be lawful and right, go after it and get it.

For the men who have attained more in this life than their competitors have largely been they who arrived at success while average men were taking their last nap, or yawning for admission to the Bath Room which was Already Occupied.

Many men of genius have I met, and the secret of success for the most of them was an Alarm Clock set an hour ahead of the Bunch.

VERSE

Shackleton

YOUR goal was not some island of the blessed,
A zone of gardens, sweet with pink and chrome;
You had no thought to find at last a home
Where you might pause, by labors unoppressed:
Fearless and strong, you set upon your quest;
Ice-fanged the ways that lured your dauntless ship,
Endless the night that held you in its grip,
But stout the heart that beat within your breast.
Your sires were Northmen, sturdy viking soul;
You rode the icebergs as a summer sea;
Their crystal peaks, their cold, strange mystery
Lured on and on—then death revealed your goal:
You dropped your anchor, dared the ghastly shade,
And faced your Captain, calm and unafraid.

THOMAS CURTIS CLARK.

Winter Joys

UPON old Winter's face I cannot look
But I do see a rosiness below;
However deep is piled the drifted snow,
Visions I have of singing bird and brook,
And flowers in every sunny forest nook;
So feel about me winds of Elfland blow,
And feel within my pulses come and go
Great joy, as when we read a golden book.
I often think that if forever we
Beheld the rose its loveliness were naught—
No more to us than any common weed;
But let us lose it, lo! in memory
Reborn, within the gardens of our thought,
It fills the soul with all the joy we need.

CHARLES G. BLANDEN.

Omnipresence

ONE on the field of battle,
One in a friend's warm heart,
One in his laboratory,
One in a poet's art,
One in a life-long sorrow,
One in the plow-turned sod,
One in the eyes of a little child—
But all alike found God.

FREDERICK HALL.

"Not Far From Any of Us"

GOD is a vision seeking eyes,
A way that is set where no path lies,
Scattered parts that dream a whole,
Soul love that cries for soul,
Spirit asking form in all,
Will that gropes for hands, a call,
Imprisoned yearning, truth unthought—
God is a destiny unwrought.

WALTER H. ABELL.

Is the Social Gospel a Gospel?

By William S. Mitchell

IT IS the fashion, in our time, to speak of the social message of Christianity as "the social gospel." But is it really a gospel? That word has had rather a distinctive meaning through the Christian centuries. There is in it all the glad news of Christianity's Christ, the hope, the joy, the deliverance, the passion, the fervor of Christianity in flame. In using the word one is conscious of overtones of great spiritual victories and undertones of personal religious experience. The word's backgrounds are the spiritual awakenings of Christian history, those under Luther and Wesley and Whitfield and Edwards and Finney and Moody. Is there anything like this in what we call the social gospel? Is it truly an evangel or merely a Christian philosophy? Is it a message from God or merely a social theory? Is its end social salvation or merely social reconstruction?

If the truth be known it is such questions as these which are holding many men aloof from this great new movement in Christianity; men of social sympathies, responsive to the human needs of our hour and yet for whom the distinctive gospel of Christianity is still purely individualistic. Hundreds of such men find their hearts warming toward this new and mighty passion which is discovering itself in modern Christianity and yet are secretly fearful lest its acceptance may prove to be the forsaking of the central message of their faith. Is the social gospel then, in this evangelical sense, a real gospel?

THE SOCIAL WORD OF GOD

The thing which is new in the social preaching of our days is the profound and prophetic consciousness that this message is the word of God. It is this consciousness which is putting new passion into social preaching and new fervor into the preacher's heart and new responsiveness into the hearts of his hearers. Like Israel's prophets the modern social interpreters of the gospel feel profoundly that they are truly declaring God's very word to the men who live in their day. Sluggishly the conscience of Christendom is beginning to stir uneasily under the prodding of these new and impetuous prophets of a new day. Vaguely the materialistic forces are beginning to be aware that a new champion is in the field. Angrily bestirring themselves they have already bludgeoned a foe or two into silence and have issued their warnings to others but the annoyance continues and increases. Force is proving a failure in silencing these spokesmen for humanity who dare to speak boldly and who claim the authority of God for the things they say.

Is this thing which men are beginning to preach everywhere really God's word or is that merely an obsession on the part of those who preach it? One of those mad hysterias after war? A mere wave of emotionalism? Or is this thing truly a new revelation from God himself and are these men genuine prophets?

The claim of the social gospel to be truly a gospel rests surely on its ability to answer this first demand whether its message be of God, or merely of man. And the Book

corroborates the claim, in truth more strikingly than it sustains the claims of that which we have always known as the gospel. Amos and Micah and Isaiah sound strangely modern to a present-day sermon taster. The things they were preaching against in their ancient day are largely the things men are preaching against in our day. The new note now appearing in the social message of Christianity, its identification with the will and word of God, is the ancient and recurring note of the prophets. It is with the same prophetic fire and passion and fearlessness that men of today are making known the will of a righteous God. From social sympathies and social service we have advanced to social reconstruction and that in the age-long spirit of Christianity which seeks to bring the whole of life and the whole of the world under the sovereignty of God.

CAN SOCIETY BE CONVERTED?

That which we have always known as the gospel founds its message supremely upon the New Testament revelation and finds its power in the saving act of Jesus Christ. Is there anything of this in the social gospel? The question is pertinent, for history shows that the prophetic preaching of social righteousness was apparently without the power to save Israel and Judah from their sins. The total of its accomplishment was the creation of a tiny group of true Hebrews, lovers of Jehovah and followers of righteousness, whom God preserved as his means of redeeming the chosen people. In contrast the whole of Christian history reveals a power which can change and redeem and transform the life of evil wherever that life is encountered. Is the social gospel a power like this? Can it convert and save and transform by a force within it which comes from God?

The crux of the problem of society, as modern Christianity sees that problem, lies here. With all our preaching of the social gospel have we actually the power to change a society which is still largely pagan into a truly Christian society? We know what is wrong with our world, and that Christ must set it right, but how is this setting right actually to be done? How can a modern city, or a modern nation, or a modern social class be converted and become Christian? If the social gospel is truly a gospel it must accomplish this miracle. Can it do it?

Any real change which is to be wrought in modern society must be deeper than mere externals. It must go farther than merely an economic revolution, a mere re-statement of social principles, a mere reconstruction of social ideals. It must affect those deeps of the human spirit which are the source of all this social world. The social structure is incredibly slow in its building and is cemented by time and sanctified by custom. It is well nigh impossible to destroy it. The ravages of war utterly removed many a town of France, razed its walls and pulverized its stones, but the guns left intact the invisible structure of its social living. Housed in new buildings erected upon

streets straightened, living under new and sanitary conditions, the old social structure still persists. Old customs, social habits, economic ideas are sanctified by age, reinforced by unconscious selfishness and buttressed by class feelings we never knew we possessed. Only the dynamite of tremendous moral conviction can stir these hoary foundations and upheave them that others may take their place.

SOCIAL SIN

This much the social gospel is actually achieving through a new and swiftly growing consciousness of social sin. There is coming a new moral conviction to the folks who call themselves Christian—the conviction not that certain practices and attitudes here and there are wrong but that the whole social system in which we live must be reconstructed in accord with the Christian conscience. The social gospel is creating this conviction of sin, and any message which is able to create a conviction of sin affecting the very bases of social living is surely proclaiming a new gospel to the world.

The final test of any gospel is this, whether, having brought men to penitence for their sins, it is able to deliver them from the sins it has revealed to them. Can the social gospel do this? It has made known with increasing clearness and deepening conviction the unchristian character of modern society in its practices, its ideals, its attitudes, its very basal principles. It has brought men to see that these things are sins against the Almighty God, sins for which men must ask forgiveness, sins from which mankind must be delivered if God's will is to be done upon earth as it is done in heaven. Can the gospel which has accomplished these marvelous things in a materialistic society go any farther? Has it any dynamo apart from the recognition of the truth of its condemnations? Is there in it a power, yes, a supernatural power, which can free modern society from its sins and save it for the kingdom of God? Can the social gospel literally save social sinners and a sinning world?

Years ago, discussing this very question with Professor Harry F. Ward, the advisability of special meetings for this type of social evangelism was considered. If the writer is not mistaken, at one time Dr. Ward held several meetings of this description, devoting one week to individual evangelism and another to social evangelism. In much of the discussion of social evangelism there has been latent the idea that this was a different thing from individual evangelism. In these days there is a growing conviction that there are not two processes by which men attain the will of God, one by which they attain his will for their inner and personal life, and another by which they attain his will for their outer and social living, but that the processes are identical; in fact that any evangelism which is worthy of the name *must* transform the whole of life, inner and outer, personal and social, into conformity with the will of God.

ANOMALY OF CONVERSION

The anomaly of a conversion which attains an individual experience of God and utterly fails to touch and

transform the social living of men has become unbearable in this day when social sin is coming to be seen so clearly. The inconceivable separation of individual living from social responsibility making it possible for the same person to enjoy a devout and holy religious experience and at the same time in his social practices commit sins in violation of the most fundamental Christian principles must end. It must be made impossible for a soul to commit itself to Christian decision and continue such social practices as for it to continue living in personal sin. If there be in fact such a thing as social sin then, for the individual, it is a matter calling for repentance and forgiveness as surely as individual sin.

An enlightened Christian conscience has become uneasy under spiritual standards which allow a man to be transformed privately but leave him still a social sinner. We are becoming impatient with the religious experience of individualism which utterly divorces itself from the moral demands for Christian social living. We are not converted by compartments. A saved man must be a saved life in all its relations or become an abnormality or a hypocrisy in the blazing light of the modern Christian conscience. When the conviction of social sin is fully established by the enlightened conscience it must take its place with all other things counted sin in the moral transformation of conversion. It is probable that the great appeal of Christianity for tomorrow will be its appeal to men to identify themselves in all the relations and responsibilities of life with Jesus Christ.

A DYNAMIC NEEDED

Can the social gospel so appeal? Can it bring in the place of the old, self-centered, indifferent life a new life as visibly changed in motive, in ideal, in dynamic as the best of the old individualistic evangelism? The hour is ripe for a new mysticism which must go hand in hand with the social gospel and furnish it with the supernatural dynamic by which it may effect its transformations of life. Frankly, if there be no such dynamic, if all that the social gospel can do is merely to change the ethical thinking of men our task cannot be accomplished. This will be increasingly clear as the social gospel comes to close grips with those great superpersonal forces of materialism which even now withstand it. We have already had a taste of that struggle in the reaction from the steel strike report. However Christian, in an individual way, the individual members of these vast corporate social personalities may be, the personalities themselves are not Christian. Their fighting ground is established by centuries of custom, by all the sanctions of habit and privilege and way of thinking. Even to question the right to it is to threaten the social sanctities. They are entrenched with all the ramifying system of the money and political powers and the control of these over the very thinking of men. They have at stake the things for which this present world will fight the hardest—privilege and power and money. "This kind goeth not out save by fasting and prayer!" "Verily we fight against principalities and powers!" It will take the power of the living God to deliver men and to deliver social groups and classes from

these powers of sin. We have been so in habit in our later thinking of discounting the supernatural and its part in our social achievements that we have come to reduce the coming of the kingdom to a merely educational process whereas the very desperateness of the struggle before us must make new and mighty demands upon God. The man who does not see that this thing in which we engage is to be the great spiritual struggle of Christian history is blind to the nature of its facts and to the source from which deliverance must come.

THE GROUP CONSCIOUSNESS

The most interesting phase of the vast social transformation we are about to witness will be that involving the social group and its conversion, if we may term it so. Not only must we bring individual men and women to new and Christian ideals of social life but we must literally redeem great social groups—corporations, classes, communities, nations, races. The group consciousness has not played a very large part in our later religious conceptions of sin and salvation. During the war, on the day set apart by the President as a day for penitence and prayer, the writer searched his particular denominational hymnal through from cover to cover to find appropriate hymns—and could not find them. He was not alone in this experience. Hymns expressing individual and personal contriteness for sin there were in plenty, but not one confessing the sin of the nation, of the group; and yet it was with this conception precisely that the prophets had most to do. Not until there comes a new consciousness of social guilt as well as social sin will we be able to reach the seat of the disease which is threatening the destiny of our modern world.

Strangely, in message and method, we are being driven back to the prophets. There we will find how we may reintroduce the lost consciousness of group sin into religion. It can come only as the prophets knew it, through the identification of the noblest, loftiest moral conscience of the age with the sinning group. As we read we see the prophets sink their flaming souls into the vast, indifferent, sinning mass of the nation. They are not apart from the nation. They are a part of it. Israel's tragedy and Judah's shame are theirs. If the nation go down to sheol they will go with her. The method of the prophet is the only method which will introduce into the vast, indifferent masses of a modern world the spiritual dynamic of God.

THE SAVING REMNANT

It is the modern version of the old doctrine of the Remnant. Society must be saved by the smaller group within it which is conscious of both sin and remedy. If social redemption is to be accomplished the Christian must have a part in it, not stand aloof as a bystander awaiting the conversion of the socially unregenerate. He must profoundly identify himself with the sinning group, whether that group be his corporation, his community, his class or his nation. That is what he is in the world for. He is salt, and salt is for saving. He is a contact point with God in a world that knows not God and cares not for God.

Not until the Christian community in a world of sin is conscious of this identification and burdened with its responsibility and crying out to God for the deliverance of its sinning group will deliverance come. It will be out of such spiritual travail and vicarious suffering must come new and vaster spiritual processes which are to deliver our world.

It will not be an easy thing, this gospel for a new day. At present it is militant in its assault upon wrongs so anciently entrenched as to seem a veritable part of the divine plan for the world. But into it, before its evangel is finished, must come all the passionate, tragic earnestness and yearning of the prophets, and of Christ; but the end is sure—this world must become the kingdom of the Christian's prayer. That end will surely come. We, who go into the highways and byways as the messengers of a gospel despised, resisted, hated, will certainly suffer many things for the gospel we preach, but we will help to bring in the Day. In the Day it will be remembered, as in the morning, that there were those who never saw the sunrise but whose faith and labors helped to bring the dawn, and that will be our reward.

Is Germany Repentant?

By George Stewart, Jr.

“IS Germany repentant?” This is the first question anyone who has been in Germany recently will be asked upon his return. If you mean repentant in the evangelical sense, one must answer the question in the negative. If you ask whether or not large sections of the German people are sorry for the war and for their share in it, the answer would be in the affirmative. It is impossible to judge the attitude of Germany or of any nation as a whole because of special sections and classes which feel differently and are in point of fact in different degrees responsible. Our tendency to look upon all Germans indiscriminately as of one mind is a survival of war days.

During the war the peoples of every belligerent nation were victimized by their own propaganda. News was artificially selected. Reports were only partial representations of the facts. Germany conceived of France not as composed of millions of Frenchmen, but as one composite Frenchman which they hated and feared. In German propaganda England was looked upon as one man, cruel, oppressive, and bent upon the destruction of the Fatherland. Russia, Italy, and America were alike personified and hated in the fashion that men despise individual foes. We of the allies in our turn generalized, Germans and all mid-Europeans were typified by one figure. He was here represented in one of our 1918 liberty loan posters. Germany was a big brute of a man with no vestige of civilization or humanity in his features, with bloody boots and the figure of a gorilla. He was the incarnation of murder, rapine, and all horrors. This grouping by all nations of whole enemy peoples into one type, and hating them as one person, has led to false ideas and continues to make difficult the task of those who are seeking to bring about eco-

conomic and political harmony. For purposes of war it may be necessary to seize upon a type and direct a nation's hatred toward it. It certainly makes more easy the task of those who must foster nationalist enthusiasms and hatreds in order to sell loans, get necessary troops and keep the nation geared up to war time tasks, but it does not conduce to accurate thinking, nor to historical precision in viewing the events of recent years.

MONARCHISTS NOT ALL ARROGANT

"Is Germany repentant?" The question is impossible to answer by saying yes or no. I talked with many Germans last summer. They included officers and men now in service, ex-soldiers of different grades, working men and women, trainmen, farmers, church leaders, labor leaders, students, professors, an ex-chancellor, and other political leaders. I hazard the following observations, knowing full well that other investigators may have gotten different or even opposite impressions.

First off, one must distinguish between the return of the monarchy and an attitude of unrepentant arrogance upon the part of the German. One will meet many Germans anxious for a return of the monarchy who are sincerely sorry for their part in the recent conflict. They maintain that a government of and by the people is as possible under a monarchy as under a republican form of government. Again, the return of the monarchy does not mean a return of the Kaiser. I found no German whose opinion I thought would be valued in his country who wished a return of the former emperor or any of his house. Most all the old officer class with whom I talked wanted a return of the monarchy. Likewise many of the professors and elder churchmen desired the old order. They had been very happy, as they said, under the emperor and now they were suffering severely, many from lack of food and clothing. The students were variously estimated on this point, but probably fifty per cent desire a king under some sort of constitutional government. The labor unionists form nearly a solid bloc for the maintenance of the status quo. The question of the desirability of a monarchy is a matter entirely apart from the question of repentance and war guilt. With the Germans, constituted as they are, trained to external discipline and a paternalistic form of government it is fairly arguable that a monarchy might be the best instrument for disentangling the confused skein of German affairs, both internal and external.

A DIFFICULT QUESTION

And now to attempt an answer to the question, "Is Germany repentant," I recall a fine looking German boy struggling to achieve his university training. He was as open and frank as a college boy of his age in England or America. He said: "I entered the war with two million other German youths at the age of sixteen. I went in from pure motives of patriotism, the same way you enlisted in the American army. You cannot as a reasonable man think we were two million baby killers. We were lied to here as you were lied to there. They told you that Belgian children were having their hands cut off. Our press told us that the Belgians were burning out our soldiers' eyes. I

know you think we were the aggressors. We cannot think that we were. We regret the war. We long for reconciliation, but we want both sides to admit they were wrong." Here one finds a difficult and serious problem which can't be gotten rid of by saying, "Make them pay until they do repent." If numbers of grown up men believe a certain thing, even though it be false, especially if they are serious minded men, it cannot be driven out of their heads by threats or fines. This sort of devil does not come out that way. There must be some method of getting together with these younger intelligentsia of Germany and revealing ourselves to them and having them expose themselves to us. Only then will we understand each other. *They* didn't cause the war any more than *we* in the American Army caused it. *They* and *we* went to the colors when our country called. That was all we knew. After that most of us believed what we were told and asked no questions.

Why aren't the Germans repentant, one always asks oneself, when they face and have faced since 1914 the moral indignation of Christendom. There are several reasons which partially account for the German attitude and which must be reckoned with regardless of what our own particular desires may be in the matter. In the first place, German officials charged with the conduct of the war were ceaseless in their efforts to create the impression that Germany was attacked. The war on all fronts was a conflict of press agents, pamphleteers, public speeches, and nationalist religions, as well as a struggle between armed hosts, and nowhere more than in Germany. Thought was directed and controlled probably to a greater extent in Germany than in any other country engaged.

THE HUNGER BLOCKADE

In the second place, the maintenance of the hunger blockade against the whole of Germany for nearly six months after the signing of the armistice first puzzled and then inflamed whole areas of the population, especially the educated classes. A German university graduate said to me, "We sank the *Lusitania*, thousands of us hated that dirty work. It was shameful, not truly German. But you maintained the hunger blockade, not against an army only, but against a whole civilian population and caused the death, at the lowest possible estimate by neutral observers, of ten thousand children a month from malnutrition. They became so puny that the least puff of disease carried them off. There have been grievous wrongs on both sides. Can the kettle call the pot black? Why should repentance be on one side only? It merely inflames our people to be told that they alone are in the wrong."

A third reason for German bitterness is that they feel the Fourteen Points, on the basis of which they maintain that they signed the document of November 11, 1918, have each and every one been violated in the peace treaty of 1919. As an instance of this, I heard a distinguished German official say that under Wilson's points, frontier partitioning had to do only with areas where there were dominant foreign elements in the population. Contrary to this interpretation, German territory has been taken where the population has been overwhelmingly German and put under the control of the allied and associated powers such as

Danzig and Memel. The Germans also maintain that they were given to understand that disarmament was to take place *pari passu* among all the belligerents.

THE SILESIAN SETTLEMENT

A fourth cause which, according to German opinion, perpetuates bitterness and prolongs war feeling was the settlement of Upper Silesia. A German official said: "We regard it as follows: that in terms of Wilson's Fourteen Points, a uniform and complete self determination should take place for the *entire* disputed area. The powers declared that that portion where many Poles were resident should have a separate self-determination; on the basis of the vote taken, two-thirds decided for Germany. Formerly no one ever thought of giving each community a separate right to vote. There is no doubt, and I believe no American will doubt, that if as a result of the vote, the decision of the majority was for Polish sovereignty, the supreme council would have quickly given the territory to Poland. Some two and a half months have passed (this was spoken in July) and the worst sort of conspiracy has taken place since the transfer in spite of the votes of the people of this territory for union with Germany. To this must be added the fact that industrially Upper Silesia is a unity. The economic development is an evidence of the efficiency of German administration. It is one large centralized organization with water and electric power and other industrial facilities. If this territory is broken up it will be like cutting off a horse's leg. Three-fourths of the horse will not remain. If Upper Silesia is divided both Poles and Germans will lose." This at least represents the view of large sections of the German people. Since this utterance was made the Supreme Council divided Upper Silesia, on the whole unfavorably to German claims. This action was followed by a terrific upheaval in exchange and a fall in the German mark. The German press probably overestimated the weight which they thought should be given German claims for Silesian territory and minimized the Polish rights to the same. At any rate, Germany was united on the proposition that nearly the whole of the disputed territory should have come to Germany and the decision of the supreme council came as a shock which cannot help but increase or at least prolong the spirit of turmoil and unrest within Germany, whether reasonably or unreasonably.

ARMISTICE MISUNDERSTANDINGS

A fifth reason why Germany is unrepentant is due to the presence of the armies of occupation. The British and American armies are fairly well liked. There is even some intermarriage between the officers and men of these armies and the women of the Rhineland cities. The soldiers are well equipped and splendidly disciplined. The French troops are good fighting troops and on the whole well disciplined, but a good deal of unfortunate bitterness has been stirred up against them because of the presence of colored troops. Some of these colored troops are Negroes and some are dark skinned soldiers from North Africa who are not Negroes. Anti-French agitators have made the most of this situation and have aroused a great deal of indignation within and without Germany against the French for having these troops in the occupied territory.

Yet another reason for German unrepentance may be found in the armistice. The armistice was an entirely different transaction from that which took place between Grant and Lee at Appomattox. The German maintains that the armistice was not an unconditional surrender of a defeated foe. To the German invariably it was a cessation of hostilities by a nation still under arms, not in full rout, but only in process of being decisively defeated. As a German official put it, "We have made terms on the field and you seek to impose a *verdict* upon us. We treated for peace as a nation under arms, you seek to try us as a criminal." Again I say when we are seeking the rehabilitation of the world, we must take into consideration what men are actually thinking and not go forward on the supposition that they are thinking what we wish they would think. For the purposes of peace, it may have been best to continue the conflict until an unconditional surrender should have been won. But that question is impossible of settlement for it remains entirely in the realm of conjecture.

The foregoing are but some of the elements which enter into the fear, hate, and remorse complexes of the German mind. They are matters which must be frankly met by allied diplomats, professors, merchants, students, publicists, travelers, and all those who examine and influence the thought currents of the nations. We need to know *what* one another is thinking and *why*. Then we may begin again with truer understanding than ever before to win each other's confidence. The present situation cannot endure. It is intolerable. All the past interests of life such as scholarship, art, science, religion, at their best know no national boundary lines and those who value these finest things are increasingly clamoring, "Give us no more lies and propaganda. Let us know the worst. Let us know our mistakes we have made, and the misunderstandings about us, and we will try to bring about accord and understanding." The world is not whole without Germany, Austria, or Hungary any more than it is whole without France or Italy or England.

NONE ASSUME RESPONSIBILITY

Is Germany repentant? The student classes generally, although they deeply regret the war and are suffering as much as any one group because of it, feel they were fighting a defensive warfare. The propaganda of their government succeeded in getting all classes to believe they were attacked. Many of the older professors and churchmen who were able to take a little more detached viewpoint than the younger men hold the opinion that the Kaiser's advisers were responsible for the fatal march into Belgium which brought about the indignation of the world. It is difficult to get any one class to place the responsibility upon another group and impossible to discover any group which will voluntarily assume the blame for the violation of the treaty protecting Belgium.

The old officer class will nearly always seek to justify their actions throughout the war on grounds of military necessity. But this class is not as powerful as it once was and does not represent Germany as a whole. The labor unionists almost unanimously feel that the military group got the nation into the war and is responsible for all the ills to which Germany is now the victim. But here one

will find little "repentance," for the workers by and large disassociate themselves from the militarists and see no reason why they should be remorseful for actions over which they had no control. They regret the war exceedingly and feel that they are victims of it in common with the laboring people of all nations.

One can formulate no simple statement of the way the

German people feel regarding the war because they feel variously. And in answer to the question as to whether or not the citizens of Deutschland are repentant, one can only say nearly all are very sorry the war came on and some feel that certain classes are to blame, but it is difficult to find any one class or group which says, "We are the culprit, visit the blame on us."

Religious Advertising that is Different

By Guy Emery Shipler

RELIGIOUS advertising up to the present has centered almost exclusively around one idea; its purpose has been to appeal to people directly to go to church. For a good many years it has seemed to me that this type of advertising can never be really result producing, no matter how effectively the copy may be written and displayed—and heaven knows, most religious advertising has been of a sort to make the gods weep. I am not setting myself up as an authority in the matter of religious advertising, but every man has the privilege of getting a "bug," and it's hard to keep him from telling the world about it if the bug is restless enough.

The tendency of modern advertising has been toward telling in one's copy, as clearly as it is possible to put the story into words, what it is that one has to sell. It seems to me that the policy of such churches as do advertise has been to conceal as effectively as possible what it is that the church has to sell. The fellow "on the street" who hasn't gone to church since he was in school isn't going to miss his Sunday morning snooze, his slippers and newspaper and Mutt and Jeff just because some person announces in the Saturday evening paper that there will be a service at such and such a church Sunday morning, at such and such a time. Even if the person announces that he is going to preach on his recent trip to Mars that chap who used to go to church as a boy isn't very likely to give up his Sunday morning at home. He can find equally startling topics discussed in the best journalistic style in his Sunday newspaper. If he goes to church to hear something not so good he is under the added affliction of not being able to wear his slippers and smoke his favorite brier. Why disturb the Sunday morning peace of the universe?

THE CHURCH AS A MEMORY

Furthermore, this home loving person has his own idea of what the church is interested in—and he can't discover that he reacts with any great alacrity to the thing that he thinks the church has to tell him. When he was in Sunday School he heard a heap of talk about queer people who lived several thousand years ago, and was warned that he had better watch his step or he would find the climate into which he graduated from this present world not at all the sort of climate he would choose to live in. All this sort of thing he has grown to consider "bunk." He remembers the blood-curdling sermons he used to hear; he supposes that the parsons of today are still talking about

the same sort of thing. Why doesn't the church grow up, he asks.

Well, he's right about some of it. Here and there clergymen are still trying to scare people into being good by grotesque descriptions of a place they have never seen, and telling them that they had better purchase first class tickets for heaven. Men who are gifted in such picturesque description—witness Billy Sunday—get large publicity. What the chap who stays at home on Sunday doesn't know is that these noise makers are passing rapidly off the stage, and that the average clergyman today is a college trained man, with a three years' theological training on top of that, and that he has gone through enough philosophy and science and history to have pretty sound mental balance. He has had enough of the best that modern scholarship can give to feel deeply the bad publicity given to Christianity by those in the past who have so misrepresented it, and who have been responsible for keeping sane men away from church in their mature life. How is the modern clergyman to get out of the mind of the man who stays away the belief that the church is still teaching the same sort of "rot" it taught him as a boy?

"CORDIALLY INVITED"

In attempting to answer this question I shall reveal, I hope, what I meant by saying that the church has got to have a different type of advertising than it has already had. In these days if a manufacturer of high grade automobiles wants to sell his product, he employs the best copy writers obtainable to do the task as well as it can be done. And what he wants done is the creation of copy that will describe as clearly as possible his product; what it looks like, what features it has that other cars lack, what he thinks it will do. If he can afford it, he obtains the best artist he can find—or that his advertising agent can find—to show the car as effectively as it can be shown on paper. He knows that to buy space in an advertising medium and merely announce that he is making an automobile and request people to come and look at it is a waste of money. They won't come.

Now the church advertising that is in vogue today is exactly this latter type of advertising. The church announces, usually in one inch, single column space, that there will be a service at eleven o'clock tomorrow and that the Rev. Mr. Blank will preach on the Great White Way. "You are cordially invited to be present," is added with the idea,

apparently, that the chap who likes his slippers and Sunday paper is going forthwith to desert them to come to church. He won't do it anymore than he will come to see an automobile just because he is cordially invited to come.

I have said that the average man who hasn't gone to church since his youth believes that the church is still preaching and teaching what it taught in those days. How is he ever to know what it really is teaching unless the church tells him? And how is the church to tell him unless it catches him off guard when he is reading his newspaper or magazine? So my point is that the church has got to show, as clearly as words can show it, what the church has to "sell" today. It can, by a wise use of newspaper and magazine space, reach almost every man and woman who doesn't go to church, and who will never know what the church stands for unless he learns it from the printed word. The church has a message for every human being. Why not give every human being a knowledge of what that message is?

For example, what does the man who doesn't go to church know about what the church today has to say on the subject of right relations in industry? If he picked up his newspaper or magazine and saw a brief, telling message on that subject, is it not likely that his reaction would be something like this: "Well, if the church is teaching that sort of thing I guess I'd better get around and hear more of it." Or, suppose a man has suffered a great affliction. Suppose as a result he finds himself becoming embittered with life, hating people because, possibly, his confidence in someone has been betrayed. The game isn't worth the candle, he decides. Now the church has a helpful message for such a man. Why not give it to him, unselfishly, in the only way it can be given, that is, through the printed word?

The time is coming, I am convinced, when the Gospel will be preached in newspapers and magazines through the use of as extensive space as is now used by commercial organizations. The church will outgrow its selfish motive in advertising, that is, to fill its pews. (This, I firmly be-

lieve, is the estimate the average non-churchgoer places on the type of church advertising now in vogue.) If it tells its story, and it has a great and moving story to tell, it will reach millions of people it is not now reaching. And incidentally, it will find its pews filling up.

STORY OF CHRISTIANITY

Some day a great interdenominational organization will finance such an advertising campaign—some such organization as the Federal Council of the Churches of Christ in America. The Interchurch Movement campaign was a passing move in this direction. It will buy full pages in newspapers and magazines to tell the story of Christianity, and will tell it through the use of the best brains that can be employed. I have a feeling that if some one of our great advertising agencies could catch the vision, it could itself start a campaign that would force the churches into the sort of undertaking I have outlined.

In the meantime the church federation of any one of our cities could do much in changing the type of advertising now used—and generally conceded to be futile—into the type of which I write. If all the churches in any one city would double their advertising appropriations, or even increase them by one-third, the extra space could be used each week to tell the sort of story that will sell Christianity to multitudes of people. The individual church service notices could still be appended, so that they would act as a directory for those who are interested sufficiently by the general message to go to church to hear more of it. To me it seems incomprehensible that this sort of thing hasn't long since been done. Every year the Advertising Club of America devotes a part of its program to the discussion of religious advertising. One wonders why it has apparently been so barren of results. Churches still go on running their little announcements of services each week—and effectively concealing the nature of their goods. It remains for some national interdenominational agency to display a bit of the sense and brain power of the commercial houses who have products they believe in and know can be sold.

Mending

By Winfred Rhoades

I USED to feel a bit miffed at times because the women of my family did not rush to the chance of doing my mending. Now I understand better, since I have sat with slow needle in awkward hand, and spent laborious hours over a single great fissure in the foot of one of my woolen golfers, or irksomely replaced lost buttons with so many thicknesses of thread that it would require the pull of Giant Despair himself to tear them off again. A cabin dweller learns to do many things.

It is good, perhaps, for a man to sit wearied over such tasks sometimes, and to discover that mending is a serious matter. We who have held ourselves, during all the centuries from the Old Stone Age onward, as lords of creation, take it for granted that women are to the manner born—

that they come into the world with fingers itching, as it were, for the feel of needle and thimble and a job of mending, the more tedious the better. But mayhap they also would prefer to sit and read great books, or go out for a glorious hour on snowshoes. Nowadays when, a rent appearing, a woman says to me, "Oh, please let me do it!" I deem that I have met a notable example of self-sacrifice, or else have been honored with a signal mark of affection. Do not I know from experience how the minutes lengthen into hours, while the brook sings to me of pleasant resting-places, and the sun darts the invitation of its transitory beams, and the flowers lift up to me the promise of wild nose-gays, and all shouts to me to come out and play?

And yet, after all, is not mending one of the fine pur-

suits of life? It is something to restore rags to respectability, and to put back the broken into the active uses of life. And when it comes to broken fences, broken utensils, broken motor cars, broken bones, broken health—daily experience reveals much that needs to be mended, and calls for many a one to join in the business of mending. We cannot, nor would we if we could, be forever throwing the old to the rubbish heap and buying new. We have not money enough to buy new garments and new houses every day; and new hearts, personalities, and new worlds are not to be found in every market. The old must be taken, rent and worn and broken as it is, and reclaimed for further and better uses. And when little duds, used so hard in the day's play, are made ready at night by patient stitch for more play and more schooling the next day—when lacerated sensibilities are healed with comfort and a kiss—when disappointed hopes are taught to find happiness in some other way—when oft, oft broken vows are encouraged to yet another effort—when weakened spirits are made strong and brave for the conflicts and victories of life—when the endeavor to help some fellow human renews itself again and again in spite of repeated frustrations—have we not before our eyes mute but eloquent witness to the most beautiful thing in the world, that heaven-making passion which beareth all things, believeth all things, hopeth all things, endureth all things, and which never faileth?

It would seem therefore as if this ancient and honorable occupation of mending must continue to be one of the world's momentous tasks, at any rate until the world is become a vastly better place than we have yet known. Regarded from the standpoint of its potentialities, mending assumes a new dignity and distinction in the eyes of those who would fain have a share in making the world that is to be. Would it not be very pleasant, for instance, if one could hang out a shingle:

BROKEN HEARTS MENDED HERE

—and then behold the sad faces that might enter one's office go forth some while later wreathed in the smiles of new hopes? Or suppose the neat black and gold sign at one's door should invite passers-by with this legend:

MORAL STANDARDS CAREFULLY REPAIRED

Would it not be a pleasing thing to take the cracked and broken morals that should be run upon in a day's contacts with folk, and build them up into something even more durable and more precious than their former state? Wherever one may turn his eyes, the significant task of mending calls aloud to be done. It thrills the blood to read in some great biography of the large achievements of a world-visioning, constructive statesman. But even the days of a statesman—not the noisy, hollow imitation whose blatant demagoguery and narrow provincialism have so much cursed the world, but the man who is patiently trying to leave the world a better place than he found it—cannot be altogether given to the fair new visions that enrapture his soul; they must be often spent at mending. Yet through this weary task of mending the statesman works toward the realization of his vision of the world that ought to be.

Very likely the office whose humble shingle offered the

repair of hearts and morals would not be beset by scrambling crowds as would that office which blazoned before the multitude an invitation to come and have its fortunes mended. So many appear to prefer broken hearts to broken pocketbooks; and as for ideals—too, too often are they flung away for a bauble of pleasure or for the blinding glitter of a few cents. We have in the world a worthy and much bewhacked company of reformers, but, alas! how many are content rather to be conformers! The slimy pleasures that they see others engage in, they also hug to their bosoms; the world-ruinous practices whose mischief is ever before their eyes, these also they do not spurn. Miserable conformers!

MIRACLES IN LIFE-MENDING

Yet if one elect to use the implements and engage in the tasks of the mender, he shall find oftentimes that for him opportunity is to be spelled with a large letter. One hears people speak scoffingly, sometimes, of the social worker's task, this job of mending, as mere palliative work, and a misuse of energy. But it does not end with palliation; in its larger outlook and farther reaches it is miracle-working in its nature. Can I not relate—no, sometimes one dare not tell even the precious and luminous things of life too precisely. It is one of the consolations of memory, however, to think of those cracked or warped moral natures that were dealt with, so that the family became ethical leaders among their associates and the children became standard-bearers of ideals for their friends. It is a never dulling pleasure to recall to mind the young lives that have gone forth from homes where much work of ethical mending was needed to positions of trust and importance and worthy leadership in the world. To think of the hampered whose lives have blossomed forth into things of beauty and of idealistic service, to think of the unpromising homes that have been touched by the transmuting power of aroused aspiration, to think of honor enthroned where dishonor had threatened to become dominant, to think of loyal citizenship and transfiguring Christianity nurtured and brought to strength in lives where the issue seemed likely to be far otherwise—and then to place by the side of these memories the thought of the humble workers and their simple, sincere doings that had some share, in the difficult, crucial days, in bringing about the present worthy result: this is to know somewhat of one of the high joys of life. To all men is open some measure of opportunity to strive for such ends; but those whose daily calling affords them the personal contacts with individuals in the hour of stress which especially opens the way to this kind of endeavor—let them not fail to recognize for what great ends they may work, nor to rejoice in the fine quality of their privilege.

Is not this kind of labor, then, miracle-working in its nature? That which began as a task of mending is found in the end to have been a work of transformation and transfiguration. And if the manifest successes are fewer than the worker's ardent spirit pines for, yet successes he does see; and he knows, moreover, that in his daily labor he has not forgotten the greatest ends, but has tried to have a share in that dear vision of the mending of mankind, "Behold, I make all things new."

Shall We Forgive the War Debt?

GREAT BRITAIN is willing to say "Forgive us our debts and we will forgive our debtors." Should Uncle Sam say "We will forgive our debtors if they will forgive their debts"? The question is both, "Can we collect" and "Have we a right to collect even if we can"? It is an economic question upon which the rebuilding of the world may hang, and it is an ethical question upon which the salvation of our national soul may depend. On both counts it is an interesting study in the fundamental laws of both economics and ethics; and obedience to those laws is much more important today than any consideration of political opportunism or national advantage. We will learn by experience if we do not accept in faith that it is better to give than to receive, and also that the fundamental laws of politics, economics and ethics are the same.

We went into the war to save democracy; it was the greatest adventure in national idealism and the most profound example of national vicarious sacrifice ever made. But for our intervention Prussianism would not have been effectually and forever defeated; perhaps it would not have won outright, but it might have won a draw. Such a result would not have discredited Prussianism in Germany as it now is, nor would its ideals have been so effectually defeated in those other nations which have harbored the spirit of Prussianism through milder and less militant forms. So when Europe says, "Cancel the debts *because* that would redeem you from your failure to pay your full part in the war," we say, "No; we had no obligation to fight; it was your war; German guilt was black but whose hands were clean? We challenge you to open your archives to the impartial world and publicly to review your own imperialism." Germany made the war and the full proof of her better national mind today is given only when she acknowledges it, but she has a right to ask "Who in Europe is without sin?"

* * *

Will We Help Win the Peace?

We gave proof positive of our sacrificial purpose when we refused to share in the spoils of war. All others among the victors added colonies to their domains and demanded indemnities on their war expenses; we accepted nothing but the glory of having fought a good fight in a good cause. Will we now help to win the peace? It is as important as to win the war, for the victors are suffering today from the maladies from which we helped them to purge the Germans. The peace is a selfish, vengeful peace. Europe is not willing to listen to Almighty God who says, "Vengeance is mine, I will repay." No one was willing to accept American idealism at Versailles, and America herself refused to give up to her own ideals in peace as she had fought for them in war.

The men in Europe who see farthest see no way to win the peace unless America helps as she helped in the war. They keep their confidence that we will return to our war idealism in our peace purposes. At Washington we turned away from an opportunity to build the greatest navy in the world, voluntarily surrendering a superiority which any European nation before the war would have leaped to grasp. That renews confidence in us. Will America now, in like manner, turn away from the Shylock temper that demands the full pound of flesh in war debts and extend to a ruined economic Europe the same hand of help that we extended to a Europe threatened with the ruin of a century's gain in democracy?

Austria is bankrupt. But for relief agencies a million people would have starved to death this winter. Her money is worthless and her credit gone. England offers to give her a twenty year moratorium on her war debts if other creditors will join. The others all agree except Italy who says she will agree when America does. Austria owes us only \$24,000,000—a mere bagatelle in her whole obligation and a picayune to our national wealth; but the whole scheme of relief is held up by our inaction, and millions suffer. In the same apparent spirit of indifference congress passes the refunding law. It definitely requires our European debtors

ultimately to pay, and to begin now paying interest. We have a right to say, "You owe it legally; the war was not ours; we could have demanded that you repay us even our own war expenditures so far as any obligation to fight with you was concerned." But morally there is just as much to be said for a complete and utter forgiveness of the debts as there was for an entry into the war.

* * *

The Balance Sheet in Europe

Our late allies now owe us on principal and accrued interest roughly \$11,000,000,000; it will be \$12,000,000,000 before they can expect to begin to pay. Britain owes us approximately five billion, France three and Italy two. The others owe Britain as much as she owes us. If we cancelled England's debt to us she would cancel theirs to her; this would leave her even and relieve the others of double what they owe us.

Britain's debt is \$39,300,000,000, or one-third her national wealth. France's debt is \$46,000,000,000 or one-half her national wealth. Italy's debt is \$18,000,000,000 or one-half her national wealth. Belgium owes \$4,000,000,000 or one-third her total wealth. Germany's total indebtedness, including indemnities under the treaty, is \$80,000,000,000 and her national wealth is \$83,000,000,000. (Figures from Banker's Institute, London). We say to France, "Pay." France answers, "We cannot pay you until Germany pays us." And we wonder how Germany can pay for both if she cannot pay for herself. Our total debt is \$24,000,000,000, or one-fifteenth our national wealth. Britain's debt averages \$600 per capita, France's \$1,250, Italy's \$300, America's \$215, and Germany's \$1,350. No European government has as yet been able to balance its budget. Britain could if she did not have to pay a billion and a half a year for unemployment doles and would reduce her armies of occupation in Egypt and elsewhere as she has done in Mesopotamia and Ireland. France could if she would demobilize two-thirds of her vast military force of 800,000 men and put them to work. Germany could if she were given a moratorium on indemnities and extended credit for raw materials so she could manufacture to advantage.

There are 2,000,000 unemployed in Britain, which means that one-seventh of her population are in distress, unproductive and must be kept alive by taxation. In America there are 3,500,000 out of work which means that one-eighth of our people are non-productive and consuming their savings. In France the 800,000 in military units are unproductive and their support is piling the national debt higher. In Germany there are only about 500,000 unemployed, but the revival of industry is probably only temporary, owing to the extreme cheapness of goods to other countries which the fall of the German mark occasioned. When the mark went down there was a great rush into the German market from surrounding countries and a temporary revival of industry, but unemployment is now increasing, raw materials are nearing exhaustion, agriculture is in as bad a way as it is here in America, wages will buy less than half the goods they would buy in the pre-war days and there is no national credit. Lloyd George says, "Germany is near an utter collapse."

This is a distressing picture of continental woe, and Russia is not in it. A special committee from the American Chambers of Commerce returns home to report that 300,000,000 people in Europe are living on 30 per cent of the normal supply of food and raw material. England's export trade is down 63 per cent and she lives by export trade. America's exports were \$3,743,000,000 less the past year than the year before. Germany is still buying more than she is selling and ex-premier Nitti says giving credit to such countries as Poland, Austria and Hungary is like taking a mortgage on the clouds.

* * *

How We Can Help

Two things must be done, namely, expenses must be reduced and credit must be extended. France was irritated by the McCormick

resolution asking that we be shown budgets before we grant extensions of time on interest payments. When a good bank gets into a situation that threatens to ruin its working capacity other banks confer and tide it over; but they see to it that speculation and useless expenditures are cut out. Europe has vast working capacity; in fact, its potential earning power is about all it has. We can save that potential power through credit and we alone have the credit power. We have \$3,000,000,000 of gold—more than all Europe together, and we cannot eat it or use it to raise the value of farm produce or pay wages. Gold is like water; it cannot carry trade unless it is liquid. It may be our curse unless we release it to redeem European money from an inflation that means bankruptcy. Military expenses and frozen credit are ruining the world economically. We have a right to say we will thaw out the credit only on condition that our debtors scrap the military establishments.

Last June I saw acres of unsalable cotton in the south. In July I saw an army of unemployed in England with 500,000 idle cotton spinners among them, and in August I found that there were 5,000,000 idle spindles in Germany—and millions are underclothed this winter. Wheat is so cheap our farmers cannot raise it without loss and bread is so dear in all Central Europe that the masses cannot buy it unless the governments pile up their debts by grant-

ing bread subsidies. Three hundred million Europeans are on a deficit economy over there, and in Britain and America millions are unemployed because they cannot get their goods through to those who need them.

To grant a moratorium on all war debts, indemnities included, would help to restore balances and revive credit. We could loosen that endless band of paper money that is choking economic life in Europe by either cancelling what they owe us and taking long-time credits on our gold supply and raw materials, or by administering what is due on their behalf as we did the Chinese indemnity. To do it we shall have to experience a renewal of that idealism which enabled us to make the sacrifices of war, but we need that to save our own national soul. When the allies borrowed of us they did not borrow money but war munitions. Thus if we give them back their notes we give them the munitions, and it is as logical for us to give them the munitions they gave us notes for as it was to give them the billions of dollars we used through our own armies on their behalf. It is just as good business and it is the same kind of morality, and they can no more recover from war's aftermath of ruin without such help from us than they could have won the war without our help. It is good economics and it is good ethics; the one is the body and the other the soul of the matter.

ALVA W. TAYLOR.

British Table Talk

London, January 30, 1922.

ALL the other news of this morning is overshadowed by the tidings that Sir Ernest Shackleton is dead. It is perhaps the part of such gallant adventurers to keep before mankind the call to live dangerously; only on such terms is our tenancy of this earth to be held with honor. And without any question the bracing influence of such men as Scott and Shackleton and all their peers falls upon the ethical ideals of the human race. Sir Ernest Shackleton, like so many of the great explorers, was a strong believer in the nearness and friendliness of the unseen Power. He was a mystic, who was conscious of Another present with him in the white and lonely spaces. Of this experience of his he made no secret. Others might reason and welcome, he knew that the unseen Friend was with him.

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The Storm-Cones of Controversy Hoisted

There are still more signs of a revival of controversy in ecclesiastical circles. The attack made by Dr. Dixon upon certain English Baptists has been warmly and indignantly answered by Dr. Carlile. One passing reference may not be out of place. There is no reason why our brethren in America should not take their fellows in this country to task, but it is difficult to conduct a discussion except by cable, between America and England. The result is that an attack has an unfair start, and everyone knows how hard it is to overtake a misstatement or misapprehension with the smallest start. How much more with a month between! For one who reads the correction there are a hundred who miss it, so that it is conceivable that many readers in America led by Dr. Dixon really imagine that Mr. Fullerton and Dr. Shakespeare are dangerous teachers. We who know them are not moved in the least by such charges. We simply say, "Well! well!" and pass on. On our side the London Missionary Society has had to suffer grave misunderstandings from attacks in the press based upon entirely misleading selections. It may relieve some of our friends to read a selection carefully left out by these critics. It was passed practically unanimously by its board—the only dissentients being two members for whom the rest of the resolution was

not strong enough on the side of evangelical truth: "The directors avail themselves of this opportunity to state clearly, both for themselves and their missionaries, that the Society holds loyally and firmly to the fundamental principle and object of the founders of the L. M. S., being convinced that there is salvation in none other than in the name of Jesus Christ, our Lord."

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Dr. Orchard and His Ordination

Renewed attention has been drawn to Dr. Orchard through the disclosure of the fact, known to his friends for a long time, that he was ordained by "Bishop" Herford, who claims that his orders are valid according to the standards of the Roman Catholic church. With this action many of his friends do not agree. They think such "orders" lack reality and are without significance. But they know what was in the mind of Dr. Orchard—his longing for a reunited Christendom—and they respect his motives and pass on to other and weightier matters. After all, here is a man of rare spiritual power—a man who brings many souls to Christ, and is ready without fear of man to preach what he deems the counsel of Christ in every national crisis. In comparison with such doings what does it matter if six years ago he was willing to be ordained by "Bishop" Herford? Yet it looks as though for some of his critics all the positive and evangelical ministry of this preacher were of no interest compared to a question of "orders." It almost seems as though the believers in "orders" and the disbelievers show alike a lack of proportion. Most of us are thankful to grant our friend his own request: "And now may I be allowed to get on with my work, which is that of winning souls to Christ, making of them good Catholics in the sense which demands charity and recognition for all who love the Lord Jesus Christ, which somehow will have to include both Mr. Kensit and the next pope, whoever he may be."

* * *

Lord Grey

The emergence of Lord Grey has been the chief political fact of the week. There are evidences that we are near to a return of party warfare, but no one is very clear how the statesmen will

arrange themselves. Mr. Winston Churchill not for the first time has attacked a Cecil; once it was Mr. Balfour, now it is Lord Robert Cecil. When a Churchill and a Cecil fight there is no lack of hard knocks. But whether there is likely to be a cooperation between Lord Grey and Lord Robert with the moderate members of the Labor party against a "National party" no one can tell with any confidence. Lord Grey has a position quite his own in the judgment of men who value disinterestedness in public life. They are the more ready to offer him power because they know he does not seek it. And when it is boldly asserted that there is no alternative to the present premier, the quiet and often-forgotten citizen, who has more weight than he is supposed to have, shakes his head and says "Grey." In such a time we cannot be wrong in desiring that when the sides are formed they shall at least be divided not by personal feeling or pique, but by serious principles. If Lord Grey and his friends have a principle of their own, and the others another and a counter-principle, then let them fight it out. But we do not want a fight between tweedle-dum and tweedle-dee.

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Captain Monckton on New Guinea and Missions

One of the most entertaining of writers, Captain Monckton, has published another volume, "Last Days in New Guinea." The missionary enthusiast will find little in Captain Monckton to encourage him; but he will forgive much for the sake of the entertaining and often most enlightening stories, and he will be specially grateful to find from an administrator so generous an estimate of the native character. When Captain Monckton recalls his contentions with governors and missionaries, it is only right to listen for the other side before pronouncing judgment; and there is another side. He describes the "diggers" and their attitude to missions; they will subscribe but they do not believe in the mission; and they declare that if prohibition came, missions would suffer, since no digger would subscribe unless he were drunk. The attitude of the digger in this matter may or may not be rightly described; and after reading Captain Monckton's description of them, we should be rather relieved to think that such men did not believe in missions. But Captain Monckton is a priceless teller of stories and we are sorry these are the last of his New Guinea yarns.

* * *

The Way of Teaching History

There has been a controversy between Professor Hearnshaw and Dr. Maxwell Garrett of the League of Nations Union, upon the right teaching of history. Dr. Garrett has maintained that the teaching of history in schools has a bias against the cause to which he has committed himself. Professor Hearnshaw has raised a strong protest against any attempt to make the history lesson a piece of propaganda. We shall never come to a better world, Mr. Wells has taught us, till the children of the world are taught the same history. Too often the history lesson has been used for narrowly patriotic ends; and there is a lamentable ignorance of the real facts. Who has not heard of the Englishman shown over Bunker's Hill who inquired innocently, "Most interesting, but—who was Bunker?" That is another story. We do not want propaganda in the history, either for or against the league of nations. Says a wise writer:

"There is no need for school histories to come to conclusions; all that should be asked of them is a sense of the relative importance of the facts of history. When that exists and the facts are chosen in accordance with it, the learner may be left to draw his own conclusions. It is a fact that both winners and losers in most wars would refuse to make war at all if they could foresee the ultimate results. But there are many histories which are apt to talk of victory in war as if it were victory in a game. Of that the League of Nations Union has a right to

complain, since it is one of the most dangerous of human illusions."

* * *

From "Experience," a Methodist Journal of Fellowship

"If we look at ourselves or at one another and ask what we might expect from God, very likely we shall get no further than the prayer, 'Make me as one of thy hired servants.' But if we begin with God, the Father from whom every fatherhood in heaven and on earth is named, who says 'This my son was dead and is alive again,' it does not seem an incredible thing to say that we are sons, *God finds means to let us know*. This is St. Paul's argument. 'Because ye are sons, God hath sent forth the spirit of his Son into your hearts crying, My Father, My Father.'"

EDWARD SHILLITO.

CORRESPONDENCE

The Disciples New Creed

"In harmony with the teaching of the New Testament as understood by this board of managers, the United Christian Missionary Society is conducting its work everywhere on the principle of receiving into membership of the churches at home or abroad, by any of its missionaries, only those who are immersed, penitent believers in Christ.

"Furthermore, it is believed by the board of managers that all of the missionaries and ministers appointed and supported by this board are in sincere accord with this policy, and certainly it will not appoint, and, indeed it will not continue in its service, any one known by it to be not in such accord. It disclaims any right and disowns any desire to do otherwise."

RESOLUTION ADOPTED BY THE BOARD OF MANAGERS OF THE
UNITED CHRISTIAN MISSIONARY SOCIETY.

When is a Creed Not a Creed?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial in the Christian Century of February 9, entitled, "The Gospel According to the Board of Managers." The board of managers can speak for itself as to this editorial, but as an officer of the United Society, I cannot allow your statements to go unchallenged. I wish to address myself to four points:

1. You say that the board of managers adopted a creed at its recent meeting. That statement is as far from the truth as any statement that any newspaper ever uttered. I attended the sessions of that meeting and there was no creed adopted and no one discussed the making of a creed. The board of managers did state a simple fact: "That the work was being conducted everywhere on the principle of receiving into the membership of the churches, immersed, penitent believers in Christ."

That statement is true today, was true five years ago, was true twenty-five years ago, and was true when our first missionaries went out. The board of managers simply made a statement of facts, and none of your readers, I dare say, will have any confidence whatever in your editorial when you say that such a statement is a creed.

2. You say: "They (the missionaries) have in many cases been practicing Christian unity, 'open membership' it has been called. This procedure has been carried on in China through the most elemental, Christian necessities of missionary cooperation and reciprocity."

That statement is absolutely untrue to the facts as you have been told repeatedly. One missionary in China did secretly correspond with you, making those assertions, but forty missionaries in China say that those statements are untrue. Twenty-seven of them in one meeting in Nanking told Walter Scott Priest, of

Wichita, Kansas, that they had never advocated nor practiced open membership. Nearly a dozen missionaries home on furlough last year said the same thing. Six who are home on furlough now say the same thing. The executive committee of the Foreign Society last year, the present officers of the United Society, and the board of managers of the United Society, repudiate your statement.

The missionaries have, of course, given pastoral care and oversight, and encouragement, to all converts of other missions that have come within their stations. No one desires them to do otherwise and they will, of course, continue to do that. The same thing is done by all of our churches in America, but everybody knows that that is not "open membership."

3. You speak of the "peculiar type of conscience that is begotten in missionary society officials." Missionary society officials, as far as I have known them, do not have any peculiar propaganda to further, whether it be either on the ultra-radical or the ultra-conservative side of theological questions. As far as I have known them they have tried to attend to their own business, which is to collect and administer missionary and benevolent funds for the work committed to their hands. As far as I have known them they have always been able to recognize a plain statement of facts. I have never known one of them to deliberately utter a falsehood or to color any statement for the sake of propaganda. Of your editorial in question I cannot say as much. It seems to me that it would be well for you to write something on the "peculiar type of conscience begotten in the editors of Christian journals."

4. I cannot allow your statement to pass where you make the practice of Christian unity and the practice of open membership synonymous. Our people and the Baptists have practiced open membership—that is, free interchange of members—from the beginning, but the two bodies do not practice Christian unity. The Methodists, Presbyterians, Congregationalists, etc., have practiced open membership with each other, but they are no nearer to Christian union than are our people and the Baptists. Open membership is not a solution of the Christian union problem. The solution of the problem lies deeper than that.

The officials of the United Society, the executive committee, and the board of managers, are desirous of peace throughout the whole brotherhood. This peace and harmony might come if the church papers would cease their contention. Your editorial is calculated to stir up strife and dissension, rather than to bring peace and harmony. And you speak with such seeming conviction that the casual reader might think that you spoke as the very oracles of God.

I desire that you print this letter at the earliest possible date, that your readers may understand that there are two sides to the question. Most sincerely yours,

St. Louis, Mo. UNITED CHRISTIAN MISSIONARY SOCIETY,
Bert Wilson, Promotional Division.

[Secretary Wilson's reply on behalf of the United Society calls for only a few words in comment.

1. The board did more than "state a simple fact," it gave an interpretation of Scripture and issued a declaration of policy based upon its interpretation of Scripture. Its declaration of policy demands that the missionaries and ministers supported by the board shall be in "sincere accord" with this policy. This is the essence of a creed and an invasion of Christian liberty.

2. Mr. Wilson's statement that forty missionaries denied the statements made presumably by Rev. George B. Baird to the editor of the Christian Century is not true. Not a single statement of fact in Mr. Baird's correspondence has been disputed by the China missionaries. Some of them have insisted that the facts set forth by Mr. Baird do not constitute "open membership," but his statements of fact have not been called in question. Mr. Baird says the facts as he has described them do constitute essential open membership. The Christian Century has said and continues to say that they do constitute open membership.

3. Moreover, the facts set forth in the Baird correspondence are corroborated by the official correspondence between Rev. Frank

Garrett and the Foreign Missionary executive committee, as well as many statements made by other missionaries to headquarters. This correspondence shows that the practice was thoroughly discussed in the China mission convention and that the home board was asked to give it consideration "with the understanding that the step has the approval of the China mission."

4. That there is more to the Christian union problem than the mutual exchange of church members of course anybody knows. But the practice of receiving Christians for what they are, instead of subjecting them to rebaptism as a condition of fellowship, would be a long step in the practice of Christian unity by such denominations as the Disciples and Baptists. In the case of the Disciples it is doubtful if any more significant step toward union could be imagined than to definitely repudiate the false view of "the teaching of the New Testament as understood by the board of managers."

Mr. Wilson's statement about "peace and harmony" in the face of so flagrant a violation of fundamental principles as the imposition of the board of managers' own private creed upon the missionaries is just too naive for anything. The ironical truth is that in the matter now disturbing the society the "church papers," so far as they take any position at all, take essentially the same position. Neither "conservatives" nor "liberals," so called, can endure the spectacle of the United Christian Missionary Society continuing to assert what is not true and to deny what is true. The Disciples communion is now not so deeply disturbed over the theological question of open membership as it is over the question of the moral candor of its missionary administrators and the moral embarrassment in which a policy of disingenuousness involves its missionaries.—THE EDITOR.]

The Nub of the Issue—See Italics Below

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that the board of managers of the United Society has set forth an interpretation of the New Testament and made it binding on all missionaries in the employ of the board. Those who are not in accord with this authoritative interpretation are not to be employed, or are to resign if now employed.

This is a clear and manifest usurpation of congregational rights. Any congregation among the Disciples has a right to decide upon the question of the baptism of any person who applies for membership. Our congregations have in general insisted on immersion as a condition of membership, *but they have never insisted on making a doctrine of immersion a part of the confession of faith.*

The board apparently insists on this, missionaries must not only be immersed, but they must profess a belief concerning it. This carries the obvious implication that congregations and pastors which believe differently have deviated from the straight line of proper belief.

If a congregation presents a man as a candidate for the mission field, and the congregation receives unimmersed Christians, or believes that under some circumstances it should receive them, the board through its candidate judges the congregation and finds it wanting.

The board has no authority thus to judge a congregation. If this is not true, then we should be shown when, where and how the board acquired this authority.

The board should be as rigorous in the matter of money as it is in the matter of candidates. If it does not represent the Disciples as a whole, but only a part, it should make the matter very clear, and depend for its financial support on the part which it represents.

There are two great questions involved. One is the right of a minority to recognition on the basis of equality with the majority. The other is the matter of cooperation through the United Society in the building up of native churches in foreign lands, with American denominationalism left out.

As a Disciple by inheritance through five generations, I believe in the former; as an ex-missionary, I believe in the latter. I believe

in them far more than I do in the interpretation of the board of managers.

W. J. BURNER.

The University of Missouri.

Missionary Candidates and the New Creed

EDITOR THE CHRISTIAN CENTURY:

SIR: Your timely article on "The Gospel According to the Board of Managers" suggests to me the following. In addition to the evil effects which must follow on the foreign field, from this action of the board, there will be precipitated a situation at home that is equally grave and significant. From what character of youth will our future missionaries come? Can a conscientious pastor urge the young men and women of his congregation to dedicate their lives to a work which has been outlined by a company of men and women sitting in St. Louis, Mo., in the year 1922, when that work will probably be done in China, Japan, Africa, etc., in the years from 1923 to 1950? Can any minister who knows the Disciples plea for liberty and unity urge the young people of his church to pledge themselves to continue in sincere accord with the interpretation of Scripture according to the minds of the board of managers of the United Missionary Society? Shades of Thomas Campbell, Alexander Proctor, A. B. Jones, Thomas Haley and a host like them.

How paralyzing must have been the fear, or how strange the hypnotic spell which fell upon the minds of the board of managers when they persuaded themselves to believe that a people so intelligently free as are the Disciples, would submit in America to an ex-cathedra utterance so untimely and so foreign to the spirit which brought this communion into being. When this board declares that it will not employ at home or on the foreign field, nor continue in its employ any person who is not sincerely in harmony with its views on the question under discussion, it is eliminating from its future ranks a company whose name is "legion" and whose intelligence and Christian character would probably compare favorably with any other like number of men and women. Is it not a tragedy in this year of our Lord, when hunger, hate and misery are stalking through the world, for a group of Christian men and women to spend two whole days in conference, and then offer to the Christian world, as the fruit of their labors, a resolution that is calculated to wound missionaries who have given their lives in service, and to discourage young men and young women who would gladly dedicate their lives to service anywhere, if only they could be free to follow as the light leads them, and not have to wait until the board of managers announces that they have found them in "sincere accord" with the said board of managers' creed? We are not calling in question the sincerity of the board, but we do seriously question their right to attempt to make their judgment the standard for all other Disciples, on the penalty of accepting or being denied the privilege of representing the church at home or abroad. In my humble judgment, this action of the board of managers will neither silence that group which is constantly calling for the ex-communication of all who do not agree with them; nor will it diminish that ever increasing number among the Disciples who believe that anyone who is acceptable to Christ should be received into his church, and who are determined to find a way to express more fully the spirit of unity which prevails in the hearts and minds of a numberless multitude of Christians throughout the world.

This latter group has always supported the work of the missionary societies, but now that the board of managers has demanded "sincere accord" with itself in matters of Scripture interpretation, before one can participate fully in the work of the society, what course is left open to men and women who resent this impertinence as unscriptural, and unbrotherly, and who refuse to abdicate the throne of their own intelligence in favor of any company of fallible men and women?

L. J. MARSHALL.

Carthage, Mo.

A Reassuring Word

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Our Young Intellectuals: An Appendix," is interesting reading. Yet I see no cause for alarm. Observe that they are *young* intellectuals—exceedingly young—so young, in fact, that it is perfectly evident that it will be quite a while before they reach maturity. Also, is it not worthy of note the way they appropriate the word *intellectuals*? They admit it boldly. In grown people such an admission would be characterized as conceit; in young people—well, never mind. It's a misfortune anyway, and, besides, they might outgrow it.

Most of my friends, together with myself, are young, and we have for some years followed after the things of the mind. Several of us expect to continue in pursuit of knowledge throughout the remainder of our mortal lives. But in no sense do we find the spirit of those "Young Intellectuals" representative of our own. Indeed, were such an insinuation made it would awaken resentment in us.

When I think of that type of young intellectuals you describe I am reminded of the father who considered the foolishness of his son and wondered if it were a natural stage of the boy's development, or whether he was just a plain jackass.

Argyle, Minn.

E. P. BAKER.

Church Comity and Chicago

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice a paragraph in your inter-denominational department on "Church Comity in Chicago" which tends to convey an impression entirely out of harmony with the facts. First of all, it says that "comity of the churches in Chicago is in a sorry state of complexity." This cannot be said to be an accurate statement of the situation. I think I know the cities of this country fairly well. It has been my privilege to speak and hold conferences in more than twenty major cities, frequently dealing with city missionary matters; and I know no city in America where there is a finer spirit of cooperation and comity than in Chicago. If the gentleman who inspired your paragraph will name the city I will be glad to investigate.

Second: The paragraph makes it appear that denominations too small to have a city society cannot be included in the Cooperative Council. This is not correct. We have had denominations represented who had no city superintendent. Any denomination in Chicago can have representation in the Cooperative Council.

Third: You say the Chicago Federation includes thirteen different denominations. This is correct. But most of them chiefly count on the stationery of the federation. When the federation budget ran somewhere around \$30,000.00, four denominations were apportioned \$25,000.00 of that amount, as follows: Methodist Episcopal, \$8,000; Presbyterian, \$8,000; Congregational, \$5,000; Baptist, \$4,000. I think these figures are correct.

Now, I am a federationist. Have been a member of the federation almost from its beginning in Chicago; been on its boards and committees and held official position in it. But the federation has depended through all the years for its support and backing almost entirely on the above mentioned denominations. The Disciples are contributing now \$1,000.00 or more, possibly \$2,000.00, and some of the smaller denominations smaller amounts.

Fourth: You say "the denominations of congregational polity could not control their self supporting churches through the Cooperative Council." They are in no different position when they deal with the Church Federation, for when the matter of apportionment of budget came up in the meetings they affirmed they could not make an apportionment but only a request, that the independence of their separate churches was prohibitive of their apportioning. So it does not matter through which organization they function. The congregational independence always asserts itself.

Fifth: You say, "some of the worst cases of friction have

arisen in this way.' I have been identified with the Cooperative Council almost from its beginning and I have not known any serious case of friction. That which most nearly approached a breach was between the Baptists and the Disciples, and the only denominations that have refused to yield to the judgment of the Cooperative Council have been the Baptists and Disciples in one or two instances. The council has worked through all the years with remarkable harmony. I have known of no meeting that has not been under the superintendence of the Spirit of Christ.

Sixth: You say that "the merging of the two organizations has been resisted by many of the city superintendents." I do not know of any city superintendent who has resisted this on his own responsibility, but I know of one of the denominations which has taken definite action against merging its interests in the comity commission, and the chief reason for that action was as follows:

The representatives in the Church Federation are a changing group. We scarcely have time to get acquainted with each other until the group changes. Whereas, in the Cooperative Council one meets the same group of strong laymen and representative ministers with but little change from year to year. These men have been meeting every month through the years studying the problems of the city, often with map before them, so that it would be difficult to find in any city in the land a similar group of men who know their city better. The council is divided into departments of investigation and there are men in those departments who have been working there for more than a decade. So that immediately a situation arises nearly every member of the council is conversant with that section of the city and its needs. This makes intelligent action possible. As the Church Federation is now organized and its representatives selected, the same kind of fully informed action would be impossible. The churches have too many important interests at stake to leave them to the haphazard judgment of men who only occasionally come in contact with these situations.

Seventh: You refer to undue overlapping. The Cooperative Council through the years has been preventing that in Chicago. Perhaps you do not know its method of procedure. Space will not permit me to give its history or the processes by which it reaches its decisions. In congested sections where the locality has been changing through the years, mergers have been perfected to prevent waste of men and means. Sometimes one denomination gives up and sometimes another. In new sections we prevent overlapping by canvassing the territory and ascertaining the denominational preference of the new settlers. Then we vote such denomination into the field as has the largest constituency at that particular time. The old days of overlapping are done in Chicago. The Cooperative Council has prevented that. It has functioned harmoniously in the life of the city. Any denomination can have representation in it. I know no organization in any city in the land that has rendered a finer service for the Kingdom and done more to promote fellowship and good will and prevent wastage in church work.

These brethren have been meeting together through the years. They have come to know and love and trust each other. This kind of continued fellowship is impossible in the federation. Neither can the expert information be utilized there with its changing constituency.

JOHN THOMPSON.

First Methodist Church,
Chicago.

[The Christian Century based its statement that comity in Chicago was in a sad state of complexity on the fact that the past year both the Chicago Church Federation and the Cooperative Council of City Missions have handled comity cases, and even now there is no sure rule as to which organization provides arbitration machinery in a given case. Both the representatives of the Federation and the Cooperative Council must be elected by their constituent denominational organizations once a year so that in the matter of continuity one organization need not have any advantage over the other. The Cooperative Council has approved new church organizations near Episcopal and Lutheran churches on the ground

that the latter were not represented in the organization. While it has undoubtedly accomplished a great good for the city of Chicago, its scope is not yet as broad as the common protestantism or as the Chicago Church Federation. It is not without significance that church comity in no other great city of America is in such a double-headed condition as in the city of Chicago.—THE EDITORS.]

Church and Lodge: How Members are Secured

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Bradley in commenting on Dr. Douglas' "The Church's Self Respect" omitted a very important point, to my mind the most important. Bradley by his silence and Douglas by affirmation, lead us to believe that the manner of securing members in the church and in the lodge are entirely different. There is a supposition that no one is ever invited to unite with a lodge, indeed it may be that it is contrary to lodge rules to ask a neighbor to enter a secret society. But in practice quite the opposite prevails. Those interested in the growth of the lodge have a most persistent way of asking other men to come in. True, this invitation is apparently "unconcerned," but there is no mistake about its saying, "We would like very much to have you come in with us, and at any time convenient drop around and let me take your application." This has been my own experience, and I have known the same to be done towards others. My judgment is that almost every man in a lodge today has in some kind, telling, manner received an invitation. So far as my observation goes the lodge seeks persistently for new members. Certainly my experience and observation would not lead me to make the distinction made by Mr. Douglas between church and lodge as to the method of securing members.

Waseca, Minn.

ELMER D. GALLAGHER.

The Long Pastorate Record

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 26th attention was called to the fact that Dr. Charles Little had served the First Presbyterian Church of Wabash, Ind., for fifty-one years and that this probably exceeded the record of any American preacher of his generation. Permit me to bring to your attention the pastorate of Dr. G. U. Wenner of Christ Church (Lutheran) of East Nineteenth Street, New York City, who is now beginning his fifty-fifth year. This, in itself, is quite a distinction, but for the lower east side where so many churches have abandoned the field it is marvelous.

This church is not only self-supporting, but has a record for the past year that any church might well be proud of. The annual report says: "Local expenses amounted to \$5,413.66. The contribu-

Contributors to This Issue

WILLIAM S. MITCHELL, minister of Trinity Methodist Church, Philadelphia.

GUY EMERY SHIPLER, managing editor The Churchman.

WINFRED RHODES, a Congregational minister.

GEORGE STEWART, JR., associate minister Madison Avenue Presbyterian Church, New York.

tions for benevolent causes amounted to \$5,491.57, more for others than for ourselves."

Dr. Wenner was among the first to advocate weekday religious instruction for children and conducts such a school in his church. He believes that the teaching and training of child life is the most important work of the pastor. The record of his parish proves his point.

When The Christian Century publishes a series of articles on "Some Living Teachers of the Pulpit," as I hope it will, I wish to nominate for your consideration Rev. G. U. Wenner.

Roslyn Heights, N. Y.

AUGUSTIN P. CORLISS.

THE SUNDAY SCHOOL

The Value of Jonah for Us *

RIGHT at the outset let us settle the whale story, for, unfortunately, the average citizen knows more about that whale than about the ethical teaching of the book. Let us, therefore, state it as our solemn conviction that one's eternal salvation has no relation to his acceptance or denial of the whale story. If it helps you to believe it, if it makes you feel that by accepting it you are placing the stamp of your approval upon God's power, if you simply revel in unnatural explanations of all miracles, if the task of differentiation hurts your mental processes, then—all right. But if, on the other hand, having been trained in modern high schools and colleges, you have come to see God's power expressed in scientific ways, if you are pleased to see the orderly, regular, steady progress of the world, if deep and strong ethical conceptions are the foundations of civilization in your estimation, if the great story of Jonah seems to you a parable, written and designed from the very first, not to teach literal history, but to point a needed moral, then believe that if you want to, no matter what anyone says. This is the land of the free and you have the privilege, among other things, of writing your own vital creed and so long as you love, honor and obey Jesus Christ with all your heart, your freedom in all other matters is almost unlimited.

Jonah is the great missionary book of the old testament. A Jew feels the call to go and preach to a foreign people. The first big lesson of the book is that it is dangerous and wrong to try to run away from God's call. I know a man who as a youth heard the call to preach; he hardened his heart against that call, he has made an indifferent success in business and he is wretched. I know another youth who has just responded to God's call to go as a foreign missionary—he is happy. God has a place and a design for every life, not a single cell in our bodies is misplaced and not a single life is thrust haphazard into society. Find your place, do the work God wants you to do and don't try to run away.

The second great lesson is that human beings, plain folks, are precious above everything else. Jonah was peeved when the people were not destroyed. He cared more for his creed than for folks. This still is true. Church folks have their favorite theories of just who is going to hell and they would be peeved if told that their pet theory would not work! A few years ago the crude theory was advanced that unbaptized babies, dying, would be lost—how inexpressibly horrible! Yet I have had mothers come to me insisting that their little babies should have the formula said over them to make them safe for heaven. When the Chinese coolies are about to start on a voyage they shoot off sacred firecrackers to frighten away the devils, so that the voyage may be safe. Frankly, I am not interested in a God who would condemn innocent little babies whose parents failed to have the formula said over them. Many other ideas of salvation are equally crude and superstitious. Christ loved the children. God loves children. The universe is friendly.

Jonah preached, "Yet three days and Nineveh will be destroyed," and then when the people repented and therefore was not destroyed Jonah was angry! What a humanitarian preacher this run-away was!

The third big lesson in this truly remarkable book is that God has mercy. Men have their little, broken systems, their petty, bigoted creeds, their exclusive and divisive fellowships; men may have a Protestantism with a hundred and fifty mutually exclusive sects in America, but God has mercy. God is touched by penitence, God will forgive. He is a great Father and all he wants is the right attitude and the right performance of his children. When your child does wrong and he comes to you and says, "I know I did wrong; I am sorry and I promise to try not to do it again," unless you are a brute you take advantage of that mood to forgive and improve your child. The one thing you want is for your boy to grow up to be a noble citizen or your girl to develop into a gracious woman. Character—Christian character—is what we are after and some glorious day we shall recognize character as the supreme thing and we will have a free and full interchange of church members based upon love of Jesus Christ and a quality of life. Jonah teaches that you cannot run away from God, that life is more than creed, and that the Infinite Father loves and forgives his children. Study Jonah.

JOHN R. EWERS.

Books by

Edward Scribner Ames

Associate Professor of Philosophy in the
University of Chicago.

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The Christian Century Press

508 S. Dearborn Street,
Chicago, Ill.

*Lesson for March 5, "Jehovah's Mercy to a Heathen City." Jonah 3:1-10.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Increases Attendance Ten Times

Federation did it. In Springfield, Mass., two churches had been competing in a certain neighborhood until finally one succumbed. The other was a small affair with a total attendance at all meetings of 250 people a week. When the two churches were merged into one, and a social program was inaugurated by the enterprising pastor, Rev. James Gordon Gilkey, the weekly attendance at the various meetings of the church rose to 2,500 per week. It has been necessary to erect a new church building, and the old building of the congregation that ceased to be is now turned into a community house. In this house children's lunches are served on school days. The care of the children at the noon hour finally led to the installation of a children's library. Clean motion pictures are shown in the community house and in one three month period lately 11,500 people saw motion pictures at the community house. The boys and girls of the church are organized in a variety of ways. Free music classes have been set up and these have a wide appeal to immigrant children. The electrical club interests the young men. The Christmas club carries thrift down to the children caring for smaller amounts than banks are willing to handle. The young people have a forum each Sunday evening of the month at which speakers interpreting various causes appear, their addresses being followed by discussion. Carefully chaperoned dances are put on in the community house. The mother organization fostering all this good work is South Congregational church.

Conservative Presbyterians Hound Their Board

Heckling the mission board is the favorite amusement of a little coterie of Disciples and it appears that there is a group of Presbyterians who have the same idea of what constitutes recreation. They have kept it up until the foreign board of the Presbyterian denomination issued a doctrinal statement. The latest criticism has been with regard to an alleged failure of the Presbyterian board to provide famine relief in China. The latter criticism has been amply met by the board.

Whole Nation Will Think of Religious Education

The most ambitious project in behalf of religious education ever undertaken is that being projected by the International Sunday School Association for the first week in May. This organization is convinced that there are thirteen million children in America that are not receiving any kind of religious training. It is proposed that these shall be reached. Whole communities will be called together to consider in an unsectarian way the right of the child to a complete education. Booths or tents will distribute literature in the various cities. House-

to-house visitation will bring the facts together for the use of the local leaders. The plans of the committee also call for a parade of Sunday-schools in each city for the purpose of arousing interest in the community. Among the other suggestions are a song festival for the children and an institute for the parents and Sunday-school teachers to acquaint them with some of the latest findings of educational leaders who work in the religious field.

Seattle Federation Has a New Leader

Cooperation in some of the newer cities of the great west has halted because of the individualism of certain preachers of the reactionary type, and this has been the situation in Seattle. Nevertheless, the federation has become a settled fact in the city life, commanding more and more the loyalty of the churches. At a recent meeting of this federation, Henry R. King resigned as president and in his place, Rev. R. F. Thrapp was selected. Mr. Thrapp was an Illinoisan formerly, and spent six years in Los Angeles. He has been an able leader in strong churches during a ministry of thirty years.

People's Church Succeeds in College Town

The Michigan Agricultural College is located at West Lansing, Mich. Some years ago the people of this little city decided that they did not want competing denominational churches. The Congregational church of the town was broadened out in its policy until it became the People's church. The pastors of this church have been recruited from the Methodist, Presbyterian and Congregational denominations. The church maintains a lively interest in rural welfare. A social program is maintained, one feature of which is a reading room.

Russian Preacher Will Search for His Family

The Russian Disciples church of New York has been served during the past year by Rev. S. P. Handzuck. He has had a very successful work during the year speaking to a total of audiences of 10,586 souls. Meanwhile his soul has been troubled over the fact that his family was in Russia, and he was not able to hear from them. He recently secured a leave of absence and will go to Russia in quest of his loved ones.

Big Churches the Present Tendency

The denominational statistics seem clear in one regard. There is a tendency in the American church either to grow to great size or die. Many communions in America have fewer small churches than formerly; most of them have more churches of a thousand members than ever before. The Episcopal church has recently concluded a survey which shows this generalization to hold in their fel-

lowship. They now have 98 churches with more than a thousand members. Of these 98, four are to be found in the city of Washington, ten in Connecticut, nine in Massachusetts, six in Illinois, twelve in Pennsylvania, four in New Jersey and 26 in New York. The income of this church has grown remarkably in recent years. In 1919 the income was \$21,000,000 while last year it was \$35,000,000. This is an average of approximately \$35 a member, though there are often a number of members in a single family.

Comments on the Appointment of Hays

The new venture of Will H. Hays, formerly postmaster general of the United States, is arousing considerable interest in church circles. For the most part the task Mr. Hays has set himself of making the movie business respectable has the approval of religious leaders over the country. Rev. William Melville Curry, D. D., of the Ninth Presbyterian church of Philadelphia, says: "If the moving-picture industry has called this good man to hide behind his moral qualities, it is foredoomed to failure. Let it disinfect itself and clean house. Let it keep its hands off sacred institutions. Let it recall its propagandists and corruptionists from legislatures. Let it cease commercializing sacred things. The moving-picture industry has become obnoxious. As a law-defying organization it takes rank with the late saloon."

Armenian Situation Has New Complication

The French have suddenly evacuated their territory in Armenia and the population of this section, fearing a new uprising on the part of the Turks, have left their homes and become refugees. The Armenians cannot be blamed for this in the light of the probabilities. But the work of Armenian relief is correspondingly increased and the American workers are quite in despair. The railroads of America are hauling grain for famine relief free during the month of February, and Illinois farmers are being asked to load surplus grain on the cars as their donation.

Non-Christian Religions in America Not Strong

The non-Christian cults of America are numerically insignificant. Recently issued statistics of the Federal Council show that the Social Brethren have 905 members. The Society of Ethical Culture which has branches in many large cities totals a membership of only 3,210. The spiritualists are hardly to be classified as a worshipping group, but most of them are outside the churches. They report a total of 105,837 members. The Theosophical society will surprise many with the announcement of 62,180, being a larger body than the Unitarians who, with a decline of 30,860 members during

the past six years, now number only 51,635 members. Eastern Unitarian churches claim to be Christian churches but the western churches in many cases disclaim such classification. The Bahaist sect which is building a large temple in a Chicago suburb, has only 2,884 members in the United States. If all its members in all parts of the United States were assembled they could easily get into the Chicago temple and have room for visitors. These figures would indicate that up to the present time no religion which proselytes against Christianity has gotten much foothold in America.

Casting Out Devils in China

Rev. Clarence Horner, an Episcopal missionary in China, has written glowing accounts of the miracles being wrought in China by the Episcopal faith healer, James Hickson. The Chinese still believe in demon-possession, and the missionary is casting out devils in various parts of China, with the blessing of this missionary. The report of the missionary is some index of the standards of intelligence prevailing in that section of the world. He says: "It isn't quite orthodox to believe in demons and devils and all of that sort of thing. But lately I have been wondering. The Chinese thoroughly believe in this great host of undesirables and their lives are so shaped that they might live with them with the least possible interference from them. Mr. Hickson had quite a few of these cases of demon-possessed and he exorcised them.

The effect upon the possessed ones was the same as we read of in the New Testament times; some fell upon the ground as if dead while others foamed at the mouth but all went away sane and cured. The case of one of the lepers was the most interesting. The first day he was carried into the church, a thing loathsome and horrible. The second day we met him in the hospital. His body was covered with a new skin and he stretched out his arms and actually danced there in the ward, saying 'Look, this is the first time I have been able to do this for thirty years.' The third day he went away as a witness of what had been done for him."

Resent Water Regenerationist Resolution

If the Board of Managers of the United Christian Missionary Society thought their reactionary resolution on the matter of open membership on the mission field would bring peace in the denomination it now realizes the mistake of a visionless pronouncement. The attacks of the water regenerationist group continue while the best friends of the society are grieved and shocked. Rev. Finis Idleman of New York says in the Bulletin of Central Church of Disciples: "To retreat from our understanding with other religious bodies about the allotment of territory on the foreign field is a grievous sin in the face of the vast heathenism as yet unevangelized, but more especially does it seem to us a denial of the prin-

ciple of private interpretation and of the liberty we proclaimed in Christ, to demand of our missionaries both at home and abroad, a subscription to the policy of receiving only the immersed or being recalled. Such a policy denies the liberty which as churches at home we have constantly enjoyed. It is a policy which will mean our defeat if not rescinded."

Chicago Russians Returning to Homeland

The Russian Disciples church of Chicago is a devoted band, composed mostly of men, since Russians have not begun to come to this country as families to any considerable extent. Of late a considerable number of these members have been going back to Poland and Russia to find their families. Owing to their devotion, many of them have become lay preachers in their native land and have written back to Rev. John Johnson of Chicago that hundreds of converts have been made. Chicago Russians hold to a mystical conception of Christianity as contrasted with the social interest of some other immigrant groups.

Mexicans Are Neglected Immigrant Group

Owing to the late unpleasantness with Mexico, the Mexican immigrant in the United States is not as popular as some others. This is an important racial group, however, as may be seen from the statistics of Texas. In the Lone Star state there are 650,000 people of Mexican blood, many of them already citizens of

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the United States, and most of them still using the Spanish language. A preacher who travels among them a great deal, addressing laboring groups at the noon hour asserts that only two per cent of them have ever seen a Bible. They are not difficult to win when the proper program is used. The Disciples of Texas have just one worker in this vast population. They are being urged by their leaders to extend this work into new sections.

Bishop of Alaska Is Touring the United States

It would be difficult to find a more heroic figure in the Protestant Episcopal church than Bishop Peter Trimble Rowe of Alaska. Bishop Rowe is touring America at this time and spoke in Boston on a recent Sunday. Many of his journeys in Alaska must be made with dogs or on snow-shoes. He knows how to build a circle of fire and then lie down in the middle and go to sleep when the thermometer is sixty below zero. Not long since Bishop Rowe and Dr. Grenfell met at the home of a mutual friend for dinner. Through the meal they were silent as two bashful school-boys until the boast of Bishop Rowe about his favorite dog started an argument that brought the host the information he wanted about the adventurous lives of these two great apostles to the frozen north.

Federation Rebukes the City Newspapers

The two morning newspapers of Chicago have been in a circulation war all winter. Earlier in the winter a thinly veiled lottery plan of drawing numbers was discontinued at the request of the federal government. Recently lucky name contests have been inaugurated which has come to the attention of the Chicago Church Federation. The Federation has given a vote of censure to the practice as tending to increase the gambling spirit in the city. The newspapers are asked to discontinue these circulation methods as being opposed to the welfare of the community.

General Convention Still Looking for a Location

The General Convention officials of the Disciples are out at sea in an open boat and nobody throws them a rope. The convention was offered to Denver earlier in the year, but the opposition of a leading pastor of Denver who is disaffected with regard to the organized work of the denomination changed that plan. More recently the pastors of Indianapolis were approached with regard to locating the convention in the Hoosier capital. The matter came up just following the action of the board of managers of the United Christian Missionary Society. The pastors of Indianapolis voted that they did not want the convention in view of the probability that this year would be one of harsh disputation, likely to weaken and shame the churches in any city where it goes, if not to disrupt them with its controversies. Two southern cities are making a bid, Oklahoma City and Hot Springs. There are important reasons why the convention ought to be held somewhere near the center of de-

nominal strength at this time. Meanwhile a rumor is afloat that the officials of the convention will take the big meeting to Chicago, and manage it independently of the local forces in Chicago. As the convention is only six months off now, the choice of a location cannot much longer be deferred. The emergency that has arisen is without precedent.

California Church Rejoices in Freedom

The M. E. church of Carmel, Calif., is unique in its freedom and unconventionality. Recently the minister, Rev. Fred Sheldon, prepared a ballot for the use of the congregation which gave them opportunity to vote for the sermon topic they wanted. Many helpful themes have been given to the minister as a result of this experiment. The church is Methodist but it takes pleasure in circulating the great denominational newspapers other than the Methodist, and The Christian Century is prominent in the list of papers commended. The sermon themes discussed recently included "What Is Modernism?" "What Is Higher Criticism?" "How Many Comings of Jesus are There?"

How One Church Has Survived Social Changes

Many a city church has either moved out of the old neighborhood or has gone the way of all earthly things, when the neighborhood changed. An interesting exception to this rule is Woodland Avenue Presbyterian church of Cleveland. The minister, Rev. Joel B. Hayden, is alive to the finger tips and his church has a director of women's work and a director of religious education. One important feature of the church life is a Thursday night forum. At this forum John R. Voris has been giving recently a series of addresses on Russia. After the lecture he is plied with questions. One night he was taken to a tea house and entertained until midnight. The church is financed by many former members and is free from economic worry to do the work with its immediate neighborhood which is composed of Jews, Slavs and other immigrants.

Statistics Against Disciples Conservatism

The argument most used among Disciples against the practice of Christian union in the local churches and against the reception of all Christians on church letter without other test is that this practice has proven a failure in other communions. The Disciples of Christ and the "Christian Denomination" have similar origins, and a hundred years ago a large part of the latter organization united with the followers of Alexander Campbell to form the Disciples of Christ. Conservative Disciples have pointed to the "Christian Denomination" with its 97,084 members to prove that "open membership" fails. However, the Federal Council statistics show that during the past six years the Disciples gains have been only 16,005 for the entire period on a membership of 1,210,023 while

the "Christian Denomination" has gained 21,653. If theological issues are to be settled by the census-taker, it looks as though the smaller communion were about to carry off the laurels.

Southern Baptists Show Results

Southern Baptists know what they believe and the very intensity of conviction among them has doubtless contributed something to the results reported for the past year. Of the seventy-five million dollars pledged in their national campaign two years ago, thirty million has been paid in. Of all the national funds of this sort being collected, the southern Baptist fund is reported to be in the best shape. The leaders also report over 250,000 baptisms. Two thousand young men have pledged themselves to study for the Christian ministry.

Dr. Inman Lectures at Northwestern University

Dr. Samuel Guy Inman lectured at Northwestern University during February 8-10. In less than three days he gave six lectures and conducted a number of quiz classes for different departments of the University. Mr. Inman has recently returned from a trip through South America where he has been engaged in investigations in behalf of the Committee on Cooperation in Latin America of which he is secretary. He reports almost complete alienation of the intellectual classes in the southern republics from the dominant church, and a conviction that religion is the enemy of progress. In some cities, however, the evangelical churches are winning a large success. He told of a church in Rio de Janeiro which has 1,500 members, and which carries on fifteen outlying Sunday schools. Many statesmen of Latin America are reported to be favorable to evangelical work, particularly the Obregon government in Mexico.

Archbishop Not Discouraged

The Archbishop of Canterbury is not discouraged over the reception given to the Lambeth Appeal of the Episcopal bishops. He says in this connection: "I deliberately think that the rapid progress which some critics appear to have expected would have been harmful, perhaps fatal, to the realization of our hopes. This is a field in which there are no short cuts. Bit by bit the way must be won, won with prayer, deliberation and abundant counsel. Read the literature which has already appeared on either side. We shall have fuller records of it all ere long."

Tithing Extended in Methodist Circles

The practice of giving one-tenth of one's income to religious work has extended widely in evangelical circles in recent years. The Methodist Episcopal church reports that 300,000 tithers are to be found in that communion. Rev. Luther E. Lovejoy is secretary of the stewardship division of the Committee on Conservation and Advance. He has issued a call for a universal tithing week

during Holy Week this year. It is believed that there will be a very wide response. Farmer women have written in that they will tithe the egg money, and the head of a great system of chain stores has promised to tithe his income that week as well.

Waldensians in Italy Come Into Political Prominence

From being a persecuted sect, the Waldensians of Italy have advanced in their status until they now furnish political leaders and office-holders. The mayor of Venice is a Waldensian. The city of Florence has chosen a Waldensian for vice mayor, and members of the sect are to be found high in favor in Rome. The Waldensian organization is now taking a more vigorous attitude with regard to the evangelization of Italy, and some American communions are doing their work in Italy through the Waldensian organization. Large areas of the population are rationalists, and it is among these people without a religion that the Waldensian missionaries do their largest work.

Address on Abraham Lincoln Is Broadcasted

Another Chicago minister has extended his parish by installing a radio outfit. Rev. Josiah Sibley, pastor of Second

Presbyterian Church, broadcasted an address on "The Price Lincoln Paid" on the birthday of the great emancipator. The amateur stations in and around Chicago have increased so rapidly this winter that certain parts are hardly to be obtained any more, the demand outrunning the supply. Hence no one is able to say how large an audience Mr. Sibley had. On account of Lincoln's birthday falling on Sunday, an unusual number of ministers preached on the life of Lincoln on Feb. 12. It has been common

for ministers this year to discuss the religion of Abraham Lincoln. Those who hold that there are no Christians outside the visible church would not speak of Lincoln as a Christian, but it is noticeable



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Dr. Lyman Abbott of The Outlook says of Lloyd C. Douglas' Wanted—A Congregation

"Mr. Douglas's volume is not a story with a moral, but a moral in a story. A minister who is preaching to a small and eminently respectable congregation in a large church is invited to a birthday dinner with a college classmate; meets there three successful men—a manufacturer, a doctor, and an editor; is inspired with a new spirit of energy, enterprise and initiative, and goes home to put into his business the spirit which they put into theirs and to employ much the same sort of methods. It is a good book for ministers to read, because a spirit of energy, enterprise, and initiative is a good spirit for ministers to acquire. But to imitate the Rev. Dr. Preston Blue's methods and expect from the methods the Rev. Preston Blue's success would be a great mistake. Mere imitation rarely achieves a great success, and never in any form of industry which requires spiritual power. And methods which are employed by one minister in one community with good results may, when employed by a minister of a different temperament and in a different community, be fatal to results. I commend the book for inspiration but not for imitation."

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from the reports of the sermons that most of the ministers find a place in the fold for the man who saved our national unity.

Educational Leaders Exhort the Churches

The Council of Church Boards of Education in annual session at Chicago, January 9-10, 1922, sent the following communication to the protestant churches of America:

"The cause of Christian Education is fundamental to the maintenance and extension of the work of the Christian Church at home and abroad.

"When the man's got—all's got. Trained leaders are essential to the realization of the Christian program. Christian education is concerned with the training of the leaders and of all who cooperate in the work of the Kingdom. The success of home and foreign missions and of all other enterprises of the church admittedly depends upon the success of Christian education. While these truths are generally admitted by leaders of all the churches they have not yet come to the consciousness of the entire membership as is evidenced by the fact that, while gifts for education in general have been greatly multiplied, the increase in the gifts of the Church for education under the auspices of the Church has not kept pace with its increase of gifts for other philanthropic and benevolent enterprises. In view of the situation thus briefly outlined, the Council of Church Boards of Education urges the leaders of the churches so to increase the budgets allotted to educational interests as to enable them to meet their increasing opportunities and requirements. It also earnestly calls upon the members of all the churches to give themselves in prayer and devoted activity to a nation-wide effort for the purpose of endowing and supporting their educational institutions and agencies, to the end that a sufficient number of trained leaders may be provided for the building of the Kingdom of God."

Second Largest Religious Training School

In spite of the opposition of certain "Fundamentalists" of Minneapolis who asserted that heretical doctrines were taught, the Religious Training School in that city has already reached larger proportions than any other similar school in America save one. The school is held in Hennepin Avenue Methodist Church and Rev. L. L. Dunnington is dean. Courses with a modern outlook are being given by Rev. W. E. Woodbury, Dr. James Wallace, Dr. W. P. Lemon and others. It will be the goal next year to strike for a student body of six hundred.

Growth of the Christian Union Idea

While the managers of the Disciples Missionary Society were compelling their missionaries to close the doors of their Chinese churches against Presbyterians and Methodists who moved into Disciples territory with no church organization at hand, in the home field the local churches are taking matters into their

own hands. East End Church of Pittsburgh has recently changed the terms of membership so as to make rebaptism unnecessary. The action has been taken after several years of discussion. There were just three dissenting votes in the congregation that considered the matter. Rev. Finis Idleman of Central Church, New York City, recently announced that any church employing him must take account of his views in favor of receiving unimmersed Christians. His elders approved his position, and the unimmersed are now being received.

German Missionaries Back in Fellowship

War hatreds still interfere with religious work in various ways, but one barrier was broken down at the recent meeting of the missionary leaders of America at Atlantic City. Henceforth German societies will participate on an equal basis with all others. An international committee has been formed which will furnish the statesmanship and the comity plans for most of the religious communions of the world, the Roman Catholic remaining aloof, of course. The missionary work of the world costs at the present time \$55,000,000 per year of which \$40,000,000 is contributed by the United States.

Baptists Now Lead Methodists in Numbers

According to the Federal Council of Churches, the Baptists now lead the Methodists in point of numbers in the United States. This is the first time that the Baptists have been able to report such a condition since the early days of American history. The various Baptist sects number 7,835,250, while the Methodists' figures are 7,797,991. The Lutheran bodies are third with 2,466,645 members and the Presbyterian group comes fourth with 2,384,683 members. The total church membership of the country made an exceptionally large gain last year, the growth totaling a million members. In the past six years the churches of the country have made a membership growth of 4,070,345, which ought to silence for a while the paragraphers in radical journals who are shouting continually that the American churches are dying. There are 233,104 churches and 200,090 ministers. The Federal Council statistician asserts that the increase in the number of ministers has been approximately fifty per cent greater than has been the increase of the churches. These figures bear eloquent testimony to the virility of the American churches, and indicate that they must be reckoned among the constructive forces that mould the life of the people.

Sunday School Leader Goes to Near East

W. C. Pearce, the veteran Sunday school leader of Chicago, now the associate general secretary of the World's Sunday School Association, recently returned from a trip to central Europe. This trip was so fruitful to the evangelical cause that he will leave before the month is out on a trip to the near East on the same good errand. He will visit

Italy, Spain, Turkey, Greece, Palestine, Persia, Australia, New Zealand, the Philippines, India, Burma, China, Korea, and Japan. The missionary cause has advanced far enough in Asia that much may be done in the way of enlisting native forces in carrying on Sunday school work.

British Pastor Will Have Wide Itinerary in America

Dr. Frederick W. Norwood, pastor of the City Temple, London, will have a wide itinerary in America. The World Alliance for International Friendship through the Churches has been assisting in booking him up for many important engagements. Dr. Norwood will speak at the Congregational conference of New York in May. In June he has engagements at First Congregational church of Washington, Central Methodist church of Detroit, and in July at Albion College. Dr. Norwood is an Australian who served in the world war, and who went to the City Temple as successor to Dr. Joseph Fort Newton. He has been preaching since he was seventeen years of age.

Home Missions Has Its Heroic Side

The home missionary sometimes faces privations, labors and inconveniences quite comparable to those of the foreign missionary. Rev. A. McEathron is a Disciples missionary in northern Wisconsin. During the month of January he was traveling continually, visiting school-houses and preaching nearly every evening in the month in spite of blizzards and temperatures which sometimes reached 40 below zero. During these travels he was frost-bitten; he fell through the ice on a stream once, and he was twice detained away from home by blizzards. Part of the labor of the month was cutting logs for a church building.

Church Publicity Movement Still Alive

Church publicity methods are still the object of study on the part of alert ministers all over the country. Not only large and wealthy churches but often the young and struggling churches adopt some kind of publicity program. Even in small towns, the enterprises and aims of the churches are often unknown. Rev. H. C. Shimer, pastor of a Presbyterian church in a town of a thousand people in West Virginia, recently attacked the problem in the new way. With no funds for publicity, he made placards with his own hands each week which neatly set forth the enterprises of the church. His audiences have increased to four or five times their original size which would seem to indicate that he really had something worth advertising.



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There are two false attitudes toward the thought of the past. One such is to regard that thought as a finality beyond which we cannot go. But that is to be untrue to the lesson which the past itself has to teach, the lesson taught us by men who were thinkers for their own time, and who dared to follow thought into untrodden fields.

And the other false attitude is to disregard the past, and to try to do our own thinking independently of what has been thought before. But that again is to lose the lesson that history has to teach, it is to fail to benefit by the experience of mankind. If we are to understand the present, we must know the past, know it as a living thing, and from its life we shall learn the lessons for our life today. We shall be true to the Christian thought of the past if we try to make Christ real for ourselves.

Such is the argument of this book. And further, the author says, our problem is the social problem, the ethical problem, and he asks and aids in answering such questions as these: *How shall society be built on the foundation of righteousness, justice, and love? How shall the individual, every individual, find his own freedom in a right and just relation to his fellows, a relation that shall express and maintain the rights and freedom of all? How shall the State, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members?*

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By Professor George Cross,
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The author terms this "A study of the genius of the Christian faith." "To everyone who seeks to hold this faith intelligently," he says, "and to communicate it to the minds and consciences of others this task of ours must present itself as permanently imperative, and the present juncture in human affairs makes the time particularly opportune. For the work of reconstituting the essential order of human life, now pressing so hard on the human power of initiative on a vast scale among many peoples, is bound to produce a profound effect on the religious life of men everywhere."

Periodically, he holds, the organizing genius of the Christian faith must manifest itself in the reshaping of the forms of conduct, of the political

affairs, of the popular philosophy and of the spirit of reverence current among any people. That which seemed at one time indispensable to the religious life has to be set aside in the interest of that very life and other forms more truly representative of that people's later faith and more adequate to the fulfillment of its newer aims must take their place.

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□ □

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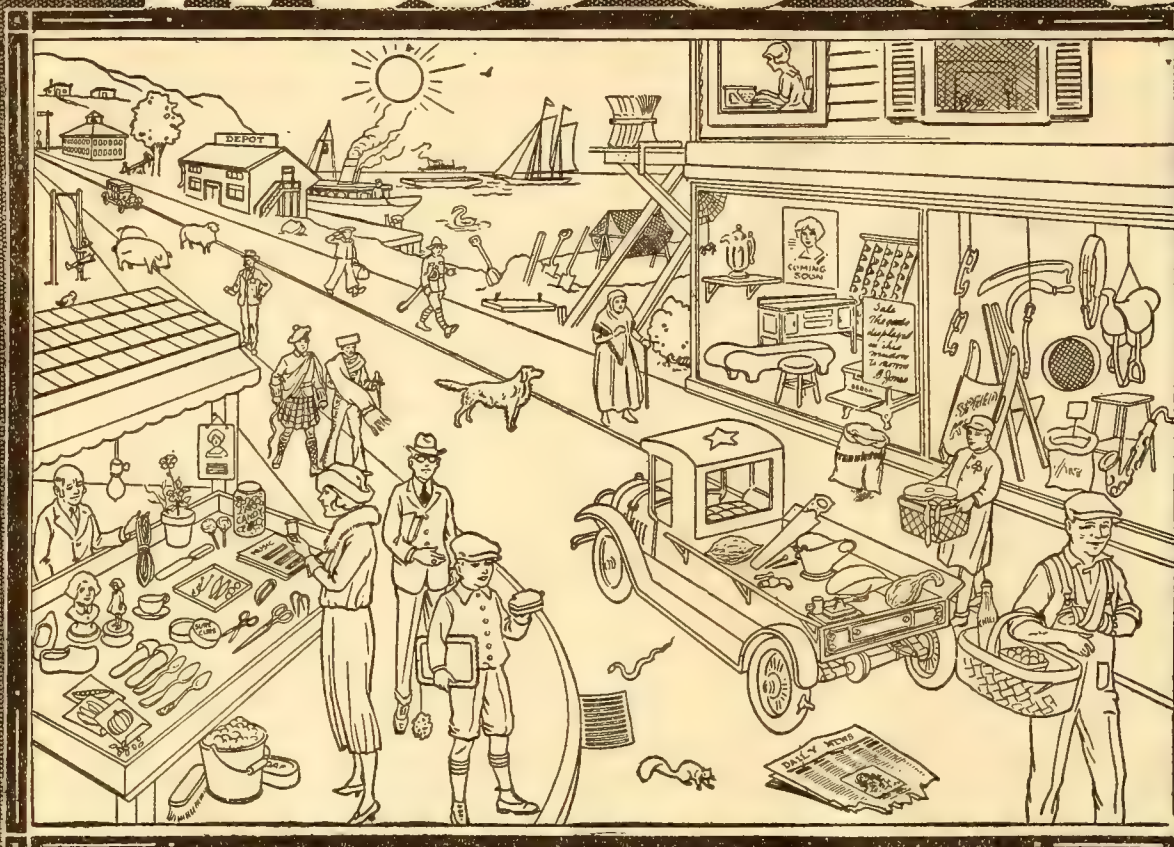
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fu - ture's broad - 'ning way, In peace that on - ly thou canst
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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

CHICAGO, MARCH 2, 1922

Number 9

EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Bishop and the Social Workers

PERSONAL liberty is still the big word with Bishop Gailor, who is now acting presiding bishop of the Protestant Episcopal church. He still bewails the loss of the liberty of getting drunk in the United States, which, of course, implies the liberty of another man to get him drunk. Just why men should have the liberty of making their neighbors drunk, and yet have denial to them the liberty of running houses of prostitution or of selling morphine, the bishop does not inform us. His is one of the lone voices out of the past which helps to remind us how far we have traveled in this country in a single decade. Meanwhile the social workers of the country who were formerly divided in their counsels on the prohibition question have come out astonishingly in favor of the present laws of the United States. Some of the finest statements of the operation of prohibition in this country are those which are published by the Survey, a journal of scientific spirit devoted to the cause of social uplift. The Survey recently quoted the results secured by a canvas of the various chambers of commerce in the United States. One hundred and fifteen of these commercial organizations in the United States and Canada expressed themselves as favorable to the operation of the prohibition laws, 27 as unfavorable and 13 as non-committal. One can find in such old-time whiskey towns as Peoria, Ill., a complete change of front with regard to the operation of the new laws. Peoria was never so prosperous as now, and the citizens of that progressive city are rather glad to get away from the reputation of being the leading whiskey city of the whole world. Meanwhile we may safely turn the bishop over to those Episcopalians who have done such valiant

service in the temperance cause. Bishops have never been known for their alacrity in adopting new views anyway. It is perhaps too early for us to expect Bishop Gailor to see the light.

The Challenge to Protestantism

THE election of a moderate, constructively conservative, and highly enlightened pope—crowned with imposing ceremonies as “The Rector of the World”—is the most daring challenge to Protestantism since the Reformation. Already more than twenty-five nations, including heretic France and Protestant England, are represented by ministers or ambassadors at the court of the vatican. The rapprochement between Italy and the papal see proceeds, which marks a new epoch in that lady land where estrangement has been so long the order of things. Without doubt a deliberate, intelligent and strategically aggressive effort will be made to commend the new papal administration to America, by every means at command, by a pontiff who seeks to embrace the world in his fatherhood. His message to the American people was most cordial, tactful and significant. Many facts in the present situation of the world will tend to further the purpose of a leader who does at least symbolize the unity of the world at a time when there seems so little to hold the world together. World history, said Lord Bryce, is becoming one history; and nothing can stand before that manifest destiny. Can a divided, bickering Protestantism—a mere huddle of sects, each clinging to its own dialect—meet this stupendous challenge of a united, intelligent, aggressive Catholicism? Manifestly not! Either we must learn to marshal our forces, organizing the religion of freedom as the Roman church has organized the religion

of authority, or the future will be dark for the faith that has made the modern world.

The Church's Claim On Men of Good Will

A BRAHAM LINCOLN gave as his excuse for not joining a church the fact that no organization could be found which would accept him on the basis of a belief in the two major commands of Jesus Christ. Ben Franklin would have joined a church on the basis of a faith in God and a program of Christian ethical improvement, but he lived outside the church because no congregation was broad enough to receive him. But times have changed. Many of the evangelical communions have so modified their creedal basis that men of the Abraham Lincoln and Ben Franklin type can join. In the light of these facts the duty of the man of good-will who believes in God is very different from that of the two great men just named. The believer in God and the good life must recognize that everything in our world must be organized to be made effective. Even so simple a thing as selling hardware must have an organization and a journal. Far more must the worship of God and the cultivation of the ethical life be the object of effective organization. To remain outside the one organization which effectively teaches little children the ten commandments, which inspires young people with worthy views of life, which lifts the burdens from the backs of the middle aged and scatters the shadows for the aged is to commit a sin of omission. Men of good will ought to join the church. One need hold no exclusive notions of the church to insist that simple efficiency requires that those who live in the spirit of Jesus should make their ideals effective through organization. The church of today needs to give the world some simple effective talking about the duty of church membership quite divorced from the old-time revivalistic way of putting things. The duty of fellowship in service is a duty impressed upon men in every trade or calling and is obviously a duty in the moral and religious life.

Dr. Lyman Abbott's "Silhouettes"

DR. ABBOTT is much too modest in describing his memories of great men whom he has known as "Silhouettes of My Contemporaries," if by silhouette we mean a black-filled outline against a background of white. They are in fact portraits, drawn with fine artistic sense, presenting with singular vividness and human color sketches of nineteen men and one woman, nearly all Americans, whom he has known in his life of more than eighty years. A man who was twenty-four years old when Lincoln delivered his Cooper Union address, has lived through the most significant and amazing period of our history; and when he can write of what he has seen and the men he has known with the simplicity and lucidity of which Dr. Abbott is master, the record is both interesting and valuable. Barnum, Booth, Gough, Fiske, Hale, Whittier, Moody, Beecher, Brooks, Lincoln, Roosevelt are some of the figures that pass before us in this book of memory. They are not biographies but personal impressions and

interpretations, and often we see a man in quite another light than that made visible in a formal history. The sketches of Beecher, Brooks and Moody are vivid and delightful indeed, written with almost as much glow and intimacy as that of his own father which closes the volume. What is history to younger people was a personal experience to a man like Dr. Abbott, and the record of his memories—set in an informal air of personal friendship and affection—is a real service, rendered with the desire and accepted by his public in the grateful hope that as little as possible may be lost of the precious treasure of mankind.

Undenominational Projects for Community Churches

THE big arguments of the secretaries or other denominational ecclesiastics against union churches is that the nerve of Christian benevolence is likely to be cut. It is true, of course, that the abandonment of a denominational status does free the local church of the burden of supporting a denominational machine, but does it not open up the opportunity for a kind of service not adequately done by denominational churches? Kenwood Evangelical Church of Chicago has long been an independent church. It pays a thousand dollars a year to Morristown Normal and Industrial School, of Morristown, N. J., and its total budget of missionary and benevolent work is a most worthy one. On the foreign field are many union schools which are begging for support. Denominational churches do not come forward readily to the aid of such institutions. This task alone would furnish the community churches of the land with a benevolent budget for years to come until the number of community churches is much greater than it now is. Certain phases of the work done even by denominational missionaries becomes so broad and humanitarian that church boards at home are not always sure that the churches will support some enterprises. The community church is not so much concerned with the teaching of dogma on the foreign mission field. Such a church will readily give to these great tasks. Meanwhile the institutions in this and other lands that have a right to appeal to community churches should secure the addresses of hundreds of undenominational churches and ministers who are waiting to be led in good works. Often the churches have no clear call of duty in benevolence, and the institution beyond the sea has no certain means of support. Once a connection is established the reproach of isolation and lack of missionary feeling will be taken away from the community church entirely.

"Painted Windows:" Dusting the Church

HAVING given us pictures of British politicians, warts and all, in "The Mirrors of Downing Street," and having shown the silliness of the English Smart Set in "The Glass of Fashion," the Man with a Duster now sets himself the task of brightening the "painted windows" of the church. His knack of picturesque paradox and vivid word-painting, his divination of the defects and qualities of highly colored temperaments, and his gift of epigram

serve him well in his new undertaking. It is a study in religious personality, including Dean Inge, Bishop Gore, Canon Barnes, Father Knox, Dr. Orchard, Miss Royden and others, "to discover a reason for the present rather ignoble situation of the church in the affections of men." Dean Inge, he tells us, is not a pessimist, but a conservative modernist, and more mystic than modernist; and Bishop Gore is described as "a tragedy," a great spiritual leader destroyed by devotion to tradition. Miss Royden is said to be "at once a true woman and a great man, and the most effective preacher of personal religion in England." He reserves his contempt for Dr. Orchard, along with everything that smacks of ecclesiasticism—but some of us would like to know what Dr. Orchard thinks of the Man with a Duster. Orchard, he says, is a kind of "duodecimo Chesterton, a mock Gothic mind," and more of a sort similar. It is all very clever, very bright, very futile, as we learn when we turn to the last chapter and read the outline of what the religion of today should be. The end of his brilliant dissections and disquisitions is a lame and impotent conclusion, dull, vain, half hysterical, and hardly worth discussion. So easy it is to criticize, so difficult to construct. There is no longer any doubt that Mr. Harold Begbie is the author, and before he can qualify as a prophet of manners, morals and religion he must learn to sign his name to what he writes. His anonymous attack on the personal character of Mr. Balfour was an outrage for which there is no excuse in either morals or manners.

The Scolding Religionist

SUCCESSFUL propagandists of religion sound the positive note. The world is much more interested in what they believe than in what they disapprove in the religious systems of others. The Paulist Fathers, who are the most successful of any order of Catholic priests in winning recruits to Roman Catholicism, do not indulge in billingsgate against the Protestant religion. One may attend many Christian Science lectures without hearing unfavorable comment upon the orthodox churches. Though both Catholics and Christian Scientists often express the most unfavorable opinions of their religious neighbors by the family fireside, or in other informal circles, their leaders are too wise to create a public reputation as common scolds. The propaganda of the evangelical sects has all too often lacked this positive note. One remembers the story of the young theological student who preached from the text, "Where sin doth abound, grace doth the more abound." He spoke so much of the abounding nature of sin that the effect was to reverse the meaning of his text in the minds of his hearers. The minister who always abuses the mayor, the newspapers, the theaters and certain other pet objects of his wrath may for awhile have an applauding audience of people who enjoy that sort of diatribe, but the community will appreciate more a man with better discernment who can find things to praise in the community leaders. No kind of scolding is worse than the criticism of other religious sects. The ungodly love that kind of a session, for while the saints quarrel, the sinners run the town.

Fortunately the barrage of hostile sermons raised against the "false religions" of the world has somewhat lifted. It does not work. The world wants men of conviction. It is no longer very patient of the Unitarian who slams the orthodox or with the fulminations hurled from orthodox pulpits against those who are classed as liberal.

Cynic, Fatalist, and Christian!

WE read the two volumes of the Life of Lord Salisbury, by his daughter, with mingled feelings, wondering at the strange mixture in the man of cynicism, fatalism and sincere Christian faith. "He worshipped Christ—not the Christ type or the Christ ideal, or the divine revealed in the human—with all the direct simplicity of childhood," is the tribute of his daughter. Truly he may be called "a great Christian gentleman," as he himself described Gladstone. Though a practicing churchman, he was yet fearful "that Christianity, which had destroyed two great civilizations, was about to destroy a third." A leader of a democracy, he had no faith in the people, and did not believe that human nature can be improved; and, it need hardly be added, that democracy was to him nonsense. A statesman charged with great affairs, he "felt the burden of decision as little when he was writing a dispatch upon which peace or war might depend as when he was trying to make up his mind whether or not to put on an overcoat." Responsibility, he said, he did not understand. His duty was to act in the light of all the facts available, and he was wont to add, "with results I have nothing to do." It reminds one of the saying of Robert Whitaker: "I find I am more saved in some parts of me than in other parts; and I am more saved some parts of the day than at others." Lord Salisbury was as strange a compound as Dean Inge; but that is no more than is true, in one degree or another, of the rest of us.

Church and People: "The Widening Gap"

THE Methodist Recorder, of London—one of the ablest of English religious journals—reports the substance of a very plain speech by Lord Dawson to the Anglican church congress. His lordship discussed the present attitude of the churches in regard to the opinion and conduct of the time, emphasizing "the ever-widening gap between the formal teaching of the church and the actual belief of this generation, including many who by baptism and training belong to her fold." At no time in the history of the church, he said, has there been quite so serious a gap between the church and the people as there is today. The seriousness of the situation lies in the fact that most men are not radical unbelievers—only unbelievers in organized religion. When the church sets forth its creed, men are respectful but unconvinced; there is simply no response. They do not deny, they ignore. The eternal verities abide, but their ancient expression and interpretation do not satisfy. Something took place in the minds and hearts of men during the great war; there was a

change, a giving up, a different vision. Lord Dawson does not say that the church is wrong and that the modern mind is right; he simply points out the obvious estrangement which makes understanding between them difficult, and makes plea for a reinterpretation of religious truth in terms of today, in full light of modern knowledge, with sympathetic insight into the needs, yearnings and bafflements of the mind of our time. It is no good going on repeating old phrases and formulas, like speaking in an unknown tongue intelligible to only a few who know its vocabulary.

"The Pilgrim"

SINCE Jonathan Brierley went away we have had no really great religious essayist. Boreham is bright, stimulating, suggestive even in his discursiveness, and his many popular gifts entitle him to the wide reading he has won. But there is no one among us like Brierley; no one near him. Too often the religious essay is only a puddle of words, mere pious pap without intellectual value or spiritual vitality. Brierley made it an instrument of inspiration and enlightenment, by virtue of his incredible knowledge, his quick creative insight, his intellectual sparkle and spiritual verve. He was a builder of bridges, as he modestly described himself, helping his readers to escape from narrow provincialisms into the great freedoms of the mind. "J. B.," as he came to be known, was ever a delight, a surprise and a tonic for the soul.

So is Dr. Glover, whose new book, "The Pilgrim. Essays on Religion," ought to have a universal reading. Canon Barnes, of Westminster Abbey, was right when he said that the popularity of the writings of Dr. Glover is one of the good omens of our time. He is so real, so forthright, so fertile of suggestions, uniting a deep evangelical experience of Christ with an intellect alert, daring, free, and wide-ranging; a vital mind laid against the truths of faith and the facts of life. His versatility is amazing, and he has the curious power of writing about old themes as if no one had ever discovered them before. It is this freshness of insight and approach that makes him so attractive, joined with a style simple, sinewy, flexible, vivid, with now a flash of crimson and now a gleam of gold. His studies of Jesus in History and Experience are memorable, and a new book from his pen is both a religious and a literary event.

The title essay reminds us of a fact which we so easily forget, or try to forget, in this fine world with its houses, lands, trades, honors, titles, and vanity fair—that we are pilgrims and must pass on, however wistfully we may look back. Busy himself as he may, seeking out many inventions, there are times when the solid earth is touched with eerie strangeness, and man knows that the earth is not his real city. The old homesickness of soul returns, and he pauses to look away into the heavens. Were it otherwise, the mountains would be as a garden wall and the stars as the twinkling lights of a cottage window. No, the Pilgrim is not gone; he is still treading our streets, clad in a garb of his own, with a strange speech on his lips, his gaze strained afar, yet curiously keen in seeing

through what is near. Aye, though he seem as odd as Don Quixote, the pilgrim, the idealist, the far-seer is the only wise man; he alone is practical.

Such is the background of the book, against which we see, first, the lonely, heroic, tormented figure of Jeremiah, not simply the prophet but the man, a real person, human, arresting, haunting, made to live again by those exquisite brief touches of fact and phrase—unnoticed by the casual reader—of which the essayist is so perfect a master. Not less poignant is the study of the 137th Psalm, "An Ancient Hymn of Hate," and the suggestion that the singer had seen his own child hurled against the stone wall of the city by a brutal soldier. It is when Dr. Glover touches the life of Jesus that he is at his best; and we are tempted to say that the essay on "The Meaning of Christmas Day" is the finest religious essay of our generation. Written for the men of the British army, it was reprinted, we understand, for the American army. As a brief, vivid, direct, winning statement of Christian fact and faith, we doubt if there is another piece of writing to surpass it.

Other gospel studies have to do with "The Training at Nazareth," the parable of "The Talents," and an attempt to reconstruct the events of "The Last Evening" of Jesus with his disciples, showing the yearning, almost wistful craving of the Master for human fellowship while walking his lonely way. No doubt the essay on "The Holy Spirit" will provoke debate, but no one else, so far as we are aware, has ever traced its evolution—if we may use that word in these days of reaction—from early, dim foregleams in primitive faiths, to the sublime and all-transfiguring conception and experience of the New Testament. Another paper pertinent to the time is "A Lost Article of Faith," showing how, if there is a false other-worldliness born of a false idea of God, there is also a true Christian other-worldliness which we dare not forget. It makes one wish that Dr. Glover would expound for us the great poem of William Blake, "The Everlasting Gospel," with its rather blunt beginning:

The vision of Christ that thou dost see
Is my vision's greatest enemy . . .
Thine is the Friend of all mankind;
Mine speaks in parables to the blind.

No one ever went quite so far as Blake, who saw something in Jesus which very few of us have ever seen.

In his series of studies of living preachers in *The Christian Century*, Dr. Newton referred to a story which he heard Dr. Glover tell in the Westminster Chapel—a fiction made up of fact, all true but not true of any one man, entitled "The Good Shepherd." Happily that story is included in this volume of essays, and for sheer beauty and charm both of insight and expression Dr. Glover has never done anything better of its kind. It reproduces the very atmosphere in which the early church struggled, suffered and triumphed, its terrible persecutions, its intrepid faith, its all-conquering gentleness, as well as the crude beginnings of Christian art. This story, if retold in every church in the land, would stir the heart of youth and age alike with a sense of the reality and power and wonder of our Christian faith, and perhaps help us to recapture somewhat of its glow and fire and joy.

The Golden Rule Factory 'Under Fire'

DURING the past two years the interest of church folk and large bodies of other earnest people has been directed toward the remarkable development of the industrial enterprise of the A. Nash Company of Cincinnati. Mr. Nash, with a gift of eloquence far beyond that possessed by the average layman, has interpreted on the platform and through current magazines his religious ideals for industrial relationships. The golden rule was wrought into his business at its beginning, in 1919. With incredible swiftness the business has grown from practically nothing in less than three years to one of the largest and most profitable in the clothing industry. This growth Mr. Nash has credited to the operation of the golden rule which he and his organization have consistently sought to reckon with as a law as fundamental in human relationship where men work together across the wage line as gravitation is in the physical universe. Those who hold that the Christian gospel applies to social and industrial situations as well as to individual souls have felt that in no slight degree the Nash concern was carrying on an experiment in whose principles and outcome the church had a vital stake.

This Christian public will read with no surprise that the whole scheme has been undergoing the most minute and searching investigation from many angles of interest. Competitors have been sending representatives to study the Nash company's methods. They have been shown every courtesy and given every opportunity to check up on the facts which have been the subject matter of the prophetic eloquence of the head of the company. In his interpretation of the ethical ideals of Jesus as applied to human affairs, Mr. Nash has not in his public addresses been sufficiently explicit as to the non-union basis of his relation to his employees to prepare his sympathetic public for the slashing attack now being made upon his factory by the Amalgamated Clothing Workers. This attack has created so much of a sensation that journals like the Survey and the New Republic have rushed special writers to Cincinnati to get special articles for their papers. The hostility of unionism to the non-union basis of the Nash enterprise is, of course, so intense that no stone will be left unturned to discredit the claims put forward by its eloquent owner and interpreter.

In the belief that the Christian stake in the experiment was substantial enough to warrant the gathering of the most authentic information an informal committee from the social service commission of the Federal Council of Churches is now engaged in making a thorough-going investigation. The facts are being made accessible to the members of this committee in a spirit of utter candor; the books and payrolls are in their possession and they are carrying their investigations down the line of workers from the foremen and superintendents to the humblest worker. We shall look forward to the full report of this committee, which is promised at an early date; but meanwhile it is desirable to meet certain specific charges which

have gained wide currency through the official journal of the Amalgamated organization and an article under the sarcastic heading, "An Eight-Carat Golden Rule," in the last issue of the New Republic. The charges of the Amalgamated and the findings of the committee upon them so far as made up at the date of this writing may be summed up as follows:

1. Children under age are working without legal certificates.

Just one such has been found. It is easy to lie a year or two about your age.

2. The average pay for workmen is from \$12 to \$16 a week.

Found by an examination of the payroll to be 50 per cent higher.

3. Wages in general are from \$4 to \$8 per week less than union wages.

The union scale is one thing in Chicago, Indianapolis and Rochester, another in New York, and still another in Cincinnati. On weekly rate the Nash scale is lower; on a yearly average it is higher because there is little loss of time and no laying-off in the Nash factory.

4. There is no extra wage for overtime, therefore the far-heralded 40 hour week means nothing.

There is no penalizing increase for overtime. There has been no overtime since the adoption of the 40 hour week, which has given women their Saturdays for home, children and chores. Its test will come in the rush season. It is a serious fault in the system if extra pay is not given when overtime work is actually put in.

5. Week workers are forced to produce a certain amount or suffer discharge.

No sufficient evidence of this yet discovered. Discharges for any cause seem to be very few.

6. Pressers are *forced* to do double the stint daily that is required in a union shop.

Found nothing to justify use of the word *forced*. Whatever they do they seem to do with good cheer.

7. Cutters (a highly skilled task) are piece workers and have to do almost twice as much as union cutters on week wage pay to earn the same income.

These skilled men profess contentment and claim they earn a much higher average per week than the union weekly scale allows. There may be some difference on account of quality of suit made.

8. The workers are penalized with heavy fines for mistakes, being late to work, etc.

Emphatically denied by the management who ask for fullest investigation among the workers.

Throughout the criticisms there runs a subtle strain of cynical glee over the prospect of catching the champion of industrial idealism in the act of capitalizing his golden rule "bunk" for his own selfish ends. The committee, however, finds its faith in Mr. Nash's sincerity and in the validity of the golden rule idea confirmed rather than weakened by their investigations. They have found weaknesses in the system, the chief weaknesses being the lack of system, and the absence of an adequate technique to insure a democratic administration of the Nash program. The owner's religious and ethical principles are imperiled

by the fact that these principles depend almost wholly upon his own personality and the contagion of his enthusiasm. In lieu of a democratic organization, the plan operates by spontaneous impulse and thus lies open to error, to suspicion and to just such charges by organized labor as it is now facing. It is understood that the committee will make definite recommendations to the company on this score.

Such advance information as to the committee's findings as may be given out at this time includes also an expression of the committee's conviction that the Amalgamated leaders and representatives are actuated by a quality of sincerity no less admirable than that which they believe is possessed by Mr. Nash. There are sufficient facts available to give countenance to the charges that have been formulated. Certain disgruntled workers were found who gave an angle of departure for a hostile judgment. No group of human beings are likely to be 100 per cent above the level of complaint with any situation which they share in common, and garment workers are no more saints than the rest of us. But critics of a great venture of faith and brotherly love such as Mr. Nash has made should be more sure of their facts than the present critics have seemed to be.

The social service committee are being afforded every facility to get at the facts. Books, pay-rolls, auditors' reports and workroom doors were opened to them, nothing being withheld. Charges that certain resolutions supposed to come from the workrooms had been really sent down from the office were run down and found to be unsubstantiated. The committee is convinced that the workers are contented and, to use a current vulgarity, that the golden rule idea has been "sold" to them.

We hold no brief for Mr. Nash. We could wish that certain things were otherwise. We would prefer that his practice were not accompanied by eloquence. His doing would be more credible if he would allow his achievement to speak for itself without so much argument and exhortation. But a man of business in whose soul the fires of eloquence burn naturally finds it next to impossible to resist the temptation to rush into public expression. After all we have to take men as God made them. Moreover there is an unavoidable skepticism with which a unique enterprise like this is regarded, due to a certain intuition that its success may lie in its uniqueness, rather than in its discovery of a universal law. How far its distinctiveness absolves it from the normal obligations which all industry owes to the union principle cannot be determined arbitrarily.

The Amalgamated Clothing Workers have rendered one of the greatest services ever accomplished in behalf of labor. They have lifted the most "sweated" of industries to the level of decent hours and wages and established contractual working relationships that reduce friction and the possibility of strikes to the minimum. In the Nash institution a new principle has come in, a principle of solidarity among owners and management and workers. Whether our social ethics should compel a vertical "union" such as this which takes the whole factory in, to make a place for the class conscious union whose fun-

damental principle is the opposition of interest between employer and employes, is a question that cannot be settled from a doctrinaire point of view. The golden rule idea must evolve its own method. Miracles should not be expected in two short years of a business that is growing by leaps and bounds. A great idea must evolve a great and adequate and appropriate technique to carry it out, and we have faith that Mr. Nash will make facile provision for such a development to take place.

The Ancient Mariner

A Parable of Safed the Sage

HERE once lived upon the shore of Casco Bay an Ancient Mariner, who sailed his sloop along the coast from the Grand Banks to Cape Hatteras, and from Boston Light to Barnegat. And he had never studied the science and the Mathematicks of Navigation. And believe me, that is no joke. For he had grown up largely in the Focsle, and had received his education before the Mast, which he called Mawst, and in his day the way to educate a boy at sea was to cuff him first and tell him what to do afterward, and to give no reason for either the cuff or the command. And so it came to pass that when he became Master of a Ship, he had had a Liberal Experience but very little of what was technically known as Navigation. Yet he crossed the Ocean many times, and made several trips to the Far East, and he battled with Typhoons in the Yellow Sea. And they do say that there were few finer fights or better worth seeing than he put up when he reefed the topsls and battened down the hatches, and went into the ring for a seventy-two hour bout with Neptune. And out of some of those encounters Neptune emerged with a badly bruised eye, and a list to starboard, which the old skipper did not call starboard, but stabbud. And yet he had never studied Navigation, and all the books of Mathematickal Tables he knew by reputation only.

And there were certain who inquired of him, saying, How is it that thou dost sail the Raging Main from Casco Bay to Far Cathay in thine old windjammer, and yet thou hast never studied Navigation?

And he answered, I know enough about Navigation to git aout of Boston Harbor, and then I kin go where I dum please.

Now this word I pass along to men who are younger than I, and I say unto them, There is no part of this Voyage of Life that is safe, else would it be much less interesting. Nevertheless, I counsel thee to have especial care not to run ashore while getting out of the Harbor. If thou wouldst make this trip upon the High Seas of Life and make it joyously and triumphantly, wreck not thy life by youthful follies. Keep a firm grip of the helm till thou art well over the bar, and out upon the Wide Sea, and then shake out the sails, and here is my good wish to thee for a safe and happy and Prosperous Voyage, and a good anchorage within God's land-locked Haven when the trip is done.

Wanted—A New Apocalyptic!

By S. Arthur Devan

THE most casual reader of the synoptic gospels is aware that they contain many sayings and discourses of a strongly eschatological character, attributed to Jesus. There are the predictions that the Son of Man—in itself, as we now know, a purely apocalyptic designation—that the Son of Man will come on the clouds of heaven, and all the holy angels with him; that his coming will mean the end of the present age; that it will be heralded by a period of woes and tribulations; that this period of trial is shortened for the elects' sake; that at its conclusion, when the Son of Man cometh, there will be a great judgment and separation of sheep from goats, of wheat from tares, after which the reprobate will go into outer darkness where their worm dieth not and their fire is not quenched, while the elect will come from the east and the west, from the north and the south, and sit down with Abraham and Isaac and the prophets at the great messianic feast; that this messianic banquet is itself symbolic of the blessedness of the new messianic kingdom which is to be the predominant characteristic of the new age so to be ushered in; that in this kingdom the twelve apostles will sit on twelve thrones, judging the twelve tribes of Israel; and finally, that all this development is not the distant possibility of some remote future period of history, but something imminent, right at hand, something definitely promised to take place in the lifetime of men standing around Jesus as he spoke; nay more, that the final denouement is so close that the persecuted will not have time to flee through all the cities of little Israel, ere the end will come; nay, the text of the gospels makes possible an even more immediate expectation of the end, and the prediction reads that even before the twelve have finished the mission on which Jesus sent them through the cities and villages crying, "the kingdom of God is at hand!"—even before they have finished their mission and passed through all the cities of Israel, the cataclysm will fall, the woes will begin like a black cloud preceding the dawn!

THE ESCHATOLOGICAL SAYINGS

These eschatological sayings have always been a touchstone of gospel interpretation. The millenarian gloats over them and fits them into whatever mechanical scheme he happens to favor. The pious Christian reader, with that practical eclecticism which characterizes true religious faith, simply overlooks them, or judges that they contain mysteries too great for simple Christians to concern themselves about. The theological liberal, not knowing what else to do with them, has been in the habit of dismissing them entirely, under the cool assumption that they do not represent the words of Jesus at all, but are a reflection of the vivid chiliasm of the early church, which the evangelical tradition has read back into Jesus' time and put into his lips without warrant.

But it is the increasing conviction of New Testament scholarship that none of these expedients for doing away with the vivid apocalyptic hopes expressed by Jesus is justified. The gospels are truer to history than the critics

of the gospels. Not only are these passionate eschatological sayings authentic utterances of Jesus, but much else in his teaching and life that we have not been accustomed to interpret eschatologically at all—the beatitudes and the Lord's prayer, for example—has primarily an apocalyptic significance.

THE MESSIANIC KINGDOM

The rigid eschatological school, indeed, finds very little in the gospels that is not apocalyptic. John the Baptist had come to Israel at a time when the hearts of the people were seething with eschatological hopes of the kind which the book of Enoch and other extra-canonical writings that have survived, make familiar to us. John had flung out the announcement that the messianic kingdom was at hand. That meant only one thing to the Israelites of his day, not that a political human messiah was to come and set them free from the Roman yoke, as we have so often been told, but that the great supernatural events preceding the end and the coming of the Son of Man on the clouds of heaven, were about to begin. All Israelites who desired to share in the blessings of the coming messianic kingdom, and to survive the woes that would precede it, must repent and prepare themselves for these grand events. Soon after John came Jesus, with the same message, only more definite. The thought of Jesus added to the message of John a more positive ethical teaching, but this, according to this school of interpreters, was not world ethics. The sermon on the mount and the other ethical teaching of Jesus is no general system of righteousness of universal validity, but simply contains directions how men should act in view of the speedy end of the present age—an ethic for the interval between his time of speaking and the end of all things which was so soon to come. Further than this, the thought of Jesus added other specific data: first, that John the Baptist was himself the Elijah, who in popular apocalyptic expectation, was to come again to earth soon before the end, as prophesied in Malachi; second, that the woes preceding the end might be expected to come at once, within the very year of his ministry; and third, that Jesus himself was the Son of Man who was to come in glory.

As regards the first of these definite additions of Jesus to the general apocalyptic conceptions, the eschatologists say that Jesus regarded the identification of John with Elijah, frankly, as a matter difficult of acceptance. "If ye will receive it, this is Elijah which was to come." Such an identification had not occurred to anyone else, not even to John himself; it is believed that John had the question whether Jesus were not Elijah, not whether he were the messiah, in mind, when he sent the embassy asking, "Art thou he that should come, or look we for another?" As regards the second of these points, Jesus expected the new age to begin, or at least the preliminaries of it to begin, during the mission of the twelve: before they should have gone through all the cities of Israel, the "woes" would begin. In this expectation Jesus was disappointed. Hence

he withdrew into the parts of Caesarea Philippi, though as popular as ever with the multitude. He saw then that Israel was not yet ready for the new age, still too sinful and unrepentant for the Son of Man to come; there must be further suffering by or on behalf of Israel before the kingdom could be brought down, as it were, from the skies. Hence he resolved to go to Jerusalem, and to die there as a ransom for his people. He would take upon himself the woes due to the nation before the kingdom could come—like Arnold von Winkelried at Sempach. He would fulfill the prophecy of the suffering servant of Jehovah in Isaiah 53. The result of that vicarious offering would be the immediate coming of the kingdom with power. In this expectation he went to his voluntary death at the hands of the Jerusalem authorities.

Even on the evening before the crucifixion, at the last supper, Jesus bespoke his confident expectation that his death would bring the kingdom at once. He said, "I will not henceforth drink of the fruit of the vine till I drink it new with you in the kingdom." As regards the third of the additions to the current apocalyptic hope, the fact that Jesus himself was to be the messiah, that was the greatest of all the "mysteries of the kingdom." No Jew would have dreamed for a minute that a human person like Jesus could be the messiah, miracles or no miracles. John the Baptist did not dream of it. It was a secret in the breast of Jesus himself till that fateful moment at Caesarea Philippi, when Peter stumbled on the truth and blurted it out. From then on it was a secret known to the apostles, never to the multitude. This fatal disclosure it was which the traitor, Judas, betrayed to the high priests, rather than the mere revealing of a convenient place for the apprehension of Jesus. The high priest once being aware of the claim, which indeed Jesus acknowledged publicly for the first time in answer to the high priest's question at the trial, no further witnesses were needed; Jesus was put to death without more ado; his life given a voluntary sacrifice to bring on the new age.

ATMOSPHERE OF APOCALYPTIC PASSION

Such in brief is the eschatological interpretation of the life of Jesus. There can be no question that it clears up many difficult passages in the gospels. Possibly it clears them up too completely, after the manner of Voltaire's writings, of which some one said, "Nothing could possibly be as clear as Voltaire makes it." It is easy to score points against the more extreme positions of the eschatological school, but in the main they have made out their case. Jesus can never again be regarded as the old nineteenth century liberal school regarded him, as a sort of cultivated Christian gentleman of humanitarian instincts. Jesus would never have made the impression on his own or subsequent times, had he been a mere teacher of humanitarian ethics and liberal theology like that. On the contrary he lived and thought and spoke in an atmosphere vibrant with apocalyptic passions. He handled the raw nerves of men's keenest desires. He addressed himself to those vast eschatological schemes that had seized the imaginations of men and excited their vibrant hopes. His speech was red-hot with expectation of the reign of the Son of Man, and it set men aflame. The new movement

started with the burning conviction that these were the last times, and the day of the Lord was at hand.

We all know the part which the vivid hope of the parousia took in the early church; no one can read Acts or the Epistles or Revelation without being impressed by it. It is important to notice that the tremendous vigor which the primitive church displayed, and which was so intense that we of the present day can only survey it with astonishment, was due in large part to the apocalyptic motive by which primitive Christians were dominated. The great imaginative conception of the last times provided the motive power. Read Peter's speech at Pentecost, and you will quickly observe the connection between the apocalyptic ideas that underlie it and the tremendous flood of spiritual enthusiasm which it turned loose.

Now this apocalyptic, what is it but a transcendent portrayal of religious truths addressed to the imagination of men? What is it but a manner of dealing with spiritual realities under the dramatic guise of great supernatural pictures? What is it but the reign of God represented to the imagination of mankind, by a gigantic metaphor? The Jesus described by many "Lives of Christ," the amiable teacher who went about doing good, healing the sick, and teaching lofty ethics, would never have taken mankind by storm. An early church, cherishing a well-ordered theology, and appealing to the intellects of men, would never have swept the empire. But an apocalyptic Jesus, and a church shaken with passionate anticipation of the new age about to drop upon the world, startled mankind as with a clap of thunder.

OUR OWN TIME

Turn now from the world of the first century to the world today, and look at the place which apocalyptic ideas hold in Christian teaching of our time. We need not describe at length the recrudescence of pre-millenarianism which is spreading over the country, and troubling our churches. That is a revival of Judaistic apocalyptic. It is significant mainly as an exhibition of the enthusiasm which apocalyptic ideas—that is, religious ideas which appeal to the imagination on a large scale—can evoke among the masses. The modern liberal scoffs at this crude pre-millenarianism. But what, I ask, is there in *his* teaching that will so fill men with enthusiasm that they will chalk up "Jesus is Coming" or any other religious watchword, in every public place? Has liberal religion got anything like that to show in the way of effective religious leadership? Your liberal may reply that this kind of thing appeals only to those who fill the place of the ignorant and the unlearned. But should not true Christianity appeal to those very people most of all? Jesus did. The common people heard him gladly; but none of the rulers of this world, nor of the wise believed on him.

The fact that the contemptuous attitude which the ordinary liberal Christian leader displays by surveying this millenarianism, while it is, indeed, justified by the essential absurdity of the adventist ideas, is nevertheless rank folly when one considers that the higher spiritual view is allowed to be so deficient in leadership as to permit whole reservoirs of spiritual power to leak away, and the masses of the people to be misled as sheep not having a shepherd.

The truth is that much preaching of the gospel, by the best educated and clearest thinking expositors, is dull, stale, and unprofitable. It does not touch the hearer on the nerves.

MODERN APOCALYPTIC

The modern point of view does possess the material for an apocalyptic that can be made to appeal to the popular imagination. We, too, believe in a kingdom of God. To be sure, the kingdom of our thought is not entirely describable under the same categories as the messianic kingdom of the synoptic gospels, but it is an organic development out of that. Jesus said all that men in his time and of his environment could understand. St. Paul and the author of the fourth gospel developed the kingdom idea into one very close to that of which we think today. The kingdom which is not eating and drinking, but righteousness, peace, and joy in the spirit, which means the rule of God in men's hearts, and in all the institutions of human society on earth, and includes as well the spirits of all just men made perfect in heaven—that is a conception, the grandeur of which has but begun to dawn on human hearts. Some of us feel it a little, preach it a little. But the kingdom idea has never seized the imagination of the rank and file of Christendom. And the reason is that it has never been put in terms of the imagination. It has never been embodied in an apocalyptic. Here, then, is the need for that new apocalyptic. There is vast power, capable of sweeping the world for the kingdom, stored up in the subconscious self of Christendom, awaiting release, and only to be released when that master magician, the imagination, speaks the word. When the gospel of the kingdom, as we begin to apprehend it today, shall be finally clothed in the garb of dramatic splendor that will make of it an apocalyptic vision, then mankind will awake.

To do this will be the work of prophet and poet. We still misuse the word "prophet." Once we applied it to prognosticators of the future, and that was a misuse; now we apply it to anyone who denounces the injustices of present-day industrialism, which is also a misuse. The true prophet denounced sin, to be sure, but what made him a prophet was his vision of a redeemed future. We need the poet, too. We have no poetry of the kingdom, either in or out of the hymn-book. The old hymn-books indeed, had no kingdom hymns—look in the "Baptist Hymnal," and see what you can find there expressive of the hopes of the kingdom!—while the newer hymn-books try to remedy the defect by introducing the few kingdom hymns that exist; but the latter are mostly uninspired; I for one would rather sing "Jerusalem the Golden" or the "Dies Irae," than all hymns of social Christianity that have ever been written; there is more imagination in them. But prophets and poets can not be had to order; I suppose we shall have to wait for them to be born.

And yet there are some contributions which all Christian teachers can make toward the new apocalyptic. First of all, we can be positive, not negative. Apocalyptic always sees the glorious future about to break; but much of our modern social teaching about the kingdom is negative and pessimistic. Instead of inciting men by a stirring vision of a future so ideal that they will all yearn to contribute

their lives to its achievement, we have made the gospel of the kingdom too much a negative fighting kind of business of which we cannot be sure of the outcome—fighting against alcohol, or war, or tuberculosis, or continental Sundays. That does not attract or inspire men. It does not even lead men to fight. It irritates them. But put before men's minds a glowing vision of a glorious future in which the absence of these evils is only part of the picture, and positive emphasis is laid on the good will and the brotherhood and the beauty and the splendor of that reign of God, and men will get up and throw their lives into the struggle.

Secondly, we can all use our own imaginations so far as we have any, to stir up the imaginations of others, to see the heavenly vision. When once men do see it, they will not be disobedient, for humanity is moved through the imagination. I sympathize with the person who goes to church for religious inspiration, and instead of a sermon hears an address on the child-labor problem, and goes home groaning, and attends another church next time. Problems and statistics and facts have their place in religious education, a place too long neglected, but there is no inspiration in problems and statistics and facts, and one listens to a sermon to get inspiration. The inspiration will come when the preacher throws the bright-colored hues of the imagination about the problems, the statistics and the facts. What chance has a sermon about industrial relations to hold the common man, as against a sermon about Armageddon and the Last Things? When he hears the former, unimaginatively dealt with, all that happens is further depression added to his week-end weariness; when he has heard the latter, he walks home with the feeling that he has been lifted to the supernal regions and heard that which it is not lawful for man to utter. Perhaps he has.

USE OF IMAGINATION

Finally, we have a starting point for the new apocalyptic in the conception of the New Jerusalem. Let us picture the future as it ought to be, and let that vision exalt men. Plato and Sir Thomas More and Edward Bellamy and Carlyle and Ruskin have influenced society more than almost any other secular writers that can be named. Why? Because they opened their eyes to see the invisible, and then wrote down that vision for the imagination of their duller-eyed fellow mortals. This, too, is the special function of the preacher. He is to make them lift their eyes and peer through the mist that sin and selfishness and blindness have created, until they discern, dimly though it may be, the fair and glorious outlines of that heavenly city, the New Jerusalem, descending from God out of heaven, a city settling ever more and more solidly on earthly foundations, a city into which no unclean thing shall enter, a city where is situate the throne of God and of the Lamb, and where his servants shall serve him, with his name upon their foreheads. When that radiant vision once becomes clear in the imagination of mankind, and warm with its passion, immense stores of spiritual energy will be released for its attainment, and again the world will be startled with the cry of Good News—"Repent ye, for the kingdom of God is at hand!"

On the Condition of Civil Liberty

By Albert de Silver

AMERICANS have always believed that their country was a land of political toleration. They have been accustomed to feel sure that civil and political liberty were firmly embedded in the frame-work of the fundamental law. Until a few years ago, the alien and sedition laws of 1798 were the only examples of interference by the civil government with important political liberties and we all remember how we were taught in school that those enactments were the classic examples of political blundering.

But, nevertheless, when the war came in 1917, it was not surprising that tolerance for minority opinions ceased. A national effort which called for the mobilization of the entire country for war purposes, was not solicitous for the liberties of those who disagreed with it. On the ground that all dissent must mean obstruction, we set about suppressing minority opinion. Newspapers and periodicals which voiced the views of the heretical few were barred from the mails, and before the armistice came, close to two thousand people had been prosecuted under the espionage act, in fact, if not in theory, for the utterances of unpopular words in speech or print.

Such a mass of prosecutions was of course wholly unheard of in this country. With the return of peace, the tide turned, and the wave of suppression commenced to recede. We are now more than three years away from the war and it may be worth while to consider how far we have returned toward normal, as well as the extent to which the theory and practise of suppression still remain.

POSTAL POWERS

So far as the federal government is concerned, most of the repressive legislation has either been repealed or suspended. The postmaster general, however, under a peacetime section of the criminal code and under an unrepealed section of the espionage law, still possesses the power to exclude from the mails matter which in his judgment tends to incite to certain forms of crime or which contains the advocacy of "treason, insurrection or the forcible resistance to a law of the United States." The danger in the existence of such a power lies, of course, not so much in what it purports to accomplish as in what it may be construed to accomplish. The clear case of a publication advocating forcible resistance to law in direct terms seldom, if ever, arises. In each case the question is whether some other words will be construed to amount to the prohibited advocacy. The postmaster must of necessity make a decision as to the tendency of language, and that it is dangerous to give such a power to an executive officer has been considered axiomatic ever since Jefferson wrote the famous preamble to the Virginia resolutions on religious toleration.

Moreover, the supreme court of the United States in the *Milwaukee-Leader* case has recently held that under the postal classification act of 1879, the postmaster general has the power to revoke a newspaper's second class mailing permit for future issue because of his belief that the paper

has violated some federal statute in its past issues. That this rule of law makes a censorship possible can scarcely be doubted because no newspaper or periodical can circulate on a commercially possible basis unless it is allowed to circulate at second class rates. It is only fair to say, however, that the present postmaster general has adopted a calm and liberal attitude in the exercise of these powers. But the powers are there nevertheless, and it is questionable statesmanship to make the freedom of the press depend upon the liberal mindedness of a particular officer of government.

PLOTS AGAINST GOVERNMENT

During the first year after the armistice, when the daily press was filled with highly-colored reports of the progress of the Russian revolution, a great wave of excitement of a new sort swept across the country. All sorts of tiny and impotent radical organizations were thought to be contemplating the forcible overthrow of the government. And what was more surprising, the opinion seemed to prevail for awhile that there was sufficient chance of their succeeding to call for repressive legislation. The attorney general of the United States, who should have known better, gave considerable color to this view by repeated statements to the press, which gave the impression of the existence of a formidable plot to overthrow the government and of a need for energetic and vigorous measures to prevent it. It was not until the attorney general's statements of fact and law in this regard were successfully challenged before a congressional committee, and until certain illegal practices of his department in dealing with radicals had been made public by a committee of twelve distinguished members of the bar, that the campaign ceased.

By this time, however, congress had almost been led to adopt a sweeping sedition law, which, fortunately, has since been blocked, and thirty-three states had adopted statutes penalizing sedition or the advocacy of criminal syndicalism, criminal anarchy and the like. Most of these statutes purported to prohibit agitation for political or industrial change by force or violence, but many punished as well such vaguely defined offenses as the advocacy of "unlawful methods of terrorism," and some went so far as to prohibit the agitation of radical change without regard to the legality of the method suggested. Here also, we have statutes which punish persons for the tendency of the words they utter. Substantially never is the defendant accused of having directly advocated violent revolution. In practically every case it is a question of whether the tendency of some other words be construed as likely to incite some other person to unlawful acts. How widely reasonable human beings may differ as to the interpretation of language is a matter of common knowledge. Yet criminality is made to depend upon just such interpretation, and that without regard to whether any unlawful acts are in fact committed as a result of the language used or whether there was reasonable likelihood that they would be committed. Moreover such phrases as "unlawful methods of

terrorism" are vague and necessarily call for a shifting judicial definition at variance with the axiom of the criminal law that crime must be set forth with definiteness and certainty so that everybody will know just what conduct must be avoided in order to keep out of trouble.

PUNISHED FOR MEMBERSHIP

Perhaps of all the questionable features of these statutes, the most objectionable is the clause which punishes mere membership in an organization formed to advocate the prohibited doctrines. For a hundred years and more, it has been fundamental to the criminal law that guilt is personal and shall not attach to anyone merely by association. This great principle, which has been said by Mr. Charles E. Hughes to be "indispensable to the institutions of liberty," is violated by the membership clauses which most of these statutes contain. The legality or illegality of a particular organization is determined by the most extreme statements contained in its literature or voiced by its most loose-tongued members, and thereafter any member is guilty under the law irrespective of any conduct on his part other than the act of joining and continuing a member.

The constitutionality of the statutes of this general nature has been upheld by the courts of last resort in Minnesota, New Jersey, Washington, Connecticut and California. The clauses penalizing mere membership have been specifically sustained in California and Washington, in which states most of the present prosecutions take place. The question has not yet been presented to the supreme court of the United States, but with the possible exception of the membership clauses, it seems likely that the constitutionality of these laws will be upheld. In New Mexico the sedition law of that state was held unconstitutional and a similar decision was reached as to one section of the New Jersey statute; in both of these cases, however, the law under consideration penalized the advocacy of fundamental change irrespective of the legality of the means suggested.

MEETINGS IN PUBLIC STREETS

Among the other legacies of the public excitement of the last five years are the restrictions which have been placed on the right to hold meetings on the public streets. Before the war such was, of course, a well-accepted right, subject to abridgement in case unlawful consequences followed. The example of Hyde Park was heeded and widely imitated. Latterly, however, many cities in all parts of the country have adopted local ordinances giving to the mayor or chief of police an unregulated discretion to grant or withhold permits for street meetings and forbidding such meetings unless a permit be issued. In practise, this, of course, means that permits are refused to those whose views are deemed dangerous by the chief of police, who has thus become, in fact, a sort of censor of speeches in public places. When his censorship is exercised, the right of peaceable assemblage is restricted to the right to hire a hall, and when those who are thus barred from the streets have no money or cannot secure a hall, the right of assemblage for them is non-existent. In Duquesne, Pa., for

example, every hall is owned or controlled by the Carnegie Steel Company or its business associates. The mayor has consistently refused to issue a permit for the steel workers to hold union meetings upon the public streets. After their applications for a permit had been repeatedly ignored, they tried to hold a meeting anyway, and were arrested for their pains. Their conviction was sustained by the Pennsylvania supreme court and no union meetings have been held in that city nor can they be. The Connecticut supreme court, however, in a similar case involving the campaign speakers of the socialist party, reached the contrary result and declared such an ordinance unconstitutional. In New York, the court of appeals has followed the Pennsylvania rule.

Besides violation of the civil liberty under the authority of law, interferences also occur from time to time without any color of legality whatever. The police department in New York City some months ago broke up a meeting called by a committee of distinguished and socially prominent men and women to discuss the morality of birth control. The meeting was dispersed before a word had been said. In Gary, Ind., not long ago, the chief of police broke up a meeting held to raise funds for the Russian famine sufferers because he did not approve of the speakers. In Philadelphia, the police, without any authority in law, require a permit for any meeting in public places or on private property, exercise a censorship over the speakers and topics of discussion, and prevent the meeting if no permit is secured.

MOB ACTION

Unhappily from time to time there also occur instances where fundamental liberties are abridged by mob action. In January of this year two men were arrested and convicted of vagrancy in Shreveport, La. They were working in the oil fields at the time and sought to test the legality of their conviction by a writ of habeas corpus. A lawyer was secured and came to Shreveport to sue out the writ. Within two or three days he was forcibly ejected by a mob. Another lawyer came from Chicago. The evening before the case was to come up in court he was taken by a mob from the lobby of his hotel, carried out of town, whipped across the back, put on a train and sent over the state line. The authorities at Shreveport are regretful but express themselves as unable to locate any of those guilty.

Last but by no means least, the philosophy of suppression has been carried over into the field of industrial relations and during the last two or three years there has been rapid growth in the body of judicial decisions ruling adversely upon the legality of many of the usual activities of labor unions. In the words of Mr. Justice Minturn of the New Jersey supreme court:

"Within a few years we have gone to radical lengths in practically excising from the fundamental law some of the basic rights which English and American legal and political history have rendered sacred, for the purpose apparently of vindicating a conception of contractual relationship imbedded in the legal doctrine of master and servant."

What are some of these basic rights which have been practically eradicated from the fundamental law? In New

Jersey, the right is denied to strikers peacefully to picket the plant where a strike is in progress, on the ground that any picketing is necessarily intimidating to the strike-breakers. And the supreme court of the United States in a decision handed down last December has adopted the same view, limiting the strikers to only one representative at each entrance to the plant. In some state courts and in the federal courts as well, the right to advise others to refrain from patronizing a firm deemed to be unfair to organized labor is held illegal, a view all the more surprising because of the employers' right, protected by the constitution, to refuse to hire and to blacklist members of a labor union. The supreme court of the United States, and its rule has been followed in many state courts, has held in effect that an employer can prevent the unionization of the men in his employ by an oral agreement as a part of the hiring to the effect that they will not join a union. Such an agreement, these courts hold, will be protected by injunction as well as the employers' rights to maintain a closed non-union shop. Moreover, the Sherman anti-trust law has been held by the supreme court to restrict the activities of labor unions still further and the supposed right of union men to refuse to work on goods made under non-union conditions has been held to be a conspiracy in restraint of trade and hence illegal.

AN INDUSTRIAL CODE

More disastrous of all, the supreme court in the recent decision of *Truax vs. Corrigan*, by a majority of one, has just seriously curtailed the power of a state legislature to establish a policy contrary to the policy outlined in the decisions referred to. The Arizona legislature had adopted a sort of industrial code which legalized peaceful picketing, boycotting and the like, and abolishing the remedy of injunction against them. This, the supreme court in effect holds, the legislature could not constitutionally do, and the Arizona statute is therefore null and void. Thus we find ourselves powerless to follow the example of England, for example, in her trade disputes act of 1906, or to adopt any proposed legislative solution of the industrial problem, in certain directions at least, without the danger of a veto from the supreme court which can only be reversed by constitutional amendment. How far it is wise to permit judicial control over important public policy is a question of increasing gravity. The extent of the control as it exists is all too little appreciated. Such cases as *Truax vs. Corrigan* throw it into sharp relief and make it the duty of all good citizens who are concerned with our political institutions to ask themselves with some earnestness whether it is altogether wise to permit its continued existence without modification.

In the foregoing paragraphs I have briefly touched upon what seem to me to be the outstanding abridgements of the principles of civil and political liberty. And I have perhaps indicated my own view that neither the actual condition of civil liberty nor the general stock of political toleration are as flourishing as they once were. Neither are they as well off as we are apt generally to suppose them to be—or as they should be. The old doctrine of guilt by association has been revived. We have again set ourselves up to punish words because of their supposed ill tendency

and in doing so we have readopted the technique of the old English sedition prosecutions of more than a century ago. The power exists to set up a censorship over the press along certain lines and in many localities police officers exercise an actual censorship over public meetings. Furthermore, the courts have seriously restricted courses of conduct by labor unions which up to a few years ago they had supposed were the undoubted right of anyone. In all these respects the rights of the individual to function as a political being have been curtailed, and by that much the general level of our capacity for toleration has been lowered. To vindicate a conception of the protection of the state and of the inviolability of certain rights of private property, we have invaded civil liberty in a manner that few of us suspect. Yet political and civil liberty is the test of a healthy nation, and without it neither the political state nor the stability of ownership are worth a great deal. Perhaps it may be well for all of us to stop and to look around us a bit, and to ask whether this situation does not carry along with it a very real danger to some of our political values which are among our most indispensable national possessions.

My Study Desk

MY desk is like a vast plateau
Where I may go
When work is done
And with my pen or book may run
Across the world to Borneo
And thrust myself headlong abroad
Into the universe of God.

The piles of books like mountains rise
Above the level plain where lies
A drift of sheets whose whiteness glints
Like snow all tracked with fresh thought-prints.
And like mirages sometimes seen
By travelers, on the wall there hang
Scenes such as make my soul serene:
An Alpine valley where once sang
A glacial torrent while we stood
And joined its thundering "God is good";
Or groups of children deep in play,
Assuring life's not all today.

A wireless on my desk receives
Quick spirit-flashes from afar:
"New nurse old China's pain relieves";
"Come, put in India's night, a star"!

My desk is like a vast plateau
Where I may go
When work is done
And with my pen or book may run
Across the world to Borneo
And thrust myself headlong abroad
Into the universe of God.

MADELEINE SWEENEY MILLER.

The Kingdom of God

By Frederick F. Shannon

"Thy Kingdom come."—St. Luke xi. 2.

WE are sometimes reminded that the petitions in the Lord's prayer are paralleled in the Talmud. Consequently, the former lacks originality. As a matter of fact, there is a striking resemblance in several of the petitions, if not of the entire seven. Nevertheless, the view that the Great Prayer is therefore on the same level with Talmudic and other writings is not well sustained. I have heard that the test of originality is not in saying a thing first, but in saying it best. A deeper expression of the truth, it seems to me, is not either saying a thing first or best, but in saying it with the accent of finality. The originality of Jesus, then, is not merely a matter of words or even of thoughts. His supremacy in these is unquestionable. Yet there is a backlying matter of profounder import. It is the Master's personality, his character, his being. What he was and is constitutes the uniqueness of our Lord. Therefore, whatever he touches takes unto itself a new distinction. It is because they are stamped with his own personality that these seven petitions have superlative worth. They may have been repeated a million times before; but the moment they were taken up into Christ's thought and voiced by his lips, a new epoch in the evolution and history of prayer was ushered in.

The petition which forms my text expresses one of the great and familiar ideas of Christianity. Men's thoughts have always centered in the kingdom of God. They have looked and prayed and worked for it the ages through; they will continue looking and praying and working for it until it comes in all its Christian reality. My purpose at present is to lay what I think is a needed emphasis upon the kingdom in its *wholeness*. When one considers the eternity and grandeur of the thought, what foolish words have I spoken! For "there is recognized," says a qualified student, "in Scripture—Old Testament and New Testament alike—a natural and universal kingdom or dominion of God, embracing all objects, persons, and events, all doings of individuals and nations, all operations and changes of nature and history, absolutely without exception, which is the basis on which a higher kind of kingdom—a moral and spiritual kingdom—is to be built." Is it because of its vastness that we are tempted to think so fragmentarily of the higher kingdom? It may be so. On the other hand, our fragmentariness in this matter may be due to the fact that we are developing fragmentary habits of thought and life.

ORIGIN OF GOD

Consider, first, the origin of the kingdom of God. It did not originate with history or even time itself. Undoubtedly the kingdom, or realm of God, has a history in time. Yet we sometimes forget, in our narrow and parochial outlooks, that the kingdom of God is older than history, older than the ages. We must date its beginning with God—and God never had a beginning! I am putting the matter in this way because most of us need the scourge

of eternal whips. We hearken so much to the humming of the tiny temporal bees forever drumming their ditties at our ears that we need to hear the booming surge of billows rolling in from the deeps of infinite seas. Now one of these billows, surely, is in the origin of the kingdom of God. Before there was a universe, or a world, or a man, the everlasting kingdom was born in the mind and heart of Godhead. Yet do not most of us treat this imperial truth as if it were a kind of after-thought thrust into time and history?

Take the earth and the universe as an illustration of this larger concept of the kingdom. Our planet is quite old, authorities say many millions of years. Also, from certain viewpoints, the earth is very large. But in comparison with the universe the earth is neither old nor large. Speaking after the manner of men, there are worlds so much older and larger than ours that they are as a grayhead to an infant, as a mountain to a midget. In other words, the universe did not begin to be with the birth of our world out of the firemist. Nor did the kingdom of God begin with time, or history, or the Bible. It is as much older and greater than these as the universe is older and greater than the comparatively youthful planet on which we live. For the kingdom of God is primarily of the heavens and the eternities. No seer *first* foresaw it; no prophet *first* foretold it; no poet *first* visualized it. It began *first* in the heart of God; it is the irruption of Godhead into humanity and history.

PRACTICAL AND SPIRITUAL

Now, why dwell upon this highly speculative truth in our emphatically practical day? For two reasons. First, the only way to be truly practical is to be truly spiritual. We know that men are spirits; but men see so much of each other in their bodily forms that they are tempted to think overmuch of the physical rather than the spiritual nature of human beings. Yet, in the last analysis, we manifest our wisest and deepest concerns for the physical environment of humankind in so far as we truly appreciate their spiritual backgrounds. Why are we so tremendously interested in the physical well-being of our brothers today? Just because we are growing a profounder conception of brotherhood. But brotherhood is essentially spiritual; and the spiritual is not measured in terms of centuries or nations or communities; it is not old or young or little or large; it is godlike—"the breath of God in timeless things." Human brotherhood, a spiritual reality, is bottomed upon the fatherhood of God, and the realm of God is rooted in his fatherhood. Does not this send us straight to the origin of the kingdom? And are not the coastal regions of our human frontiers so much in review that a glimpse of our spiritual hinterlands proves bracing and wholesome?

A second reason for dwelling upon the origin of the kingdom is this: The big, creative souls are jealous lest their circumference should split off from and lose contact with their center. I find this definite centrality in proph-

ets and seers, ancient and modern. "Thine, O Lord," says David, "is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." Not less loftily does Isaiah speak: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." Here are minds that have crossed the near frontiers of being to dwell in the far yet real hinterlands. And why? Because, to keep the circumference of their being true, they were compelled to keep their centrality deep.

Turning from the ancients to the moderns, we hear Immanuel Kant saying: "Man is a member of a kingdom of ends." Yet a kingdom of ends is included in the kingdom of God, which Hort defines as "the world of invisible laws by which God is ruling and blessing his creatures." These invisible laws are a world within a world, "a cosmos within a cosmos; they come direct from heaven or from God." Witness, also, the words of Josiah Royce: "Dogmatically, then, I state what, indeed, if there were time, I ought to expound and defend on purely rational grounds. God and his world are one. And this unity is not a dead, natural fact. It is the unity of a conscious life, in which, in the course of infinite time, a divine plan, an endlessly complex and yet definitely spiritual idea, gets expressed in the lives of countless finite beings and yet with the unity of a single universal life." I have quoted, as you see, from these prophets and seers almost at random; but remember that there is nothing random or aimless in the course of their thought. It flows, as Lotze might say, with "the unity of an onward marching melody," because it trickles down from fountains high up among the Everlasting Hills.

CONTINUITY OF THE KINGDOM

Originating in heaven or with God, the kingdom has a history. Just here the sublime Genesis hymn of creation is of first importance. Very noble indeed is this high and august major music which has been too often rendered to the mechanical accompaniment of literalistic minors. Genesis was not written to give us a science, but to give us a God. And in that far-off beginning we see the faint outlines of the kingdom in its unfolding historic continuity. It begins with the creation of the earth, comprising its various orders and epochs until the birth of man. Think of the countless cycles God had to toil in making the earth before it could be inhabited by man! Then, after man's coming, something went wrong. Account for it as we may, explain it scientifically, psychologically, philosophically, or theologically, the fact is something *went wrong!* All through the centuries men have described that wrongness by one tremendously big little ugly word—*sin*. Try as we may, the word, or more important still, the fact behind the word, will not rub out. It has stained the soul of humanity even as the bloody drops stained the hands of Lady Macbeth. Even Dr. James Martineau,

liberal though he was, is profoundly orthodox on this point. "For myself," he says, "I can never sit at the feet of Jesus, and yield up a reverential heart to his great lessons, without casting myself on the persuasion that God and evil are everlasting foes; that never and for no end did he create it; that his will is utterly against it, nor ever touches it but with annihilating force. Any other view appears to be injurious to the characteristic sentiments, and at variance with the distinguishing genius of Christian morality."

MAN'S MISCHOICE

Yet, notwithstanding man's tragic mischoice, the kingdom of God comes on apace. "The Giant With the Wounded Heel" goes limping down the years. But as he limps along he listens and hears the promise of ultimate victory: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." Thus, through the passing ages, we see the developing purpose of God handed steadily forward. On it goes through patriarchal, Mosaic, priestly, kingly, and prophetic stages. Like a subterranean river, it flows through Seth to Shem, through Shem to Terah's family, narrowing at last to a single member of that family in the person of Abraham; then through Abraham to the Mosaic theocracy; then on to the judges and the monarch. With the failure of the monarchy and the education gained through the exile, the truth begins to dawn upon certain souls that God has his own king. "By divine revelation," says Riehm, "ideas were planted in the minds of the people of Israel, so lofty, and rich, and deep, that in the existing religious condition they could never see their perfect realization; ideas which, with every step in the development of the religious life and knowledge, only more fully disclosed their own depth and fullness, and to look to the future for their fulfillment." Gradually the world-deep lesson is learned that the God of Israel is also the God of all peoples. Indeed, there are few more instructive chapters in history than God's use of the particular and the universal. He is, in a special sense, the God of Israel; but he is the God of Israel only that he may better teach that, in a universal sense, he is the God of the whole earth. And while this special education of Israel is going on, God is being sought and found of men everywhere; for "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him."

With the advent of Jesus the Christ, there begins, of course, a new epoch in the realization of the kingdom of God. "The one fact which stands out clear," says one of our accredited modern authorities, "is that in the time of our Lord neither pharisee, nor sadducee, nor essene, had any hold of a conception of the kingdom which answered to the deep, spiritual, vital import of the idea in the Old Testament." So Jesus not only recovered the high aim of God from misunderstanding and falsehood; there is in him a distinct advance, historically speaking, over any conception which had preceded him. Since the incarnation have not men, however imperfectly, been trying to grasp our Lord's sublime vision of the kingdom? But in

our time Christians, I verily believe, are in the throes of this eternal dynamic as never before in history. Therefore, ask this question: *Do we not require a proper emphasis and focus of the kingdom in its wholeness?* Thinking of the eccentricity of gifted human beings, a wise man said, with a note of despair, of what use is genius if its focus be a little too short or a little too long? Synthetic thinking upon this great subject will assuredly help to relieve us of the antinomies, antitheses, and even antipathies so often connected with it. Suppose we attempt, however inadequately, to grasp the two aspects of the one truth with our spiritual and mental fingers.

1. The kingdom of God is individual and social. It is not individual alone nor is it social alone; it is both at once and the same time. It seems very difficult for many to give a just balance to the two facts. We either divorce them altogether, becoming frankly individualistic or emphatically socialistic; or else we join them with such thin, insufficient thought-mortar that they refuse to make a solid wall in the building of God. Today we are convinced, for example, that the over-emphasis of individualism in the past was a serious mistake. Its error is manifest in religion, in philosophy, in education, in commerce, and in politics. Now, by way of contrast, the present is socialistic; that is the social forces of mankind are operating on a scale unequaled in the past. What, then, is the danger of the present as set over against the past? Just this: That we have swung to the other extreme and insist upon the social without a due appreciation of the individual. "I am sure," to quote Royce again, "that whatever is vital in Christianity concerns in fact the relation of the real individual human person to the real God." In the nature of the case, vast mass movements tend to obscure this truth.

INDIVIDUAL AND SOCIAL

Nevertheless, the kingdom of God is individual and social. In the order of its development, it comes into the individual before it comes into the community. "We cannot attempt to achieve the kingdom of heaven politically," says A. Clutton Brock, "until it is, to each one of us, a fact of our own experience, the pattern which we see and according to which we would exercise the common will." Paradoxical as it may seem, Christianity is a wholesale business proceeding upon the retail fashion. Though a part of the society of all souls, every soul must prove God for itself. All men are rooted in God, as Plato thought, yet each man turns on the faucet which supplies the particular sap flowing into and making his own individual roots vigorous, healthful, and a strong support to the social tree. Yet why should there be a false emphasis at all? The universe, the world, and civilization are every moment illustrating the individual and social phases of being itself. Why then, these unnecessary contrariants of thought and action in dealing with the kingdom of God? Consider two simple and human illustrations.

In northern New York I saw a French Canadian boy, who is a victim of infantile paralysis. Born and brought up in a cabin, he drags his crippled body about, while his companions run the hilarious ways of a happy childhood.

But a Christian man took the boy in hand and began pouring upon him showers of loving care. He was placed in school and taught to operate a typewriter. Not yet can his twisted fingers grasp pen or pencil; nevertheless I have a poem composed and typewritten by that sorely handicapped lad; for already his soul is bursting into spiritual bloom. Once another lad ran away from his palace into the city slums. He was a prince, dressed in a velvet suit. Approaching a ragged boy near his own age, he began talking with him. "Why do you wear such dirty clothes?" he asked. "Doesn't your nurse buy you new stockings when you get a hole at the knee? If you're hungry, why don't you eat your dinner instead of munching that crust?" "We are poor," the ragged child answered simply. It was the first time the child of the palace knew that there were children of poverty. When he was found and taken back home, the prince said to his father: "When I grow up, I am going to help the poor children of Belgium to become more prosperous." And he kept his word. For that runaway prince became Albert, king of the Belgians.

PRESENT AND FUTURE

"But," you ask, "what have these two boys to do with the kingdom of God?" Much—very much indeed! In the case of the French Canadian boy, the kingdom of God is individual; it is in the heart of the Christian man rescuing the child as well as in the child himself. In the case of Albert, the kingdom of God is social; it is symbolized in the head of a modern state, as well as in the soul of that heroic people, struggling for the liberties of the world. Wherever righteousness is enthroned—industrially, politically, morally—the kingdom of God is individual and social. To think of either without the other is to think misleadingly.

2. The kingdom of God is present and future. Here, again, there is demand for spiritual perspective. "The kingdom of God is within you, or in your midst," said Jesus. Present and humanized within the soul, wherever the king is, there the kingdom is also. But in the Master's thought the kingdom has a future as well as a present tense. "When the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

Why not, therefore, in the interests of truth—which is more important than even the most diversified emphasis of truth—give these ideas their legitimate setting and articulation in our thinking and doing? For wherever the human heart is in tune with the desire of God, the kingdom is present. "I was made a red-hot salvationist by an infidel lecturer," confessed William Booth. "That lecturer said, 'If I believed what some of you Christians believe, I would never rest day nor night telling men about it.'" Where are the red-hot souls today? Well, wherever they are the fires of the kingdom are burning. Would that there were more of them, radiating their purifying heats into the church, business, and society. Are not kindled

souls among God's best methods of starting the fires of righteousness that burn up the chaff in politics and nations? "John Wesley's place in history," says Woodrow Wilson, "is the place of the evangelist who is also a master of affairs. The evangelization of the world will always be the road to fame and power, but only to those who take it seeking, not these things, but the kingdom of God; and if the evangelist be what John Wesley was, a man poised in spirit, deeply conversant with the natures of his fellow-men, studious of the truth, sober to think, prompt and yet not rash to act, apt to speak without excitement and yet with a keen power of conviction, he can do for another age what John Wesley did for the eighteenth century. His age was singular in its need, as he was singular in his gifts and power. The eighteenth century cried out for deliverance and light, and God had prepared this man to show again the might, and the blessing of his salvation."

Present in the Christianized personality, the kingdom is also future. It has come, it is coming, it will keep on coming until "the kingdoms of the world are become the kingdom of our Lord, and his Christ." Little by little, nations are being compelled to acknowledge the wisdom and necessity of Christ's way. We are learning that there is a law above all man-made laws. Speaking of slavery, Seward said: "Congress has no power to inhibit any duty commanded by God on Mount Sinai or by his Son on the Mount of Olives." Another statesman, with a world-vision and a passion for justice among all peoples, appeals to the future of the ever-coming kingdom as he huris himself into the present battle for individual and social righteousness. "Trust your guides," he says, "imperfect as they are, and some day, when we are all dead, men will come and point at the distant upland with a great shout of joy and triumph and thank God that there were men who undertook to lead in the struggle. What difference does it make if we ourselves do not reach the uplands? We have given our lives to the enterprise. The world is made happier and humankind better because we have lived."

VISIBLE AND INVISIBLE

3. The kingdom of God is visible and invisible. In a special sense is it visible in the organized and universal church. With all of its shortcomings, the Christian church has stood for the nearest approach to the Master's ideal of any institution in history. Indeed, was it not founded for this very purpose? And all through the ages the blood of the martyrs has not only been the seed of the church, but that crimson rain has watered the quickened roots of civilization itself. Visible in the church, yet the kingdom is as invisible as thought. "The kingdom of God is not eating and drinking," says Paul, "but righteousness and peace and joy in the Holy Spirit." Were nobler words ever inspired by a more seemingly commonplace, if not ignoble, situation? The little Christian community in Rome was perturbed over a question of diet. Was it right to eat meat or forego it? To observe certain days rather than others? Then, as now, there was a kind of conspiracy to overload the soul with "emphatic trifles." Paul hangs the subject out on the golden line of Christian privilege and lets the airs of heaven blow through it. Yes, he

says, it is one's privilege to eat meat if he wants to. But, he argues, the kingdom of God introduces the soul to higher rights than mere personal privileges. *A man has the right not to do anything that will injure a human being.* Men are not greatly Christian by everlasting clamoring for their rights. Men have the right not to take their rights. Possessed by the spirit of Christ, these have made the great venture from outward advantage to inward renunciation, wherein life, properly speaking, according to the seer, can only be said to begin. Thus, while the realm of God is rendered visible by every church building, every school house, and every institution fostering the liberties of mankind, it is at the same time gloriously invisible—as intangible as thought, as universal as air, as still and deep as the everliving purpose of God.

Here, then, are a few implications of that lofty petition, "Thy kingdom come." Originating with the Father of our Lord and Saviour, Jesus Christ, the kingdom has invaded the highways and byways of history. It *has* come—it *is* coming—it *will* come! Let this be our watchword as we face the tasks of the new time. Let us cultivate a large perspective rather than a limited outlook. Let us keep the Christian focus, laboring to set every stone of truth in the rising temple of universal righteousness. As it took a golden reed to measure the holy city, so it takes a golden mind to evaluate the kingdom of God. More beautiful than all precious stones, its walls are higher than all heavens and deeper than all seas; its gates are not twelve pearls, but ten thousand times ten thousand vitalities, pulsing eastward and northward and southward and westward; it has the symmetry of a living cube, for "the length and the breadth and the height thereof are equal."

The Lion in His Den

By Lynn Harold Hough

THREE little books were lying on the bed beside the Lion. One was *The Reasonableness of the Christian Faith*, by Professor D. S. Cairns of Aberdeen. The second was *The Divine Initiative*, by Professor H. R. Mackintosh of Edinburgh. The third was *The Universality of Christ*, by Bishop William Temple of Manchester. There was a curiously contented look upon the Lion's face. "I've been having a perfectly good time," he said. "These are not very large books. But they are wonderfully fruitful. They are wonderfully alike. And they are very unlike. They are full of the endeavor to re-approach Christianity in the light of all the vicissitudes of mind and body and heart through which we have passed. They are alive to the finger tips with the knowledge of contemporary thought and even of contemporary moods. And each has something else. Each gives you a sense of the actual presence of the light never seen on sea or land."

I looked at my friend as he lay quietly thinking. The marks of years of pain were upon his face. But there was

something more. I was willing to have him talk to me about the light never seen on sea or land.

At the moment he was holding Professor Cairns' book in his hand.

"It has the most wonderful flashes of insight," he said. "Listen to this: 'I believe that Christ's unbounded love for men sprang out of this that they were the likeliest beings to his Father that he found in all the world.' Can't you see the lonely eager spirit of Jesus swept by the consciousness of the perfect loving personality of God, caring for human persons because they had a spark which somehow suggested the divine?"

While he talked my friend was turning the pages of the book. Now his face brightened, as he read aloud:

"'It has truly been said by a great scholar of the science of religion that the best definition of a saint is that he is one who makes it easier for other men and women to believe in God.' Professor Cairns quoted that because it expresses his own spirit," the Lion went on. "The book is rich in that sense of the human values of the divine which transforms the very genius of religion. It is full of great argument conducted at a lofty level. It is written in a style which once and again bursts into flame. And it makes religion speak in the very terms of the life of today."

By this time I had picked up *The Divine Initiative* and was peering along the paths of its pages. The Lion had marked the book in his individual way. Soon following his markings I was reading these words:

"'The inspiration of the Bible means in practice that we can feed our religious life year in and year out on its contents and yet find no end to the treasure; and in practice the divinity of Christ means at least this—that throughout a lifetime we find him to be for us the illimitable source of the life of God.'"

And a little later these sentences had caught my eye.

"'No man can indulge in apathy toward the working of God in ages behind us without succumbing also to apathy regarding the world around us. If our religion neglects history it will neglect society as well.'"

The Lion listened while I read aloud.

"Those are good bits," he said. "But it is the whole that counts the most. As you read the book you feel more and more deeply that there are two ways of regarding religion. You can regard it as man's quest for God. Or you can regard it as God's quest for man. In the most triumphant and glowing fashion he makes you feel that religion is God's eager and chivalrous pursuit of man. That is what he means by the divine initiative."

Then my friend turned to Bishop Temple's book.

"Here is a harder bit of reading," he said. "The dialectic is a little more in evidence. The resources of erudition are a little more visible. The style has less play of sunlight. But it is a most arousing book. There are penetrating observations which set one going on fruitful paths. Take this: 'There is one God; and if Jesus is the express image of the person of the Father, so he is the perfect portrait of the Holy Ghost and when we want to know who is this Holy Spirit that prompts us in our own souls, we shall read the Gospels just as we do when

we seek to find out who is the world's creator.' On another level of philosophical thinking take this: 'It is worth while to point out that we cannot choose at all unless we can with practical certainty count on the consequences of our action. It is the normal fixity of natural law which makes possible any valuable freedom of choice!'"

"They tell the gospel of a Christ-like God," he declared. "They insist in interpreting the lower from the standpoint of the higher and not the higher from the standpoint of the lower. And they glow with the certainty that when you know God as you see him in the face of Christ you have the secret of the universe. It is the secret of a new personality. And it is the secret of a new society. But then you will have to read the books for yourself."

And so I carried the three volumes off under my arm.

VERSE

Faith

MEN buy and sell by faith; the forges burn,
The drays are laden, countless mill-wheels turn,
Great ships are chartered, trains run to and fro;
Though Faith directs them all, they scarcely know
This spirit of the life of every day.
Will she desert them when they seek to pray?

A day—a single day—if faith were dead,
No field were sown, no oven fired for bread.
Faith is the hand-maid in a toiler's guise
Of all the world of workers. To tired eyes
With solace she appears at close of day
To lift their burdens when they seek to pray.

LAURA BELL EVERETT.

Dear Hands of Jesus

DEAR hands of Jesus,
We seek shelter in them as frightened birds fluttering
from the storms;
Hands of the Carpenter's Son,
With what did they play in that unknown childhood?
Hands of the Christ-conscious fresh from the desert and
from the haunts of wild beasts, taking the Book from
the hands of the Temple attendant;
Hands of the busy Friend of Sinners, driving the money-
changers and the cattle from the house of prayer,
caressing the heads of little children, stilling the tempest,
mixing earth and spittle for the blind man's eyes, touch-
ing the soldier's ear to health again, washing the feet
of the disciples;
Healing hands of the Great Physician, touching the fevered
sick to cool comfort again, what did we give them for
gratitude but a reed of mockery!
Forgiving hands of Jesus nailed to the Cross by the mis-
understanding mob they had befriended;
Faithful hands wounded for doubting hands to find faith
through—
But what is the story of your hands and mine?

CYPRUS R. MITCHELL.

"A Job for the Clergy"

A DETROIT paper recently carried an editorial under the above caption in which it noted the fact that Dr. S. S. Marquis, until recently the social welfare man for Henry Ford, had returned to the pulpit with a declaration against the ministry mixing in industrial and social work. It quotes Dr. Marquis as saying:

"Behind the industrial crisis, or the social crisis, is the spiritual crisis. You can't create the spiritual life in the man who is totally devoid of it. If he has a little of it, you can develop it, and bring it to some kind of fruition. I have seen employes demanding double time for half the work they could do and ought to do, and I have seen employers closing their factories in order to starve their workmen into a submissive frame of mind. The function of the Christian church is to instil into the hearts and souls of men the spirit of Christlike justice and righteousness. No other institution on top of earth can do that. If that is done nobody need fear an industrial crisis or any other kind of crisis. That is the real job of the Christian clergy."

The editorial then follows with this comment: "This is joyful news. It is always more ennobling to hear from the pulpit the simplest discourse on the spirit of Christ than the most eloquent of stump speeches on the mistakes of employment managers. When a church gets religion it has something more interesting to offer the industrial heathen than economics, which the industrial heathen frequently understands much better than the church. Certainly, church programs for the reorganization of industry have not brought the church very far, and they have been almost a total loss in mollifying differences between employer and employe."

"It is not so long ago, for instance, that some prominent churchmen were recommending the sermon on the mount for immediate application to industrial and social reconstruction, as if the sermon on the mount could be used as a law for all men, or a majority of men, when so few men knew anything about it or wanted it. It may be different after the church has followed Dr. Marquis' advice for some time to come. The first place to put the sermon on the mount to work is in the hearts of men. It was never meant for a poultice."

* * *

Is Preaching the Sermon on the Mount Enough?

The sermon on the mount has been preached ever since the beginning of the Christian era. You can find sermons on it in the early fathers, some of them as fine as any delivered in these latter days. It was preached eloquently when slavery was the status of labor and when human relationships were all fixed on the autocratic principle. It was preached with power by men who defended slavery in America and made their defense from Scripture texts. In a little rural church convention in Missouri once, a preacher whose church never made missionary offerings derided himself as a missionary preacher and quoted the great texts he used. A quiet young minister arose in the audience with the remark that when he preached missions he also took a missionary collection.

We would not take much of a missionary collection if we did not preach the missionary sermons, but we do not accomplish much with the sermon if we do not make it articulate with a collection, and a missionary organization to administer it. This is quite as true of preaching the sermon on the mount; if it is not made articulate in human relationships the eloquence fails to function in service. I agree with all Dr. Marquis is quoted as saying in regard to the "spiritual crisis," though I would prefer to put it that the social and industrial problems beget a spiritual crisis and that there is no solution unless there is a spiritual solution. But I also contend that men who devoutly believed in the sermon on the mount held slaves with all good conscience, distilled liquor with all good conscience, and gave of the profits to churches, and that such men today are found among advocates of war as the only appeal of justice and national aspiration. It was when the timeless principles of that sermon were made to

speaking concretely in regard to slavery, liquor selling and war that Christianity began to have something to say in regard to them.

* * *

What is Christian?

So long as the question of what is Christian was confined to personal matters the slave-holder, the brewer and the military leader could all rest undisturbed in their good consciences. The writer's ancestors down in Kentucky did all these things and they were just as good Christian men as any of us, but we now think the things they did were not Christian. They lived up to the gospel of personal relationships, and were kind to their slaves, never got intoxicated, were courageous in times of war and did their full duty as churchmen. It was only when the pulpit began to apply the principles of the sermon on the mount to the social issues of slavery, temperance and war that there was any change in the social situation.

A few days ago a liberal minded Christian manufacturer wrote me that one thing must be accepted as final in current discussion of industrial relations, and that was that the wage-system is the final basis in the evolution of industrial relationships. He then deplored the interjection of all preachments that dealt with the problems of employer and employe and said the men who make them are the chief hindrances to a settlement of the problems. Another churchman said, "Labor organization should be prohibited." When asked what he would have labor do, he replied that they should trust it all to their employers who "know best and will always do the right thing." A labor leader declared to me a few days ago that the very use of the term "golden rule in industry" by any employer was hypocrisy, simply because no capitalist could use it and remain a capitalist.

These are extreme statements, perhaps, from both sides, but they argue that even to churchmen the term must seek definition and the gospel concrete application in social as well as personal terms. If the gospel is to help solve social and industrial problems it must crystallize in the programs of Christian people into some more or less definite determination regarding what a Christian social and industrial system really is.

* * *

What Can The Ministry Do?

We may agree with what Dr. Marquis is quoted as saying in regard to the function of the Christian church in the matter and yet fail utterly to agree as to how that function is to be discharged. Until it does "instill into the hearts and souls of men the spirit of Christlike justice and righteousness" little else can be done. But we cannot agree that "if that [only] is done nobody need fear an industrial or any other kind of crisis."

Individual men can live up to that conception personally under any kind of a social situation and yet leave the social system so utterly inequitable that all who live under it outside the control of those persons suffer the most hideous wrongs. Early Christians did not expose their children, but millions did so until the cruel system was abolished. Our slave holding ancestors were the most benign of men—their very paternalistic relation to their slaves often made them such—but the traffic in human flesh was a hideous thing. The wage system may or may not be final as a means of organizing industry, but there are grave inequities practiced under it and they have all come into being through an industrial revolution that has taken place under a Christian civilization. There was never a time in the history of the world in which there was so powerful a church nor such a competent ministry as during the two hundred years in which our present industrial revolution has taken place, nor has the church been so Christian in the past seventeen centuries as it is now. Yet we have a larger measure of industrial strife than at anytime in that two hundred year period. We have it simply because the industrial system has grown up on non-Christian principles, while Christian men have confined their spiritual living to personal things.

There may be some other great step forward for the indus-

trial system; there is no more reason for believing the wage-system, as organized today, is final than to have believed that serfdom or monarchy was final. What the next step may be can only be told by time; we distrust all doctrinaire proposals. But it will be taken only when we definitely pronounce certain flaws in the present system as inequitable and not Christian, and then seek by trial and error to discover a more Christian way of conducting industry. Certainly nothing could be farther from the

truth than some of the editorial comment quoted above. No wrong ever asked anything more than that the church should "preach the gospel" and keep hands off. We read many such homilies every time the church promoted a great social forward step. "Church programs for the reorganization of industry" have done great good and will do much greater. It has only to stick to the task in firmness and good temper to bring into industrial relationships a better day than that in which we are living.

ALVA W. TAYLOR.

British Table Talk

London, January 31, 1922.

FTER reviewing the world situation, and finding much in it to occasion anxiety for the future of the race, Mr.

Frederic Harrison reaches the conclusion that the only cure for social and international disorders is "moral and spiritual regeneration." He asks: "Can anyone say that the old Adam of national vainglory, of race rivalry, of thirst for new dominions, is purged out of Britain or out of the United States or France or Germany or Italy, Greece or Russia? Do Americans thirst for nothing more, fear nothing more, in the far east? Has Japan gone home contented, with a new heart, honestly willing to give up the future she has fought for, worked for, schemed for, all these thirty years? Are Britons willing to surrender control of the Bosphorus, of Egypt, of Palestine, of Mesopotamia, to say nothing of founding real Home Rule for Hindus and Mussulmans? Is France willing to give up her dreams of vast indemnities from a crushed Germany, her pride in a predominant army and a great African empire? Is Germany yet cured of its dream of military restitution and a worldwide industrial supremacy? Are Italy, Turkey, Greece, the Balkan States, the Baltic States, Poland and Russia willing to submit their racial and historic pretensions to an impartial tribunal? Will any nationalist bow down his claims to any kind of moral law?"

All these questions Mr. Harrison answers in the negative. We want, he urges, not a league of nations but a league of humanity, and "nothing can help us, nothing can save us, but a higher moral sense, a national creed of loyalty, discipline, unselfish devotion to duty—in a word, a more efficient religion." But he does not say where this religion is to be found.

For many years Mr. Harrison, who, at the age of 90, continues to take keen interest in life and affairs, has been the foremost apostle of Positivism, but he makes no mention of it in his eloquent plea. It has been pointed out to him that the weakness of the "religion of humanity" as of all other non-supernatural religions, is that "it confines love and duty to the petty sphere of the inhabitants of this insignificant planet, thus isolating man from the rest of reality, and leaving him face to face with a vast, cold, pitiless, non-moral universe which can neither help nor inspire," and that the only really "efficient religion" is that which teaches that love is "creation's final law"—Christianity. "The 'Gentleman with a Duster' in his new book, 'Painted Windows': a Study in Religious Personality," asks, "What is the good news of Christianity if it is not that the spiritual alone is real?" Bishop Temple says that during the last few years there has been in all parts of the Christian church a growing tendency towards evangelism, while Miss Royden, after traveling about the country, brings word that England is trembling on the verge of a great spiritual revival. Truly we are animated by a great hope, a hope that springs from a deepening and spreading sense, outside as well as inside organized religion, of the unique potency—the "efficiency"—of the gospel of Jesus.

* * *

Socialist Sunday Schools

The need for clear thinking and definite action in the matter of the application of Christian principles to social affairs is

accentuated by the systematic propaganda among the young carried on by means of socialist, communist and proletarian Sunday-schools. There is a considerable and growing number of these institutions in England and Scotland and their teaching at its best is that regeneration must come from without, from improved material conditions and a higher social life instead of from within, as Christianity insists. The following precepts are issued by the National Council of British Socialist Sunday Schools Union:

1. Love your schoolfellows, who will be your fellow-workmen in life.
2. Love learning, which is the food of the mind; be as grateful to your teacher as to your parents.
3. Make every day holy by good and useful deeds and kindly actions.
4. Honor good men, be courteous to all men, bow down to none.
5. Do not hate or speak evil of anyone. Do not be revengeful, but stand up for your rights and resist oppression.
6. Do not be cowardly. Be a friend to the weak and love justice.
6. Remember that all the good things of the earth are produced by labor. Whoever enjoys them without working for them is stealing the bread of the workers.
8. Observe and think in order to discover the truth. Do not believe what is contrary to reason, and never deceive yourself or others.
9. Do not think that those who love their own country must hate and despise other nations, or wish for war, which is a remnant of barbarism.
10. Look forward to the day when all men and women will be free citizens of one fatherland and live together as brothers and sisters in peace and righteousness.

As will be seen there is nothing in these precepts (which are accompanied by a catechism that definitely inculcates economic socialism) that is not contained in the teaching of Jesus, but they lack the dynamic, provided by Christianity, for their realization. The well-known socialist vicar of St. John's, Hurst, Rev. R. W. Cummings, has painted on the walls of his day-school, "Socialism the Hope of the World." Objectors have appealed to the educational authorities as to the legality of this inscription but they are slow to give a ruling. The teaching of the proletarian Sunday-schools, which represent a secession from the British Socialist Sunday Schools Union, is extreme and revolutionary. Their object is "to teach the children of the working class the absolute necessity for the abolition of the present political state and the inauguration of an industrial republic, the teaching being based on the ten proletarian maxims."

* * *

Dr. Orchard's Triple Ordination

It has only now become publicly known and the disclosure has astonished many people, that as far back as 1916 Dr. Orchard of the King's Weigh House (Congregational) church, was ordained by the Rev. Vernon Herford, who claims to be "a bishop of the Syro-Chaldean church." Mr. Herford has had a curious ecclesiastical career. A graduate of Oxford, he

became a Unitarian, then joined the church of England, then reverted to Unitarianism, and when in India in 1902 became, all in ten days, deacon, priest, and bishop of the church of his choice and afterwards was appointed bishop of Mercia and Middlesex, England, "with full jurisdiction in the United Kingdom of Great Britain and Ireland in all matters ecclesiastical and spiritual over all Christians who shall acknowledge that the creed set forth by the Council of Nicaea in the year 325 A. D. is a sufficient doctrinal basis of church communion."

The Lambeth Conference refused to regard as valid orders conferred by "Bishop" Herford, but according to the theory of the Roman Catholic church, though regarded by that communion as heretic and schismatic, his orders are technically valid. He represents himself as being a connecting link between the Roman, the Greek and the Nonconformist churches. Dr. Orchard explains that, earnestly desiring the reunion of Christendom, and holding that each Christian soul should endeavor to absorb as far as it can, and by its own method of approach, the faith and practice of the whole church, he believes that the complete ordination which anyone who desires to be reckoned a minister of the church of Christ should seek is one that embraces the three historic types—Episcopal, Presbyterian, and Congregational. "I believe all these to be necessary," he says, "but ordinarily one can only secure one of them. I have submitted to them all, and am willing to submit to as many others as may be necessary to the reunion of the church, as long as they do not conflict with any principle or demand that I cut myself off from any ministry or any church; for I regard all ministries as valid for what they actually profess to do."

Dr. Orchard says he is unaware that he has done anything that really conflicts with Congregational principles, but Dr. Horton says the vast majority of Congregationalism deplore the fact that he has been ordained by a traveling bishop. If Dr. Orchard's first orders were valid, what need of more? He adds: "If I accepted what Dr. Orchard appears to believe, I should have felt it incumbent upon me to sacrifice everything and have joined the Roman church. That, as I conceive it, is the only logical action for anyone in that position." Dr. Horton has been appointed by the Congregational Union to a committee to confer with Dr. Orchard and "try to reason the whole thing out with him." Rev. J. M. Lloyd Thomas, president of the Society of Free Catholics, of which Dr. Orchard is a leading member, says he does not take Bishop Herford seriously, and the movement he represents will not be captured by "any of these somewhat bizarre side-shows of the ecclesiastical world." Two of Dr. Orchard's assistants, Rev. Douglas Muir and Rev. Stanley B. James, have also been "ordained" by Bishop Herford. As Dr. Horton says, Dr. Orchard is a man of gifts and faith, and is reaching people who are not touched by ordinary ministries; he is a very lovable man and like a schoolboy in the exuberance of high spirits and in his sincerity. But it is rather despite than because of his theological and ecclesiastical vagaries that people are drawn to him and benefit by his preaching.

ALBERT DAWSON.

THE SUNDAY SCHOOL

Giving Indulgence a Blast*

AMOS is a man after my own heart. What a moral hero that farmer was! He looked after his flocks and his orchards in the south country, but he was unselfish; money and gain could not absorb his attention and interests. When he saw a caravan approaching he left off trimming the trees and

feeding the cattle and went down to the road. He hailed the passing men and asked about affairs in the cities of the north. Always one story: untold prosperity, luxury gone mad, revelings and drunkenness, rank injustice to the poor, formal worship, elegant but lifeless temple service, oppression of the poor, forgetfulness of the Ten Commandments (although these fundamental words may not at that time have been definitely set down in order as we have them, for the book of Amos is perhaps the oldest book of the Bible.)

The "inspired farmer" went back to his toil, but he went through the motions mechanically, his heart was in Samaria, his soul blazed like a forge. Finally the call came, God's voice was heard in the sighing of the sycamores and the shepherd who feared neither lion nor man appeared in the capital of the north. He was the original John the Baptist—the rough man of the desert. Alone with God he had formulated his rigid ethical scheme. We cannot forget that Moses, Elijah, and probably Paul gained in the wild, waste places this hold on God. Even Jesus had his days in the desert. The silly conventions of superficial society never looked so foolish to me as when I returned from a summer among the giant peaks of the Rockies in Colorado. Coming from his wind-swept desert home into the midst of the soft Samaritan life all of his anger broke forth into a mighty blast at the indulgence. He saw ivory couches on which reclined the soft and dainty revelers; idle songs filled the air, feasts were spread, wine was taken not from delicate glasses in little sips but guzzled from bowls! Slowly his indignation grows and then finally he lets loose his terrible anger. The preacher is one Amaziah, a miserable fawning creature, a perfect picture of the priest who lives in lazy ease and takes his orders from those in authority, who trims his moral message to suit the gale. Amaziah, brave and courteous soul that he is, sends a message to the king accusing the prophet of treason and seeking to have him destroyed as a disturber of the peace. But Amos, who had struggled with the lions that sought to destroy his flocks, flinched not before the cowardly methods of the simpering priest; he redoubled his force and put more punch into his blows. "Ye kine of Bashan," was one of his gentlest epithets. He saw beneath the polished surface the evidences of rottenness. "You are like a basket of summer fruit," he would say, "Fair and fragrant today, hideous and decayed tomorrow." But it was against their oppression and injustice that he raved most violently. Money was needed to maintain this life of the idle rich and this money was obtained by oppressing the poor.

Amos was a social gospeller; he preached no message of individual salvation; many of our present day evangelists have not caught up with this eighth century (before Christ) preacher. Many a pastor finds his great social messages in the book written by the farmer of Tekoa. Do we want to preach against lazy case? Where can we find a better text than in Amos? Do we want to arraign present-day drinking among the idle rich? Where can we find a better inspiration than in Amos? Do we wish to blaze out against modern profiteering? Again Amos gives us what we need. Strange how these desert men struck the social note, and yet not strange, for when they came from their simple ways of living into the vast complexes of urban communities they were amazed and fired by the soft indulgences, the open indecencies, the frightful selfishness, the empty formalism of the city populations. When John the Baptist went into Jerusalem the contrasts smote him in the face. When Moses went into Egypt the social wrongs turned his heart into a volcano! When Paul came back from Arabia the man-made gospels and the rigid forms disgusted him; he would preach his own heaven-sent gospel without regard to the endorsement of the Jerusalem elders. Dean Brown of Yale is my idea of a modern Amos, fearless, honest, untamed by the conventions of polite society, interpreting the sermon on the mount with the freshness of Galilee. Would to God we had a thousand like him, flaming torches of true religion in the pulpits of America.

JOHN R. EWERS.

*Lesson for March 12. "Amos Warns Israel." Scripture, Amos 6:1-8.

CORRESPONDENCE

The I. W. W.

EDITOR THE CHRISTIAN CENTURY:

SIR: A recent number of your paper presents two dissimilar attitudes towards the International Workers of the World. One writer speaks of them with sincere respect after personal contact with them. The other with sanctimonious complacency arrays twenty-one missionaries "opposed by fifty 'red' propagandists in the pay of the I. W. W." the latter organization mentioned as spending for propaganda in one city over fifty thousand dollars.

When a group of men will band together unmindful of social ostracism and spare no cost to advance their cause, nor flinch under prison sentence, does it not signify an underlying principle of real merit? We do not think of men going to this extent except to gain or preserve something dearer than life. Should we not give them free expression that their motives may be understood and accorded due consideration?

Personally, I would appreciate some reliable information regarding these heretics "who preach secularism and revolution." Your editorial on "Political Prisoners" awakens our interest but tells nothing specific. Would it be too much to ask your columns to give an authentic resume of the theories and principles of this organization by someone who can speak from first-hand unbiased knowledge, or say where such facts may be obtained?

H. M. HOBART.

Roscoe, Ill.

Evangelism and the Church's "Self Respect"

EDITOR THE CHRISTIAN CENTURY:

SIR: That was an admirable article in your issue of January 12, by Mr. Douglas on "The Galilean Psychology." Admirable also was the sequel January 26th, "The Church's Self-respect," and yet it was, to some extent, disappointing, for he turned his aim to one side and missed the real point. Unite with the church? What reason can anyone have for wishing to do so? Why, this one and only and sufficient reason, that he has become a follower of Jesus Christ. The primary purpose of the church, then, so far as people of the world are concerned, is to win them to Christ. That is evangelism. If that is accomplished, if people become his disciples, uniting with the church will follow as a matter of course. They will want to join the people of God; that is the natural thing to do.

It was my favored lot to grow up in the old Second Baptist Church of Chicago during the pastorates of a princely line of men, beginning with E. J. Goodspeed, of blessed memory. During all those thirty-five years the two outstanding aims in that church were, to develop Christian character in its members and to win others to Christ. I never in all that time heard of such a thing as an effort to get people to join the church. What was going on all the time was an effort to persuade people to give their hearts to Jesus. In consequence there was a continuous growth in membership, sometimes more rapid, sometimes less, but constant, and the church became a power for untold good in every wholesome Christian activity.

It is a mistake, and a very serious one, to set forth church membership as a desirable and helpful thing (although of course it is both these things and more) and make that a basis of appeal. It is to Christ that we must invite men, to the Christian life that we must make the call. We need to call men to repentance, as did Jesus and the apostles, and to invite them to dedicate themselves and their possessions to his service. The church is not a mere social organization, a religious club; it is a company of people loving Jesus, united by confessing their faith in him, and striving to live his life and do his work in the world. Vitally important as it is, its essential structure is the simplest in the world. "On this rock," said Jesus, "will I build my church"—on voluntary confes-

sion of him as Lord and voluntary union because of a common devotion to him.

It is just here that baptism has its place and its meaning. To the person who has found life in him baptism is not something devised by the church as a requirement for membership. It is an ordinance of the divine Lord to whom he has already committed himself. In it he gladly professes before men the change that has taken place in his life and the new purpose that life now has. "They then that gladly received his word were baptized." "Buried with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Well do I recall the reply of a young man who was relating before the church (not before the deacons only) his Christian experience as a candidate for baptism and consequent membership. When asked, "Why do you want to be baptized?" he replied: "Because I want to have my old life drowned away from me."

In all our consideration of the church, the obligations upon it, the opportunities before it, the multifarious form of activity expected of it, we need constantly to keep in mind that it is a spiritual body, the very essence of whose existence is personal, individual love of Jesus Christ and union because of that common love. Forms and methods without number there may be, but if they are spiritually legitimate, they are all the outgrowth of this simple fact.

Chicago.

F. J. GURNEY.

Come: Surely Shakespeare Didn't Write all the Psalms!

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your correspondents has recently given some of the arguments that could be used by any person wishing to prove that Shakespeare translated the Forty-sixth Psalm. The list may be enlarged. Why did the dramatist choose this psalm for his cryptogram? He was born in 1564. The Sixty-fourth Psalm did not lend itself so easily to his purpose, and the reversal of the last two figures of that date added somewhat to the puzzle. This was the more appropriate, since Shakespeare's age was probably still forty-six when the King James Version was published in 1611, or at least when the manuscript was sent to the press.

One thing more: The name Will Shakespeare has fourteen letters. Notice that the fourteenth word of the psalm is "will." Some one may be enabled to give a reason why the tenth verse (besides the fact of ten letters in "Shakespeare") was thought an appropriate place for the remaining letters of the full name "William."

All this goes to show how easy it is to find plausible arguments for almost any theory.

Auburndale, Mass.

OTIS CARY.

Contributors to This Issue

S. ARTHUR DEVAN, minister Baptist Church, Lansdowne, Pa.

FREDERICK F. SHANNON, minister Central Church, Chicago; author "The Infinite Artist," "God's Faith in Man," etc., etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Catholics Strong for Catholic Dailies

The quarantine against modernism on the part of the Catholic church has been chiefly concerned with education in the past. The leaders are beginning to become aware, however, of the insidious influence of the American daily. Through this means modern science and history filters down to people who otherwise never know the truth. A writer in America tells of the achievements and present plans in this field. He says: "Hence, if consistent, we will establish our own daily press just as we build our own schools. We have done this to some extent in publishing Catholic weeklies, reviews and magazines; but we stopped at the most popular form of the press, the daily newspaper. Here we left the field to indifference, which sometimes is more dangerous—because enervating and insinuating—than open hostility to Christian principles. However, a beginning has been made in tilling this field. With the approval of several Bishops and Archbishops and of the Apostolic Delegate, the Daily American Tribune of Dubuque has been published for more than a year as the first Catholic daily in the English language in our country. In Cincinnati Dr. Thomas P. Hart and his associates are preparing to imitate this venture by developing the Catholic Telegraph into a daily. Archbishop Moeller is pushing the enterprise by giving it powerful moral support. In Detroit Bishop Gallagher has publicly declared for a Catholic daily newspaper. In St. Louis the transfer of the Catholic daily, Amerika, into non-Catholic hands has given rise to a movement in Catholic societies for an English daily under Catholic management."

Bishop Brent Joins Fight on Narcotics

The abuse of narcotics in this country is a serious evil and it is now being combatted by the Narcotic Drug Control League. At a meeting of this organization recently, Bishop Brent said: "When we take up the abuse of narcotics we approach a symptom rather than the disease itself. The disease is the chief disease of human nature—lack of self control, speaking negatively, or self indulgence, speaking positively. Whatever we may do in the way of restriction and legislative enactment to combat this evil, its elimination and cure is to be found only in the creation of character. We can minimize the temptation for the weak. We can protect children and the ignorant, we can treat the addict. This is the limit of our possibilities. But it is worth doing. In short it is our solemn duty to do it."

Universalist Laymen Will Build in Washington

The Order of Universalist Comrades, an organization of religious laymen of recent origin has taken upon itself a dual task, that of providing a building for Perincate Hall in Japan and also the

erection of a memorial church for the denomination in Washington. It is proposed that two hundred thousand dollars should be invested in the Washington structure. The general chairman for the raising of the funds will be Mr. Louis Annin Ames of New York City. The drive started on February 19, which was designated Laymen's Sunday. The constituency of the denomination has been divided into eight zones, and over each is a leader. The Universalists are taking on the big money-raising methods of the evangelicals and hope to show their faith by their works.

Missionary Layman Settles in Akron

R. A. Doan, who for many years served as a missionary secretary for the Disciples of Christ at his own charges resigned recently. He has settled in Akron, O., and in this city he will be a worker in behalf of the Disciples churches. He holds the title of Director of Men's Work. In earlier days he was a brick manufacturer, and became known for his large men's Bible class. He is devoted in his loyalty to the cause of foreign missions.

Catholic Political Parties Win

The political organization of the Roman Catholic church in Europe is winning many victories for that communion. The Catholic party of Germany holds the balance of power and is able to secure in large measure what it wants. The new constitution of the republic of Poland establishes the Roman Catholic religion, and makes provision for conference with Rome on religious matters. Recent elections in Belgium have turned the socialists out of leadership and put the Catholics in. The increase of the Catholic vote in Belgium was 125,000. These successes do not fill the empty churches nor convince the millions of unbelievers, but they do help to perpetuate the institution.

Goucher College Controversy

Many colleges supported by endowments have at one time or another been regarded as denominational institutions. Fifty years ago they began breaking away. Harvard University is in no way connected with the Unitarians, and even the Divinity school of Yale University is no longer Congregational. As this movement spreads to denominations that are closer organized, there is naturally difficulty when a college breaks with its moorings. The case that is now in the public prints is that of Goucher college, usually regarded as a Methodist institution for the education of women. The trustees are petitioning the legislature of Maryland for a change of charter which will free the institution from the requirement that eleven of the trustees must be members of the Methodist Episcopal church from neighboring conferences. The matter is now before a committee of the senate of the Maryland legislature,

and hearings are being held. Dr. John Goucher and the secretary of the Methodist board of education, A. W. Harris, appeared before the committee recently to protest against the change.

Protestant Churches Protest Riots in Ulster

The highest authorities of the Episcopal, Presbyterian and Wesleyan churches in Ulster on January 15 published a statement calling for an end to "outbursts of crime which are a disgrace to any civilized community." These authorities insist that the Protestants were not the original aggressors, but nevertheless the principles of the Christian gospel must be carried out. There are many who affect to find in political principles the cause of the unrest of Ireland, but this and many other events prove quite the contrary. Ireland finds its trouble in the intolerant religious attitude of its people. Thomas and Alexander Campbell more than a century ago aroused the suspicion of the Ulsterites by preaching peace between Catholics and Protestants. Modern peace-makers have not fared any better.

Rabbis Will Not Shelter Bootlegging

The rabbis of the orthodox Jewish organization in America have recently considered the question of the use of wine in their ritual, and have decided that this wine may be unfermented. This takes away the cloak from many bootleggers who have not hesitated to use their religion for commercial purposes. Two other religious organizations still require alcoholic wine in their ritual, the Roman Catholic and the Episcopal. These might allow the use of sand instead of water in baptism in case of necessity as in ancient times, but have not yet seen fit to acknowledge that grape juice minus the alcohol might serve the needs of devotion at the altar.

Ministers Discuss the Religious Use of Humor

A long face is no longer the infallible trade mark of a minister. There seems to be a new kind abroad with smiling countenance, and a sense of humor. At Houston, Texas, recently Rev. W. D. Ryan read a carefully prepared paper on "Humor in the Life and Message of the Minister." The perils and the possibilities in the use of humor on various occasions were studied. Meanwhile it is said that even this thoughtful paper was not in itself devoid of the kind of humor which it recommended to the ministers assembled.

Church Gives High School Board a Deed

The Disciples church at Clinton, Mo., changed location some time since, erecting a new house of worship. The church was offered a handsome price for the old lot, but the spot was so hallowed by

the memories of the past years that many of the members hesitated to turn the property over to commercial use. After much deliberation it was voted to give the property to the high school board of the city without any charge. The deal was consummated recently, and at a formal Sunday evening service of the congregation the presentation was made on the part of the trustees of the church, and acknowledgment made by the trustees of the local high school.

Presbyterians Make Room for the Disciples

First Christian church of Brooklyn has moved in with the Presbyterians in their Duryea church. The Disciples church is accumulating funds for a new building, and while this is going on will carry on their activities in the Presbyterian building. The preaching services are held in common with the two ministers alternating in the pulpit. The church calendar of First Christian church compares the arrangement to that of two lodges meeting in the same lodge hall, but it is really a little more intimate than that. The organization and standards of the two churches have not been modified in any way.

Chinese Will Discuss Local Leadership in Religion

The demand in various mission lands for greater participation in the government of the mission churches by the native peoples is being met graciously in many lands. In China the native Christians will have a prominent part in the Chinese National Christian Conference which will be held at Shanghai May 2-11 of this year. While the English and American missionaries will be present, at least half of the delegates will be native Christians of China. The report on "The Development of Leadership in the Work of the Church" will be a report presented by Dr. David S. T. Yui, general secretary of the Chinese Y. M. C. A. Dr. John R. Mott will be present at the conference.

Churches Confused on Russian Relief

The good cause of Russian relief is being confused these days by a multitude of appeals, and behind some of these is political propaganda. A large church of New York City recently put on a canvass for funds for Russia only to find

that the organization asking for the money was a communist organization. It has been to meet the need of a non-political agency for the churches that the Federal Council of Churches has agreed to handle funds for Russia. Part of the money is spent through the Friends organization in Russia and part of it through Mr. Hoover's commission, which is an arm of the American government. During the past few weeks \$80,000 has been sent to the Federal Council offices for Russia, but this is a mere pittance, of course, in view of the vast need. Mr. Hoover says: "Russia is in great need. Every church in America is a soliciting agency to save her from starvation. These religious organizations are American. They are efficient. The Quakers, Jews, Catholics, Lutherans, Mennonites, Southern Baptists and all the other Protestant churches comprised in the Federal Council of Churches of Christ in America are diligently working in the field, doing heroic work to prevent great suffering. They offer ample opportunity for giving. They all coordinate with our government distribution agencies. They should be supported by every one who has satisfied his obligations to the home charities."

Ministers Going to Europe Can Serve

The minister who goes to Europe this coming summer can serve the good cause of international good-will while he goes about his travels. The Federal Council of Churches is securing the names of all these men and will act as a booking agency by which they may make addresses in significant meetings in Europe. The European churches act in the same way for their ministers, and thus the exchange of messages between Europe and America may further the cause of international understanding.

Unitarian Ministers Will Go to Oxford

Unitarian ministers are invited to go this summer to the summer school of

theology at Oxford University which is to be held from August 23 to September 2. The invitation evoked a response at once. The laymen's committee through which the ministers of this communion were brought together two years ago at Harvard, and last year at Chicago will now make a great effort to secure passage for a considerable number of ministers to go to Oxford this summer. The committee on registration and arrangements includes Dr. Samuel A. Eliot, President of the American Unitarian Association. The various parishes are urged to raise special funds which will defray at least the passage for the parish minister. Only in a few instances will the Unitarian ministers be able to go at their own charges. The Oxford curriculum will concern itself generally with the application of Christian principles to present-day problems and will deal especially with the relations of religion and democracy. The lecturers will address themselves to the consideration of the place and leadership of the churches in an age of transition. It is only in recent years that Oxford has been conducting a summer school, but it is already an outstanding feature of English university life.

Denominations Agree on Doctrine of God

Those who feel that the churches are hopelessly separated in matters of dogma will do well to ponder a recent happening. When the Unitarian Laymen's League wanted a good tract on the doctrine of God they went to the Baptist president of Brown University, Dr. William P. Faunce, to get it. He wrote "My Idea of God and Why I Believe in Such

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a God." The statement proved so acceptable that the Congregationalists wanted the privilege of using it in their foreign mission stations. Dr. James L. Barton, secretary of the American board of commissioners for foreign missions, has sent copies of the tract to the Transvaal, Natal, South Rhodesia, Bulgaria, Turkey, India, Ceylon, China, Japan and other parts of the world. It is understood that the mission presses will publish the tract in translation, and it will probably be one of the history-making documents of this generation.

Working at the Task of Organization

The district superintendents at work in Missouri under the auspices of the Missouri Christian Missionary Society among Disciples churches tend more and more to concern themselves with the building up of regular church methods, rather than spasmodic revivalistic experiments. Seventy-one pastors were located among the Missouri churches last year by these superintendents. Formerly almost all such arrangements were made by pastor and church without aid. The conferences held during the year were 168. These dealt in considerable measure with missionary methods. Among the matters on which the superintendents and the evangelists of the society report is the number of young men recruited for the ministry, and the number of students who are secured for Disciples colleges. The saving of many Missouri churches depends upon the introduction of continuous religious work in place of spasmodic revivalistic efforts on which the churches have lived in the past.

Disciples Convention Will Go Back to Winona Lake

After months spent in hunting for a location, the special committee of the International Convention of the Disciples of Christ has decided that the convention shall go back to Winona Lake. It was estimated that seven thousand people attended the convention there last year and the place seems to be neutral ground for the various theological factions who are at odds these days. Though Winona Lake has all the limitations belonging to a summer resort place, it has a large auditorium and plenty of shade for summer meetings. The date set for the convention is Aug. 28 to Sept. 4.

Baptists Will Hold Convention in Indianapolis

The Northern Baptist churches, after having tentatively adopted a plan of going to the Pacific coast with the next convention, have decided to go to Indianapolis. The date set for their convention is June 14-20. The Fundamentalists have been holding a congress each year in advance of the convention for several years past. They have been politely invited by some of the convention leaders to discontinue this practice, but it is not known yet what plans will be made for the Fundamentalist meeting this year. With both the Disciples and the Baptist conventions in Indiana this summer, the Hoosiers ought to be well

educated in theology before the season is over.

Fired for Acknowledging Abraham Lincoln as Christian

Joseph Myers, a young newspaper man of Indianapolis, has been supply preacher in a village church in Indiana for a few weeks, and when Lincoln's birthday came around the preacher brought forth the proofs that in his latter days Lincoln was a Christian. This admission of Lincoln into the church without immersion seemed to the village elders something dangerously like "open membership" so they met and fired the minister. Mr. Myers is connected with the Indianapolis News, having been formerly with the Kansas City Post. He has a theological education but sees in journalism a field for realizing religious ideals.

Political Candidate Gives Lecture on the Bible

The men's Bible class of the Disciples church at Danville, Ind., recently brought ex-senator Beveridge to town to deliver his well-known lecture on the Bible. The Hon. Mr. Beveridge said: "It is, I believe, the consensus of the competent that the ablest practical counsel on human affairs to be found in all literature, is that contained in Solomon's amazing summary of common sense called the Book of Proverbs. Even those who deny the sacred character of the scriptures, frankly concede the super-excellence of the advice which is packed in this compendium of wisdom. When reading the Proverbs we must bear in mind that they deal not only with individual problems, the solution of which there presented grew out of generations of personal experience, but also that the Proverbs have to do with principles of statesmanship as established by the long course of Jewish history. Solomon is almost as accurate a teacher of statescraft as of individual conduct."

Secretary Decries Labor Fights in Various Cities

Dr. Worth M. Tippy went back to Indianapolis recently, the city where he was once the popular pastor of Broadway M. E. church. He spoke with regard to the industrial situation over the country. "Do you think it is a good thing for Indianapolis to have what it has now, one of the bitterest fights over the open shop in this country?" he asked his hearers today. "With the situation as it is here, I don't believe it would be possible for the church at this moment to get into the matter in any helpful way. The feeling is acute. In Dallas, Tex., I talked to about 500 strikers in the packing industry, whose strike is practically lost. It was a very impressive occasion. They were bitter toward employers generally. I think there is still a strong remnant of the feeling, even among church people, that the church has no business in such situations. But I think the solution of these difficulties lies in the carrying of the spirit of Christ to the men of both sides. I think often of what a friend, an attorney, said to me not long ago, with re-

gard to a factional fight in which the industrial situation was at the bottom. He said: 'Believe all that the opposing faction says about the other, but don't at all believe all that each one says of itself.'"

Call the Roll of the Board of Managers

The Christian Standard, a conservative journal of the Disciples of Christ, has sent a registered letter to each member of the board of managers which recently adopted the creedal statement with regard to missionary policy in China. Each board member is asked to declare him- or herself individually. This inquiry is keenly resented by some of the board members. Others speak defiantly and declare themselves out of sympathy with the action taken by the 58 members present and voting when the memorable action was taken. The total board has 120 members scattered all over the nation. Rev. W. F. Rothenberger of Springfield, Ill., declares: "I did not support the resolution as passed by a majority vote of the board of managers because I could not impose upon my missionary brethren in the heart of heathendom a yoke which I, and perhaps thousands of my brother ministers, would refuse to wear at home." Rev. Finis S. Idleman, pastor of Central Disciples church of New York, says: "I voted against the resolution because it makes of the Disciples one more of the too many kinds of Baptists. Baptism is not the plea of the Disciples. If it is, there was no need of the movement, because the Baptists had made that emphasis for three centuries previously."

Fun After the Mid-week Prayermeeting

St. Mark's Methodist church of Detroit is in the midst of a new experiment to restore popularity to the commonly neglected mid-week meeting. Supper is served at the church previous to prayermeeting, and following the prayer service there is a recreational period. Among the recreational events in recent weeks one notes a telephone musical program, Plumstead the impersonator, a stereopticon lecture on Yellowstone park, a gymnastic exhibition and a safety first movie by the Detroit city police department. The pastor, Rev. W. L. Stidger, has attracted so much attention by his dramatic book sermons that a volume of these sermons will be issued in the near future by Doran. Recently a book prayermeeting was held at which a number of books were given to fortunate people in the audience, with the proviso that they must report on these volumes at prayermeeting one month hence.

Minister Attacks the Public School Dances

Churches are puzzled as to their attitude to the public school dance which is becoming a feature all over the nation. In many communities the ministers welcome the innovation as a method of avoiding embarrassing questions around the church. They take the point of view

The Belief in God and Immortality

By JAMES H. LEUBA

Professor of Psychology in Bryn Mawr College; author of "A Psychological Study of Religion."

This book consists of three parts. The first is a scholarly investigation of the origins of the idea of immortality. It embodies an important contribution to our knowledge of that subject. Parts II and III are those of chief interest to the general public. Part II consists of statistics of belief in personal immortality and in a God with whom one may hold personal relations. For the first time we are in possession of reliable statistics valid for large groups of influential persons. The figures are in many respects startling, in particular those revealing that, in all the groups investigated, the proportions of believers are much smaller among the more distinguished than among the less distinguished members. The author seems justified in his opinion that the cause of the present religious crisis cannot be remedied by the devices usually put forward, for it has a much deeper cause than those usually discussed. Part III treats of the Present Utility of the Belief in God and in Immortality.

"A book which every clergyman, as well as every one interested in the psychology of religion and in the future of religion, should read and ponder. For Professor Leuba has made a contribution to our knowledge of religious belief that is of very considerable significance."—Prof. James B. Pratt, in the American Journal of Theology.

A Christian's Appreciation of Other Faiths

By REV. GILBERT REID, D.D.

Author of "China at a Glance," "China Captive or Free," etc.

Dr. Reid is the Director of the International Institute of Shanghai, China, where he was established before and during the Great World War. His social and political relations with the Orient during the trying period of China's neutrality created in him a spirit of international understanding which broke down all sense of separateness in human life, particularly in spiritual matters. His book is inspiring to every sincere student of the science of religion and will do much to establish the new order of human fellowship.

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Public Opinion and the Steel Strike

By the Commission of Inquiry of the Interchurch World Movement

Of no other book published in the troubled days since the war can one more truly say, "Here is something every American citizen should read." No matter what he thinks of industrial relations, no matter what his politics, his social position or his creed, every American, in simple duty to his country and himself, ought to read "Public Opinion and the Steel Strike."

Though limited in scope, the report is of more importance to Americans generally than the first and more comprehensive book was. It strikes deeper. It goes beyond the steel strike, in implications if not in facts. It studies, in the light of the western Pennsylvania phases of a single industrial conflict, sets of circumstances which are neither local nor temporary.

Propaganda is the theme. Presuming that public opinion often is the decisive factor in industrial war, what feeds public opinion? When an army of workmen walked out of steel mills throughout the country, stopping a great basic industry, how accurately was the interested public informed?

Public opinion was misdirected systematically, according to the commission of inquiry. Pulpit and press, unions and companies, public officials and welfare organizations—all failed, for one reason or another, to provide the public with accurate information.

Trained students of social phenomena, indorsed by a commission of which Bishop Francis J. McConnell is chairman, here present detailed evidence in support of their contention that public opinion was scientifically poisoned and American law was brazenly betrayed by press, church and government in order that strikers might be beaten—all with the implication that the same thing may be expected elsewhere in America tomorrow.

Prof. Alva W. Taylor commends this new book as one of the most challenging published in many years.

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that the schoolhouse is the place to dance. Rev. L. N. D. Wells, pastor of High Street Christian church of Akron, O., has recently denounced the public school dances of his city as hurtful to the young people. He said: "Dancing in the schools cannot be defended as promoting any of the functions of the schools. It cannot be defended as a high form of physical exercise. Dancing in the open air might be exercise but that is not where dancing is done. It cannot be defended as an exceedingly high form of social intercourse and therefore find a place in the schools. It cannot be defended as a school of manners, which might give it a place. On the other hand the moral tendency of dancing is bad for the boys and girls at the period of adolescence when they have not found themselves and when their feelings are difficult to control. The dance will unduly stir feeling which is already under insufficient control and therefore helps to destroy the balance of character. It dissipates restraints which are our safeguards and it releases lower tendencies which should be held in check by restraints and reserve.

Seminary Inaugurates a Service for the Ministry

The agricultural college issues bulletins for the farmer. Why should not the theological seminary render a similar service for the churches and the ministers? Chicago Theological Seminary has seen the opportunity and has already be-

gun in a modest way to meet that need. A multigraphed letter of a thousand words carries live suggestions about the pulpit interests for February and the organization of the young people of the parish in helpful recreation. Citations are made of successful work in religious education. The religious day school at Elk Mound, Wis., is particularly commended. Four books are named as worthy the perusal of the minister at this particular season. Should the new service meet with appreciation, the seminary bulletin will be extended to take in a greater number of themes.

Organized Christian Endeavor Has Advantages

While the prayermeeting feature of Christian Endeavor meetings is no longer popular among the young people in some cities, nevertheless this organization of young people still has a number of advantages over the loosely organized young people's clubs which are to be found in the churches all over the country. The leaders of this movement present a definite program of religious work which is often missing from the educational and recreational programs of the clubs. In addition Christian Endeavor societies have a way of pooling their experiences which is very helpful. For instance, Egg Harbor Congregational Society in New Jersey recently started a public library of 25 volumes which has grown to 300 volumes. The societies of San Diego, Cal., are organ-

ized to sing for the sailors that make port there. The intermediates of Berkeley, Cal., had a Thanksgiving out-door service last fall. Each young person brought an egg to contribute to the scrambled meal that was served immediately after. This plan was carried out without catastrophe.

Methodists Show Leadership in Manila

It is not many years since Dewey steamed into Manila bay, but in that time a strong Protestant movement has been inaugurated. It is significant of the way the tide is running that the pastors of the Methodist churches in Manila had 2,500 weddings last year while the priests of the Roman church had only 500. Probably in no part of the world has there been in this generation such a rapid shift in the direction of the Protestant religion as in the Philippine Islands.

Noted Baptist Minister Speaks in Boston

Rev. Len G. Broughton is one of the veteran ministers of the Baptist denomination. He has been speaking recently in Tremont Temple of Boston to large audiences. Dr. Broughton won his spurs in the ministry in the development of a large institutional church at Atlanta, Ga., and later was called to England. He often speaks at the Northfield conference and on many other American platforms. He is now pastor of First Baptist church of Richmond, Va.

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There are two false attitudes toward the thought of the past. One such is to regard that thought as a finality beyond which we cannot go. But that is to be untrue to the lesson which the past itself has to teach, the lesson taught us by men who were thinkers for their own time, and who dared to follow thought into untrodden fields.

And the other false attitude is to disregard the past, and to try to do our own thinking independently of what has been thought before. But that again is to lose the lesson that history has to teach, it is to fail to benefit by the experience of mankind. If we are to understand the present, we must know the past, know it as a living thing, and from its life we shall learn the lessons for our life today. We shall be true to the Christian thought of the past if we try to make Christ real for ourselves.

Such is the argument of this book. And further, the author says, our problem is the social problem, the ethical problem, and he asks and aids in answering such questions as these: *How shall society be built on the foundation of righteousness, justice, and love? How shall the individual, every individual, find his own freedom in a right and just relation to his fellows, a relation that shall express and maintain the rights and freedom of all? How shall the State, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members?*

Creative Christianity:

By Professor George Cross,
Of Rochester Theological Seminary.

The author terms this "A study of the genius of the Christian faith." "To everyone who seeks to hold this faith intelligently," he says, "and to communicate it to the minds and consciences of others this task of ours must present itself as permanently imperative, and the present juncture in human affairs makes the time particularly opportune. For the work of reconstituting the essential order of human life, now pressing so hard on the human power of initiative on a vast scale among many peoples, is bound to produce a profound effect on the religious life of men everywhere."

Periodically, he holds, the organizing genius of the Christian faith must manifest itself in the reshaping of the forms of conduct, of the political

affairs, of the popular philosophy and of the spirit of reverence current among any people. That which seemed at one time indispensable to the religious life has to be set aside in the interest of that very life and other forms more truly representative of that people's later faith and more adequate to the fulfillment of its newer aims must take their place.

"Creative Christianity" is a contribution toward reshaping the inherited forms in which our Protestantism has expressed its inner life for us so that the coming generation nurtured under the changed spiritual tendencies current today may have a form of Christianity better fitted to its needs.

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In Forbidden Tibet

The first English woman to travel from India to the town of Gyantze through bleak Himalayan passes and across desolate Tibetan plains, was Muriel Percy Brown, who made the mysterious trip with her husband, sent by the British Government to study the art of closed Tibet!

The Lama priest, keeping always to the left to stay on the Holy Way, the terrible solitude of the land, the huge stuffed dogs hanging from dimly lit passageways in the Tibetan monastery, the barbaric splendor of the costumes of the Tibetan servants, who courteously extend their tongues at full length as they serve at table, the aristocratic delicacy and pallor and charm of the hostess herself, a lady from Lhasa,—tell in fascinating revelations that adventure and strange exploration are today more entertaining than ever before.

Read Muriel Percy Brown's "A Welcome Guest in Forbidden Tibet" in the March



ASIA

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"Stepping-Stones Across the Pacific," a Special Set of Unusual Photographs.

The American Fish and the World Net By William Hard

The titles assumed by Edmund Roberts, one of our earliest diplomatic representatives to Annam—when he found titles were essential there—were "Edmund Roberts of Portsmouth, Nashua, Concord, and all other New Hampshire towns, and also of Merrimack, Ammonoosuc, Androscoggin and all other New Hampshire rivers, and also of Monadnock and Winnepossaukee and all other New Hampshire mountains and lakes."

The Annamese acclaimed him one of the most titled noblemen that had ever visited them. Edmund Roberts thought this scheme out himself. But President Tyler later officially nominated Caleb Cushing as "Count Caleb Cushing" when accrediting him to the Emperor of China.

Are we following the spirit of George Washington today by avoiding our international duties in Asia and Europe? William Hard says we are not, but that if "in accordance with the precepts of George Washington we follow our noses simply and only in the direction of our own interests, we shall finally arrive via the way-stations set up for us in the Orient by Roberts and Cushing and Commodore Perry, at a vital and active concern with the policies in Europe of Lloyd George and of Poincare and of Lenin."

A Fortnight on a Cargo-Boat By William L. Hall

In the good junk *Wings of Peace*, rechristened *Becky Jane*, a missionary doctor and his wife set out for Suining, their future home in the interior of China. The story of their adventures along the way, begin in the March number. Dr. Hall writes with vividness and dry humor of the boat and its primitive equipment, of the crew, of the military escort, of the turbaned river-pirates who plot to secure his bales and boxes, when . . . But finish this tale yourself and read "A Fortnight on a Cargo-Boat," by William L. Hall.

Conversations with a Kemalist By Demetra Vaka

Very soon the Near East may be occupying much the same prominence in the daily papers that the Far East has lately been given. For there are two governments in Turkey, one of which, the unofficial one, led by Mustapha Kemal Pasha, is showing surprising ability to keep going.

Demetra Vaka (Mrs. Kenneth Brown) talked with Kemalists in Constantinople under the nose of the Sultan's government, to which they are opposed, and in her writing in ASIA gives a vivid picture of Nationalist aims. Read Demetra Vaka's articles in order to know about the Near East long in advance of its appearance on the front pages of the newspapers.

Other Features in the March ASIA

Slow Americans By Paul S. Reinsch
Children of Moscow By Anna J. Haines
Travels and Hazards in Central Asia By Ikbal Ali Shah

PICTORIALS

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An art insert of eight pages of handsome photographs on tinted paper gives glimpses of the coconut-crowned, romantic islands of the Pacific. These little islands, celebrated in reams of "South Sea stuff," have a strategic importance out of all proportion to their size; for they are stepping-stones across the great ocean, hemisphere-wide, that separates Asia and America. Much of the discussion at the Washington Conference has centered about them, and in the "Four-Power treaty" the great nations have pledged "hands off" one another's island possessions.

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fend some an - cient creed, But to live out the laws of
pre - cepts to trans - late, Un - til the laws of Right be-
ra - geous, strong and true; With vi - sion clear and mind e-
love, all wrong to hate; These are the pa - triots na - tions

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

CHICAGO, MARCH 9, 1922

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508 S. Dearborn Street, Chicago

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Cannibalism Breaks Out in Russia

EATING a four-year-old child as a last measure against famine is one of the terrible stories coming to us recently from reliable American sources in Russia. Cannibalism is usually one of the terrible concomitants of a famine situation. Meanwhile the famine funds in the hands of the various organizations are still short of meeting the need, several million people being doomed to perish under present conditions. While human beings eat one another to live, it is particularly shocking to have a political discussion arise in the ranks of the relief workers. Mr. Hoover has performed a great service for the world in this and in other relief enterprises, but, in our judgment, he slipped the other day in putting the ban on the American Committee for Russian Famine Relief. Certain newspapers took the cue at once, and confusing this organization with the American Federated Russian Famine Relief Committee wrote stories with scare headlines which have wrought confusion to the whole task of Russian relief. Meanwhile it is charged that Mr. Hoover had previously interfered in the work of the Friends, though his own organization is confessedly unable adequately to meet the needs in Russia. The good Samaritan in Russia will not ask any man whether he was formerly of the bourgeois or of the proletariat. Neither present political creed nor religious creed should hinder him in doing just what his prototype in the Master's parable would have done. Some are contributing through Mr. Hoover's organization, which in turn works in cooperation with the soviet government and secures part of its funds from that government. The Quakers are on the ground and have their relief committees at work. The American Committee for Russian Famine Relief will work through the Russian Red Cross, which is now a recognized member

of the Red Cross family of organizations throughout the world. Any one of these organizations can use money effectively and expeditiously to save starving people. Let us have an end of political propaganda until the dying men and women of Russia are fed. We may then sit down and discuss Karl Marx—if we are in the mood.

Disciples Want No Creed for Missionaries

EVENTS are proving day by day that not all Disciples have apostatized from the position of their fathers in the matter of creeds. Alexander Campbell and his followers were unable to continue in the fellowship of the Presbyterian church because of the Westminster creed. They united with the Baptist church by special privilege without signing a creed and left when their doctrinal liberty was found to clash with Baptist interpretation. That the spiritual grandchildren of these men should solemnly set forth a statement in interpretation of the New Testament teaching as understood by the board of managers of a missionary society and make this authoritative upon the missionaries is a clear departure from historic precedent. Rev. W. F. Rothenburger, pastor of First church, Springfield, Ill., a member of the board of managers, voted against the creedal resolution and gave as his reason that he was unwilling to bind a yoke upon the missionaries which he was unwilling to wear himself. Dr. Finis Idleman of Central church, New York City, also a board member, has written a vigorous letter to headquarters raising the question as to whether his church can conscientiously send its offerings to support a creed-bound missionary enterprise. The ministerial association of Indianapolis gave an entire session to the study and discussion of the issue that has arisen and by a vote of 24 to 1 repudiated the action of the board of managers and asked for a reconsideration.

Even Dr. A. B. Philputt, dean of Indianapolis Disciples ministers, who as a board member voted for the creedal statement, reconsidered his position and voted for its rescinding. Christendom has a sorry history with its creeds. Nearly every creed has meant a fresh division in the church. The very moment that the Disciples join the ranks of the creed-makers their present danger of division will be greatly increased. Like all congregational bodies they are not held together by any firm bonds of ecclesiastical authority. The only possible way for a loose confederation of churches like that of the Disciples of Christ to conserve what fellowship they have is through the practice of tolerance and Christian forbearance. The board of managers probably mistook a clamor in one corner of the denomination for the voice of the denomination. The letters and resolutions from various sections of the country reveal how keenly the friends of the society have been disappointed in their leaders.

University President Defends His Faith

FOR fifteen years various lesser lights of the ministry have been attacking certain university presidents and intellectual leaders, particularly in the state universities. When William Jennings Bryan made his attack on the president of the University of Wisconsin, Dr. Birge, he probably expected the college president to remain silent as in the past. Dr. Birge has thought it his duty to break the silence of fifteen years. He writes a letter to his pastor, Dr. E. S. Worcester, of the First Congregational church of Madison. In this letter he expresses his wonder that anyone could find a religious view of the world incompatible with strict scientific method in the laboratory. Reviewing the history of the various conflicts of theologians and scientists, he asks, "Was the cause of religion advanced when men were told that the only way to hold their faith in God was to unite their faith with the belief that the earth is flat and that the sun and stars revolve about it?" The university president penetrates to the very heart of our modern theological situation with this observation: "While these critics are deeply concerned to have people believe that there was a direct relation between God and nature in the remote past, they never seem to think that such a relation exists today." Jesus asserted that his Father was still working, and he worked, but some would have us think of a completed divine task and of a God who sleeps or loafs until the judgment day calls him to renewed activity once more. Once the threat against free research in the scientific field was dangerous. Now it is only funny, except when one thinks that Mr. Bryan and some of his misguided allies will probably drive some university boys into infidelity.

Revival of Interest In Religion

ONE publishing firm in America announces that it will issue during the opening months of 1922 seventy new volumes on religion and theology. This firm would not be offering these wares to a public which had no interest in religious discussion. Even our economic prob-

lems are hardly as interesting as our religious problems, if we are to judge by the offerings of the American publishers. In England the same tendency is quite discernible. The London Times literary supplement of January 5 makes an analysis of the books published in the United Kingdom during 1921 and says: "Religion has recovered from its relapse of 1920." Next to fiction with 967 new titles comes religion with 563 new titles. Thus in England, in spite of the most urgent problems of reconstruction, the people are buying books dealing with the religious problem in greater numbers than books treating any other life interest. These times are revealing to us some new writers of authority. Rev. John A. Hutton has come into rapid favor among American readers during the past year. Dr. Fosdick has shown us that it is even possible for religious books to run into large editions. The times in which we live are full of questions about God, the real teachings of Jesus, the nature of the Bible and the life after death. Many books appear that deal with methods of church work to meet the needs of a time when old church methods are passing away and new ones are taking their places. The man who still has on his shelves scientific books that are twenty-five years old is either working on the history of science, or he is a fossil. The same thing is true of the minister. Religion is being restated. Men have dugged around the roots of the ancient tree and instead of the tree falling it is putting forth new shoots and branches.

The Hanging of a Dead Man

HANGING a dead man to increase the sanctity of human life in the community was the irrational sensation in Chicago legal procedure last week. Harvey Church, a man who has all the marks of a victim of dementia precox, had killed two men under circumstances and through impulses of unspeakable barbarity. After the crime he was nonchalant and showed no emotion of moral awareness in the face of his terrible deeds. For a month previous to his hanging he had been a bundle of flesh without mentality, though owing to some peculiarities of legal procedure he was not declared insane. His execution under these circumstances has brought a sense of horror into the minds of thinking people. It reveals the essential futility of capital punishment. It is coldly argued by some lawyers that society does well to protect itself against such persons as Church by hanging them even if they are insane. Were it impossible to confine such people for life in a colony by themselves, such an argument might have some force. Society must preserve itself, and does so sometimes at a terrible price. But there is no evidence to show that capital punishment is at all superior as a method of handling such criminals. It is cheaper, but it breaks down the very thing that the community wants to build up, the sense of sanctity of human life. The legal machinery took hold of Harvey Church too late. Such men should be detected as boys while going through the public schools. It would not require a great deal of specialized training for teachers to pick out suspects and turn them over to specialists for

examination. All those who are victims of dementia precox and certain other mental disorders should be confined in a colony long before they reach the criminal stage of their development. They would not propagate their kind and after awhile the race would be delivered. At present society makes it more likely that subnormal people will propagate their species than university graduates.

Dartmouth Will Take No Creedal Orders

DR. J. C. MASSEE, Baptist Fundamentalist leader, recently sent a letter to President Hopkins of Dartmouth College in which certain characteristic demands were made. Dr. Massee asserted in his letter: "No teacher should be permitted to continue in any of our schools without the clearest expression of his faith in the acceptance of the Baptist fundamentals." President Hopkins in his vigorous reply calls attention to the fact that Dartmouth College was founded by royal charter as an undenominational school, and is not subject to denominational control. The following excerpt from the letter of President Hopkins states the case well from the college viewpoint: "The point of view of the letter seems to me to afford the most definite illustration that I have ever seen as to the pernicious influences of denominational control, or an attempted denominational influence in educational institutions. The minute that education becomes something besides a sincere and open-minded search for the truth it has become a pernicious and demoralizing influence rather than an aid to society and an improver of civilization. Educational institutions are more or less familiar with the attempts of economic groups and the efforts of political groups to define what truth shall be taught within the colleges and to temper and to modify the curriculum so that it shall support 'orthodox' beliefs rather than to stimulate the progressive search for truth and the weighing of what we accept as truth to show whether it is true or not." In some denominations an effort is now being made to make college boards responsible to the conference or to a board of education supported by the denomination. The very moment a college becomes a propagandist institution committed to the defense of a dogma, instead of a truth-seeking institution following the light, the day of the church college is over. The Baptists face this problem more acutely at this moment than any other communion, but it will sooner or later be an issue in most communions. Strength to the arm of President Hopkins and all such undaunted souls, for they fight the battles of academic freedom for us all.

The Prevention of Divorce

MUCH talk may be heard in church circles concerning the evils of divorce and of the desirability of stricter laws and stricter law enforcement. Is the church equally concerned in preventing the real cause of divorce, the estrangement of human hearts? A minister was in a lodge meeting not long since when the fraternal society was about to expel a member. This member was accused of unfaithfulness to his wife, and the home was about to

break up. The minister was ready to vote for the expulsion. But over on the other side of the hall a big, awkward man got up and asked for delay on the ground that he still had hope that the home of two little children might in spite of everything be preserved. He accepted service on a committee which brought together the wronged wife and the offending husband. No one knows just how it was done, but a reconciliation took place, and there seems to be a favorable prospect that this home will be saved. Provided this home is saved, was not this a more effective piece of work than to have invoked a legal technicality against a divorce over in the court? The court of domestic relations of Chicago, where so many divorces are granted, also effects many reconciliations. The latter are not good newspaper stories, and few people know about this side of the activity of the court. Yet it is far more important than the legalizing of separations.

The Protestant Ku Klux

IN regions where the Ku Klux Klan is still active, intimations multiply that certain Protestant ministers are in its confidence, and would seem on occasions to be directing its activities. Its zeal to "support the church" has been displayed by numerous signs. Citizens remark upon ministers' uncanny knowledge of details of what the Klan has done or is proposing to do. Scarcely a Sunday passes without the publication of the news that a Klan has visited a church in a body, simply to signify approval, or to remain decorously through the service. One issue of a newspaper circulating through a wide territory recently printed news items of three such visitations. Latterly it has been the custom, on the occasion of these visits, for the leader of the Klan to present the minister with a "donation," as in the case of each of the three calls mentioned. This is assumed to be a mark of the favor which the particular minister enjoys with the Klan, or of the favor which the Klan seeks from him or his congregation. It is noted that the congregation breaks into applause on some of these occasions. The banners carried in public parades of the Klan give further intimations to the same effect. They support the introduction of the Bible into the public schools, while accompanying legends indicate that the Roman Church does not enjoy the favor accorded Protestant bodies. The chief hindrance to the permanent and universal installation of the Bible as a text-book in the schools is assumed to be the Roman Church. Some of the legends are interpreted as siding with Masonic orders in their assumed controversy with Romanism. All of which reminds one that the restorer and head of the Klan is said to be a Mason and was in earlier years a minister of one of the Protestant denominations. In developing the ritual and ideals of the Klan he is alleged to have drawn upon his acquaintance with Masonry and the church usages. Here is a field where accurate knowledge cannot be gained. By shrouding its operations and principles in secrecy the Klan is subjecting itself to all manner of malignant charges which it cannot refute by evidence satisfactory to the public, and may be suffering an injustice which

it has itself invited. Its partiality for certain Protestant ministers and their churches must prove an embarrassment also to those enjoying its favor. Such ministers and churches may well devoutly pray to be delivered from the tender mercies of their friends. The accumulating suspicions and antipathies which prompt high-minded citizens to think what a Texas judge asserted in his court the other day, that the Klan is "the most dangerous organization that has ever been organized in this country," must reflect upon ministers who graciously accept its donations and other favors, and upon congregations who applaud its presence and its "benevolence." To be the passive recipient of such flattering attentions is embarrassing enough, but to be the inspiration and directing mind in the activities of such an agency, as ministers are believed to have become, can lead only to defeat and undoing for those allowing themselves to be deluded into such "zeal for righteousness." The minister who resorts to such devices must have some cause to "put over," or must desire to "get across" with some purpose, not consonant with the aims and ends of the gospel of Christ.

A Mirror of the Soul

A Lenten Message

ABOVE the bed of King David, so tradition tells us, there hung a harp. At midnight, as the wind rippled over its strings, it made such music that the king must needs rise and search his soul for words worthy to fit the melody of his harp. Thus, out of the beautiful, broken dreams of a man of the people which were of old came a little book of music of the human heart when swept by the winds of God. How wonderful is that tiny book linked with the name of the poet-king who, from following his herds on the hillside came to the throne of his people, bringing his shepherd flute! He lived in rough, cruel days, an antique king in a barbaric age, but such a poet was he that after three thousand years his words are still paths whereby the soul climbs to God.

A psalm is a poem, and something more; a poem born of those deep moods which come unbidden out of the mists of the mind—an hour of joy or of sorrow—when the soul melts in love and prayer, touched by that homesickness of the heart we call religion; a mood spontaneous and rapturous when the heart pours itself out, knowing no ambition, no self-seeking, in penitence or thanksgiving, at the feet of God. A psalm is not made; it grows. It is a gift, not a trophy; an uprush of the heart at the touch of him whose coming is as the wind moving to and fro in mystery. It is thus that the echo of an hour of prayer among the hills of Judea touches us like a hand long fallen into dust, and its words have upon them the dew of an eternal morning.

Look at the human scene in the psalms. There the rapture of faith is so lended with the misery and woe of life that it is often hard to know whether the reigning note is deep joy or a bitter sadness. Ever recurs the sense

of oppression, the memory of oppression, the fear of oppression, and songs of divine consolation alternate with cries of revenge—as was natural in the hymns of a land so often ravaged by war, tossed to and fro between rival empires, and left desolate. Naturally, too, the question which distressed the psalmists was the question which throws a long shadow over literature and life—the question of undeserved suffering. Those ancient singers longed to believe that right-doing secured prosperity and protection, and when it seemed to do so they were happy. But the facts were often sadly the other way, and their faith was sorely tried. Always the prosperity of the wicked and proud filled them with dismay, and their music sometimes ebbs and flows between defiance and despair.

While "the deep sighing of the poor" is heard in the psalms, it is not pity for the poor that we hear, but a demand for justice as against the arrogant and powerful oppressor. The typical bad man in the psalms is the tyrant, whether he rule by cunning or by cruelty. What terrible indictments are here against the murderer of the innocent, whose eyes are "set against the poor." The deceitful tyrant is drawn with equal indignation. He is the usurper who spreads his net with flattering words and catches the weak to dispoil them by robbery. Nevertheless, the psalmist does not lose heart. In spite of the contradictions of life, he is confident that "the patient abiding of the meek shall not perish forever." By the same token, the prop of society and the pillar of stability, in the mind of the psalmist, is the just man, the righteous judge, moderate, gentle, wise. Aye, he is like unto God, who heareth the cry of the weak and healeth the broken of heart.

Above the human scene—so troubled and full of peril, where traps are set by day and arrows fly by night—hovers the divine order, and it is there that we must look for the ruling ideas of the psalms. Yet the very sense of that Eternal Order, so quick and vivid, induced in those long dead sinners a poignant sense of the fleetingness of mortal life and the vanishing of all things human. Sometimes, as in the ninetieth psalm—that majestic funeral hymn of the human race, with its swift death of morning flowers, and its human myriads swept away by the flood of years—this mood becomes terrifying, and the hope of man becomes as frail as the bird-song in the death march of Chopin. How helpless is man, pursued by Time, overtaken by Death—his life a span, a valor that melts in the void, a tale told in the night; here today and tomorrow gone. What a shadow he is, what shadows he pursues! Herein the psalmists were wise, in that, instead of being crushed by the brevity of life, they accepted it as the divine plan. Until we make our peace with the fact that we are pilgrims and strangers in the earth, life is a riddle and a tragedy. Once we face that fact, the wise man will take refuge from the evanescence of things mortal in the sanctuary of the eternal.

Therefore the psalmists turn to God—just God, no dogmas about him, but the reality of his being and the mystery of his mercy; God who is from everlasting to everlasting, the home of the soul. Nowhere else—outside the little Book of Eternal Life which tells the story of Jesus—can

be found such a profound and vivid sense of the hallowing presence of God in the world. The clouds are his chariots, the thunder his voice, and his foot-steps bow the heavens. They celebrate the power of God, his wisdom, his justice, his fidelity and mercy with every variation of melody, but most of all his pity. What fills these singers with abiding wonder is that God considers man, and visits him with salvation. Other hope they have none. They rest in the integrity of the Eternal, and his loving-kindness is more than life. There is in these songs a mingled agitation and peace—a deep and grateful peace in God, joined with an eager, passionate hunger for more of God. When God seems far away, their music falls to a lower octave and life loses its rhythm, its radiance, and its soul of loveliness. When he is near, the sun is up, the dew is on the grass, the trees clap their hands, and flowing waters glisten with his beauty.

Hence the solemn, overwhelming sense of sin in the psalms. How refreshing it is to escape from the clamor of self-assertive egoism today into the sweet and liberating humility of the psalms, with their clear vision of the horror of sin in the light of the holiness of God! Sin has its social aspects, but the words of the psalmist tell the other truth with awful clarity: "Against thee, and thee only, have I sinned"—words bowed low with a sense of the solitary, unshared guilt of each soul. It is not the guilt of those who tempt us—they have theirs—but the sin of each lonely soul bearing its own burden, that the psalmist sings. No other singers so search us for secret, unconfessed sins. To listen to their pleadings for inward purity, their longings to be made white as snow, is to feel what awful souls dwell in mortal clay. Uniting so vivid a sense of God with so keen a vision of sin, the logic would seem to be despair. But the glory of the psalms is their note of hope. Underneath the sweet-toned pathos of the psalms is the grand truth that God is equal to the horror of sin, not only pure but purifying.

Have we among us today a religious life equal to that which sings in the psalms? One doubts it. Join with this a further question—how was it that in a rude and dark age the religious affections attained to such full flower? No writer since that time, not even Augustine, has equalled the psalmist in deep and lofty religious utterance. How was it possible at such a time and amid such scenery? It must be that in olden times the soul was alone with God as it has never been alone with him since. Life was simpler then than now, less cluttered, and as it has become more intricate and engrossing, it has also become more distracting. Our modern world, with its noble and fruitful intellectual agitations, its research into nature, its co-operation in social enterprise, absorbs men; so much so that the invisible world which in other ages drew to itself the thought and yearning of men, seems dim and far away. The human struggle mars fellowship with God. Hence a restlessness of mind, a pathetic loneliness of soul, felt everywhere in our age. Never were there so many men running hither and yon hunting for they know not what. Blindly, gropingly they seek the touch magnetic, the one lost chord, the sense of God needed to give unity, meaning and inter-

pretation to the multitudinous, teeming life of this brilliant and tormented time.

Can we of today have the great and simple faith of the singers of the psalms? Assuredly; and this is the secret of all those gentle and wise souls who have learned that, however complex life may be, at heart it may remain simple; for "He keepeth those in perfect peace whose minds are fixed on him." If the world seems a confusion worse confounded, it is because the inner life is a malady; because we are imprisoned in the external present, and know not the escape of the spirit and the great freedoms of the mind in God. The psalmist knew how to pray, but he also knew how to be still, and listen, and know that God rides the storm of human events and rules the restless human heart. On a steamer, loaded with troops, as we entered the war zone, where lightning lurked in the waves, we were forbidden to sleep. So we lay on our cot reading the book of the psalms till dawn—thinking betimes of the peril of the singer of old. How different the scene from that in which David lived; and yet, though all the world has changed, and man has sought him out many inventions, our need of God and our relation to him were just what David felt ages ago. Aye, he was with us in the night, our God, the healer of our sorrows, the cleanser of our sin by the same incredible mercy with which he cleansed the soul of the poet-king in days far gone. Only the outward conditions of life had changed; the way of prayer remained, and the great and simple words of the psalmist became a shining ladder of the soul. For the sea is his, and he made it, and he walketh upon the deep!

If we except the Shepherd psalm and the Lord's Prayer, no other bit of writing has done more for the heart-life of the race than the fifty-first psalm. Multitudes have gone from earth to meet the destiny of man breathing the words of that great confessional hymn. Its first words in the old vulgate version—*Miserere*, "have mercy"—have been the last words of many of the sweetest souls of the race. Just before his death, with his hand mutilated by torture, Savonarola wrote a commentary on this psalm. Roland Taylor shouted it amid the flames of martyrdom, and was struck in the mouth for not saying it in Latin. The northermost grave on earth, so it is said, is one made for a member of the expedition of Sir George Nares to the Arctic Sea. It is near Cape Brechy, on the brow of a hill covered with eternal snow, overlooking fields of ice stretching away into the northern night, where, like a lamp hung over the door of eternity, shines the polar star. A large stone covers the sleeper, and on a copper plate at the head, the words are engraved: "Wash me, and I shall be whiter than snow." Never did the pathos of those words find a more perfect setting—only, the mercy of God is whiter than snow!

Athanasius asked his friends to repeat the fifty-first psalm as they lay awake in the stillness of the night. Try it, and if there is any vanity left in you it will flee away before those great words uttered softly in the dark—when one hears nothing but the beating of one's own heart. When you have finished you will know why that psalm has lived so long, and why it will still be alive and flashing

when the last man lifts his trembling heart to God on a dying earth. Here is a little Book of Prayer and Praise, white with the religion of ages yet a-glitter with the dew of each new morning, tested and tried by centuries of sorrowful and victorious experience—take it to heart, love it, live with it in the still hour, and learn the deepest truth that man may know—that we live in God, and that the wisdom of life is to let him live in us vividly, abundantly, triumphantly!

One of a Kind

NATURE uses no molds. She does not make duplicates. No two leaves on the trees are exactly alike, and, in the exceeding complex of the human individual, no two combinations of temperamental and intellectual endowments ever are identical. Twins may be so similar in appearance as to confuse friends, teachers, and even parents, but neither is ever in doubt about his own identity.

Human society has showed itself grossly remiss in learning this elementary lesson. The principle is implicit in the very nature of things moral and spiritual. Yet our educational programs and the institutional make-up of our society violate the principle wholesale, and, it would almost seem, with malice prepense. We are busy everywhere forcing uniformities, making molds and jamming human mind and soul-stuffs into them. As a result malignant envies and jealousies are generated until they prevail among the chief woes of social existence and take rank among the chief causes of social disaster. Duplicating and competing institutions convert our most advanced civilizations into bedlams, and condemn us for turning into hells the fabrics out of which science and religion combine in asserting it was intended to produce the kingdom of heaven on earth. Nature never mistakes two of a kind. On the contrary, we are so distraught with our feverish zeal to produce multitudes of a kind that we search the world over for the intellectual and spiritual Henry Fords who will automatize and standardize and duplicatize the whole process of social existence. Let none cast slight upon Henry Ford as a fabricator of automobiles and iron plow-horses. He is an all-but-incomparable benefactor of his age. But his processes are mechanical and not vital. Social values lie in the realm of life, and social institutions should be devised to operate efficiently in that domain.

The indictment against our sectarian or denominational order in religion is that it demands slavish conformities, represses wholesome differences, obliterates precious individualities, and generates malignant rivalries. The divisions of the church are rightly deplored, but those who desire or conceive of the deadly uniformity which would result from the merging of all denominations into one "denomination" are indulging in a mind-wrecking asylologism as well as projecting absolute social disaster. Such a thing can never be, first, because such a thing cannot be conceived.

A high-school girl, on being engaged in conversation

relative to vocational choice, declared that what she is trying to find is something which she can do better than anybody else in the world. There is no jealousy of her fellows in that; that attitude and conception of vocation are finally the only cure for the carking envies and enmities which are now eating the heart out of society. If we had an educational system which would make that its fixed aim, to help oncoming generations to discover, each individual for himself, what contribution to the common good he can make, superior to that of any other individual within his social group, the end of education would be realized and a healthy social order would be insured. There would then be no room for jealousy, nor for the kind of competition which is now rendering many a social situation hopeless.

The same principle universally applied would spare us from more than one grocery store of the same kind in a defined trade area, more than one dry-goods store, more than one school, more than one church, more than one anything which gains its prestige and livelihood from preying off of the well-being of a vival in the same area of service. If we can ever get our institutional scheme ordered on the basis of function, if we can bring ourselves to see that the test of value for each and all of our institutions is their service, this program will not seem so impossible of attainment. So far we have not even convinced ourselves that this is desirable.

When Mr. Hoover's committee of engineers appointed to enquire into the high cost of living submitted their report, they found that what is acting seriously to keep up prices is the needless duplication of stores. When a town of twelve hundred people supports thirteen grocery stores it is doing itself, and every man, woman and child within its trade area, a terrible disservice. The town is doing it, of course. It is paying the penalty and it is perpetrating the crime. The tender-hearted outsider need waste no tears upon the poor dupe, except in bemoaning its willingness to be its own dupe. There can be no two best grocers in that town. Twelve of them are misled into prostituting powers intended for a different purpose into a manifest disservice to their particular society. Their community is not only carrying them as a burden in the department where they do not belong, but it is impoverished in those fields where their endowments qualify them for their highest service, and where they are not now at work. Thus doubly weakened, it is not surprising that countless communities fall and lie prostrate.

This other town of eight hundred inhabitants maintaining eight churches is not practicing a religious liberty which means anything intelligible, or of which any American community has the slightest reason to be proud. It is difficult not to identify such a condition with idiocy, and appeal for the interposition of the state department of asylums and correction in the interests of the entire population. The implication that there are eight sets of religious views in that population is far wide of the mark. If the population is intelligent enough to enjoy the rights and rewards of a full and free democracy, there are eight hundred, not merely eight, sets of religious views. If

churches are properly maintained to segregate and furnish mold for distinct types of religious tenets, then there are not enough churches in that town, not nearly enough.

If we can ever get the idea fixed in our minds that a church is a social institution, that its aims and right to be are properly defined in the terms of function, and shall proceed intelligently to order them, together with all other institutions, on that basis, we shall eventually get out of the hopeless tangle in which we are now enmeshed. Wanting a given thing done, appraising the persons and the means most capable of doing that thing, and setting them freely and untrammelledly at work, we are in a fair way of getting it done. But so long as we conceive a community as an arena in which thirteen individuals, twelve of whom have been deluded into believing themselves grocers, strive with each other for the gains of the public service which the one individual is alone properly qualified to render, we shall remain floundering in the slough where high prices and wasteful business methods and commercial bitterness overwhelm us. Not less manifestly, when we conceive of institutionalized religion in the terms of service or function, we shall not be building churches to force uniformities of doctrine and to scare or bludgeon people into reverence for arbitrarily defined tenets, but we shall seek out the persons and methods designed most efficiently to render the desired service. This will cure our religious jealousies and enmities by removing their causes. So long as our denominations were thoroughly intolerant of each other, were firmly convinced each that the members of its communion were certainly going to heaven and that those of other communions were as certainly going to hell, they had a kind of warrant for their existence as denominations. Each was rendering a service which at least its own adherents recognized to be essential, unique and altogether indispensable. But when the fatal charity was admitted, which inspires the minister of one denomination to acknowledge that those holding to other communions are as sure of coming beatitude and are as capable social agents now and here, as are those within his own communion, and which inspires him, in the same breath, as many ministers do, to admit and deplore the loss of spiritual values and Christian goodwill and social efficiency through our duplicating churchly programs in a given community, he and the ministry he discharges are condemned out of his own mouth. This is happily no surprise to countless sincere and devoted ministers in every range of the land, who are "only doing the best they know how" under conditions which they find themselves unable to control. They know the present conception and program of the denominational order are impossible. The system is radically inconsistent with itself. These ministers, like hosts of laymen, would like very well to know what they might do next.

It will help us all to find out that "next," if we shall appreciate the fundamentally unnatural program we are seeking to operate in the whole social field. Instead of ordering our service agencies, and training individuals, ourselves and all the rest, for that thing which each can do better than any other in the world, or better at least than any other within the social unit to be served, we are aping one

another, snatching from a rival the gains of his endeavor, building needless grocery stores to destroy the usefulness of those already developing, making our churches more like each other every day, and insuring that none of them shall fulfil its social function or embody the spirit and purpose of him whose name all bear. General enlightenment will give us better grocery stores and churches, and show the way through many another perplexity.

Comparative Sizes

A Parable of Safed the Sage

I SAT with men in the place where men gather in a Pullman car, and they spake every man of the size of his City, and of the rapidity of its growth. And I reproved them not, for I like not always to be preaching, but I was thinking.

And one of them spake unto me, and said, What is the size of the city wherein thou dwellest?

And I said, It is larger than Athens was in the day of its power, and I would it were doing as much for the world as Athens did; and it is several times as large as Bethlehem, and larger than Nazareth ever can hope to be.

And they were silent. And I said,

In this country of ours, cities have grown and other material things have grown, and all so rapidly that we shall do well to consider lest we think too much of hugeness and not enough of those qualities which make a city or a country really worth while. For the real question is not how many noses of fools the census-man may count, but how fine is the publick spirit, and how safe and prosperous and intelligent and righteous be the folk.

And I said,

A thing is not necessarily great because it is big, nor big because it is near.

And I considered Keturah, how the top of her head cometh only to the shoulder of her husband, and all her sons tower above her, and say, Little Mother, haste thee, and grow; for thou art the littlest one in the family; and how even her daughter is more tall than her mother.

But I could not love Keturah more if she weighed three hundred pounds.

With Gratitude for "Leaves of Grass"

I F I could sail far out upon some sea,
Or in some fronded island dwell alone,
I'd bid farewell to all anxiety,
And let one day for twenty years atone.
I'd cast across the world this heart of stone!
But since within these walls I must be pent,
I take Old Walt, and read, and am content.

Kings

T HE kings of might shall fail and die,
However brave and strong,
But age on age the world shall serve
The mighty kings of song.

THOMAS CURTIS CLARK

Putting Christianity Into Industry

By Sherwood Eddy

AT THE request of an employer who wrote regarding my previous article on "The Church at the Cross Roads," asking what a Christian business man could do to solve the problem, I replied by stating the six principles which I believed underlay Christ's teaching as applied to business. These social principles were Personality, or the infinite worth of every individual man, Brotherhood, Service, Liberty, and Justice, fulfilled in the all-embracing principle of Love, the full sharing of life. I endeavored to expand these principles and apply them to modern business conditions. The editor now requests an article applying these principles more in the concrete and in detail to actual business conditions. I will take seven typical plans of industrial organization, no one of which is a panacea, but in all of which there is clearly an endeavor to apply some of these principles more or less completely.

THE BROWNING COMPANY

After an address to business men on the application of Christian teaching to modern business, one of them invited the writer to visit his plant and see how they were trying to apply these principles in practice. The plan is a very simple one. The Browning Company of Cleveland employs some 500 men. In 1917, with much doubt and misgiving, the president decided that he would provide an open safety-valve for industrial unrest and take his employees into consultation concerning the conduct of the business on its industrial side. Accordingly he arranged for an informal men's meeting to act as a shop committee. The men elected their own representatives to meet twice each month and consult with the management regarding possible improvements in the business, in working conditions, and relations. The decisions of the meeting were placed in writing as a bulletin for inspection by all the employees. As the president urged them more and more to "produce" he felt that they had not sufficient incentive to do so if all the gain of the increased production came to himself. Accordingly as a motive to increase production, one-tenth of the profits were set aside to be divided among the workers pro rata on the basis of their wages. A plan for group insurance was next inaugurated, the worker receiving an insurance-policy which provides his family with half a year's wages at the time of his death if in the employ of the company, and with sickness benefit of \$7 a week up to a limit of 13 weeks from the Mutual Benefit Association. The men's power was only advisory, but it resulted in growing good will, mutual understanding and increased production. Almost immediately there was a gain of 5 per cent in production in tons per man each month and a reduction in the labor turnover of 43 per cent. The men in the factory no longer feel that they are mere hands to be employed or dismissed, but members of a great family working together.

THE FILENE COMPANY

The second plan, that of William Filene's Sons Company, is much more elaborate. In 1891 when the writer left college the Filenes occupied two tiny retail stores in Boston, each with a floor space only twenty feet square. Twenty years later their sales had risen to approximately five million dollars a year and they now employ some 3,000 workers in their retail specialty store. Justice Brandeis in his "Business a Profession" mentions the three characteristics of a profession as "preliminary training, a calling pursued largely for others and not merely for one's self, and where the financial return is not the accepted measure of success." These characteristics will be found in the business of the Filenes and the other companies here mentioned. The need today in business seems to be to lift it to the high plane of a profession.

The Filenes provided a plan of self-government for employees, a system of arbitration through the operation of which employees can call for an adjustment of differences, and a minimum wage scale. The plan puts the final decision, except in matters of business policy, in the hands of the employees. Any matter, except policies of the business, which is vetoed by the management may be passed over that veto by a two-thirds vote of the employees. The Filene Cooperative Association is an organization including all employees and officers of the company as co-workers, without any distinction between employer and employees. Through their four out of eleven members of the board of directors the employees have a voice in the actual management of the business. These four are nominated by the employees but elected by the stockholders.

The plan was inaugurated in 1898 for employees' insurance and medical aid. It was so successful that gradually it was extended with committees for the conduct of Lectures, Education, Libraries, Health, Entertainments, a Club House, Athletics, Music, Publicity, Co-operative Supply, etc. The "Echo" which was started as a house organ by the management but was not popular, was turned over entirely to the employees. It is now self-supporting and very popular. Every employee of the company belongs to the Filene Cooperative Association which is a self-governing body, operating under a charter, constitution, and by-laws. Twelve of the twenty-three members of the committee are elected from the store. An arbitration board of twelve members receives appeals from the employees. The management, as such, has no representatives on the board. It considers cases of dismissal, wage reduction, differences between employees, etc. The company has no objection to their employees organizing. The retail clerks are not organized, but the company maintains working agreements with the unions among their other employees.

The plan of the Proctor and Gamble Company of Cincinnati is somewhat similar. Representation is provided

for the whole plant through the Joint Conference Committee. In matters of arbitration the final decision is in the hands of the management through its Committee on Appeals. The plan provides for profit-sharing and "for regular conferences between employes and management to foster friendly relations and mutual understanding." Of the twelve members of the board of directors, three are employes elected by the other employes. "There shall be no discrimination under this plan against any employe because of race, sex, political or religious affiliation, or membership in any labor or other organization."*

COLORADO FUEL AND IRON

The plan of the Colorado Fuel and Iron Company and the International Harvester Company has been followed by some 300 other companies in this country. The plan in Colorado was one of the earliest developed in America and was based on a study carried on by the Rockefeller Foundation. Four decades of labor trouble and strikes, including a civil war at Cripple Creek, the Leadville strike, the battle of Ludlow, etc., finally led to the visit of Mr. John D. Rockefeller, Jr., to the scene of the trouble in Colorado. A new Industrial Representation Plan was inaugurated which has immensely improved labor conditions and relations in the state. It provides for joint meetings of representatives of the employes and the management. The work is under the jurisdiction of a vice-president of the company known as the "Industrial Relations Executive." The plan was established in October, 1915, among some 15,000 employes of the Colorado Fuel and Iron Company. The Joint Conference is composed of an equal number of representatives of the employes and those of the company. There are four joint committees on industrial Cooperation and Conciliation; Safety and Accident; Sanitation, Health and Housing; Recreation and Education. Whenever necessary a board of arbitration is formed. The joint committee on Recreation and Education considers social centers, halls, playgrounds, entertainments, moving pictures, athletics, competitions, field days, holidays, schools, libraries, classes for foreign speaking men, technical education, manual training, health lectures, relation to churches and Sunday schools, cooperation with Y. M. C. A. activities, etc. In the policy of the company there is no discrimination because of union or non-union membership. So far as the above plan has been carried out by the representatives of the company in the spirit in which it was devised it has been entirely successful and has immensely improved conditions in Colorado.

INTERNATIONAL HARVESTER

The plan of the International Harvester Company has a Works Council for joint deliberation between representatives of the management and the employes of an entire plant. A General Council endeavors to unify conditions in the various plants. Impartial arbitration is provided for.

*Quotation from pamphlet entitled "Revised Plan of the Employes' Conference Committee" issued by the Proctor & Gamble Company, p. 3. See also "Constitutionalism in Industry," Education Society, 14 Beacon Street, Boston, describing more fully several of these plans.

This plan was inaugurated in 1919 in seventeen of the twenty plants of the company among its more than 30,000 employes. The three other plants later voted to adopt the plan. Representatives on the Works Council are elected by secret ballot by the employes. Meetings of the Works Council are held monthly, the management appointing representatives not to exceed in number the employes' representatives. The Works Council may consider and make recommendations on all questions relating to working conditions, protection of health, safety, wages, hours, recreation, education and other similar matters of mutual interest to the employes and the management. Arbitration is provided for by mutual consent. "There shall be no discrimination under this plan against any employe, because of race, sex, political or religious affiliation or membership in any labor or other organization." Thus the unions as such are not recognized. The company deals only with its own employes. They are free to belong to unions, however, if they wish.

THE DUTCHESS BLEACHERY

We may now consider a type which confessedly endeavors to relate Christian principles to business by the application of the golden rule. We may take that of the Dutchess Bleachery at Wappingers Falls, New York. During the war the president of the company, Mr. Harold Hatch, felt that he must apply his Christian principles to his own business. He accordingly entered into partnership plan with his 600 employes. Wages are paid to labor at the current rate. Wages are then paid to capital at 6 per cent. Two sinking funds are then provided of 15 per cent each of the balance of the profit, the one to protect the earnings of capital, and the other to insure labor against unemployment by providing half wages in time of depression. Of the remaining profit, half goes to capital and the other half to the workers, pro rata in proportion to their wages. The business is run by a board of operatives, a board of management, and a board of directors. The board of operatives is composed entirely of employes and gives ample opportunity for separate meetings. It takes charge of the settlement of grievances in their initial stage. It also manages the houses owned by the company. It is composed of eleven members elected by secret ballot. The board of management composed of three representatives of the management and three of the employes has control of all matters of mill management. This makes possible joint deliberation and gives the employes an equal voice in the management.

Arbitration is provided where a majority of the board cannot agree. The board of directors is composed of five members, three members from the management, one an elected employe, and one representing the public selected from the local committee. This board has final control of the company and its business policies except as delegated to the board of operatives or of management. "The board of directors authorizes the statement that our partnership plan is in no way opposed to organized labor." Mr. Seebohm Rowntree the great English employer when visiting this country recently was deeply impressed by this plan

of the Dutchess Bleachery. The whole spirit of the place, the mutual good will, and mutual increased production, have shown the wisdom of the plan. It is bold and far-reaching, thoroughly Christian, and eminently successful.

HART, SCHAFFNER AND MARX

Another type of relationship is illustrated by that of the Hart, Schaffner and Marx Co., the Chicago manufacturers of men's clothing, with approximately 7,000 employes. This differs from all previous plans in that it is based on union organization. All the employes' representatives are union members and are elected by the union employes. As the factory is run on a preferential shop basis there are very few non-union employes. This type illustrates full constitutionalism in industry. The management is thoroughly organized, and they welcome complete organization on the part of the men without limitation or restriction in national trade unions with the right to choose their representatives where they will. The unions are gladly recognized. Meeting as two equal parties, a constitution was drawn up and it has proved not only successful but satisfactory to both management and labor. Executive, legislative and judicial functions are recognized, an impartial judge hears cases, makes decisions, and administers the constitution. With their employes drawn in large measure from revolutionary Russian and foreign European elements, this plan of the frank recognition of unions has proved a great buffer against revolutionary bolshevism in this country. The spirit of the agreement drawn up in 1916 is shown in the following statement:

"On the part of the employer it is the intention and expectation that this compact of peace will result in the establishment and maintenance of a high order of discipline and efficiency by the willing cooperation of union and workers rather than by the old method of surveillance and coercion.

"On the part of the union it is the intention and expectation that this compact will, with the cooperation of the employer, operate in such a way as to maintain, strengthen, and solidify its organization, so that it may be made strong enough, and efficient enough, to cooperate as contemplated in the preceding paragraph; and also that it may be strong enough to command the respect of the employer without being forced to resort to militant or unfriendly measures.

"On the part of the workers it is the intention and expectation that they pass from the status of wage servants, with no claim on the employer save his economic need, to that of self-respecting parties to an agreement which they have had an equal part with him in making, that this status gives them an assurance of fair and just treatment and protects them against injustice or oppression of those who may have been placed in authority over them; that they will have recourse to a court, in the creation of which their votes were equally potent with that of the employer, in which all their grievances may be heard, and all their claims adjudicated; that all changes during the life of the pact shall be subject to the approval of an impartial tribunal, and that wages and working conditions shall not fall below the level provided for in the agreement."*

Shop representatives or chairmen from each shop are elected by secret ballot by the union members. All employes who are members of the union are entitled to vote.

A Labor Department has been established by the company which is now administered by Professor Earl Dean Howard of Northwestern University. He investigates abuses, protects the company's interest, negotiates with agents of the union, administers all discipline, has oversight of all hiring, maintains hospitals, a charity fund, loan fund, recommends compensation, trains foremen in courtesy and patience, and promotes right relations between management and employes.

There is a Trade Board for the adjustment of grievances which sits as a court of original hearing in all matters arising between the company and its employes. Originally composed of 11 members, 5 chosen by the union, and 5 by the company with a neutral chairman, its activities are now successfully carried on by the chairman alone who is mutually trusted by both parties. The writer has had the privilege of being present in the hearings of this court of first instance which works so successfully. The employe presents his grievance. A representative of the company states the case of the company. The representative of the employe's trade union states the case for the employes. The whole spirit of the court is informal, friendly, and human. The chairman of the Trade Board then makes his decision. This may be finally referred to the Board of Arbitration. Questions of fact and testimony are left chiefly to the Trade Board while the Board of Arbitration is mainly concerned with questions of principle and the application of the constitution to new issues. A majority decision is binding on all parties. The company recognizes the union and deals directly with it, and according to agreement gives preference to union men both in hiring and discharging. This plan of Hart, Schaffner and Marx in its relation with the Amalgamated Union is more in accordance with the customs obtaining in Great Britain. There after many years of struggle, unions are freely recognized and dealt with. Mr. Whitley, author of the *Whitley Counsels*, himself a great Christian employer, speaker of the house of commons, said to the writer, "We employers in Great Britain regard collective bargaining and the frank recognition of the trade unions as both inevitable and desirable; inevitable, in that it cannot be ultimately resisted in the just democratic demand of labor, and desirable in that it works better in the end for all parties concerned."

SPIRIT AND PLAN

The foregoing plans are mentioned only as typical, from the simplest to the most complicated, of hundreds of instances that might be given in this country. There is no one panacea for labor trouble. Each Christian business man has the opportunity of applying the principles of Jesus to his own business. If we honestly seek to follow the golden rule, to recognize the human factor in business, to put ourselves in the place of the employe, methods and adjustments, plans and programs can be worked out. No plan will work well where men are selfish and anti-social. It is the spirit that matters most. A right spirit will show itself in right relations worked out by a system of trial and error, by patient experiment in some plan that will embody the above principles. Sooner or later we shall have to come back to the principles of Jesus, for nothing

*"The Hart, Schaffner & Marx Labor Agreement," by Earl Dean Howard, Chicago, 1920, p. 9-10.

is settled till it is settled aright, and Jesus shows the way to the only final solution in the application of the principles of Personality, Brotherhood, Service; Liberty, Justice—and Love, the fulfilling of them all, Love, the full sharing of life in indomitable good will, the sole and sufficient solution of all our problems.

That plan will ultimately prove the best which most fully develops the personality of the worker in self-expression, self realization and self determination, which is not paternal charity but based upon genuine democracy and constitutionalism in industry, and which has regard to the wel-

fare of the whole community. Thus every plan must regard the three factors of the community, the worker and the employer. We are only slowly learning in our own small groups the value of cooperation. Too often we forget that there is a world outside with which we must share our spirit and achievements. Just as the claim of Jesus to greatness rests upon his preeminent service to all—not only to a privileged few—so will our claim to be Christian rest upon applying his principles beyond our own factory walls. We must apply the whole gospel to the whole of life. This is applied Christianity in business.

The Spiritual Revival*

By A. Maude Royden

OUR LORD'S promise that we should be continually given fresh truth and led forward in the knowledge of the truth of the Holy Spirit of God has been abundantly fulfilled, and I believe that every generation receives the light needed for its own problems. If we think of the evolution of the human race, and of the animal and plant races, we shall see that the higher we get the more complicated our problems become. The higher we get the more possible it is to go wrong. He that is low need fear no fall, but he that is high can fall terribly. The corruption of the best is the worst, and the difficulty of solving our problems becomes greater and greater as we go forward. That is to say, absolutely the problems become greater, but relatively I think they do not, because as we go forward we are moving towards the light, we are getting towards God, who is the source of truth, and things that are very difficult today in the dark will be perfectly simple in the light. If you compare a person who is groping along even a very well-known road on such a day as last Sunday in the fog, with a person traveling in the bright sunshine, you will understand how easy it is to go wrong even on the plainest, broadest road. In a London fog, or in an intellectual fog, you may make mistakes which in the ordinary way would seem farcical. You can go to great heights if you can see your way. And I believe our progress ought to become easier and easier, because though, as we rise higher in the scale of being, our problems are more complicated, this is more than compensated by the increasing light as we draw nearer together. We are working now in the dawn; we may work in the full light of day, and things which are so difficult in the dark will be perfectly simple and straightforward.

REFUSING THE LIGHT

But it is impossible for men to refuse the light, and I have been trying to ask myself why it is that people—for after all, people desire truth, it is the divine instinct of human nature to want to know; why do people seek for the North Pole? Why are they looking now for the summit of Mount Everest? They will tell you a lot of rea-

sons, but the real reason is an overbearing desire to know—why is it, therefore, that again and again whole generations of people refuse the light? I think it is because of this: Some great man arises and tells the truth about something, and because it is a great truth, and he is a great man, his words crystallize into a great phrase. And because we are human we love the truth, and we love that phrase, and when the man dies we love the phrase so much that we forget the truth. Over and over again I have come up against the great phrases of religious experience—"Washed in the blood of the lamb," "Redeemed by Christ," "To find in him our only salvation," "To be saved by faith"—these glorious phrases which are of the very poetry of religion, so dear that people cling to them when they are growing hard and rigid; they cling to the form even more than to the spirit. While the spirit is seeking fresh forms we lose it in our very devotion to the truth, the glorious truth that once was revealed to us by that saying.

LOSING THE SENSE OF TRUTH

And so it happens that generations come and go, and many of them refuse the light. And that leads to spiritual decay. If we do not go forward we go back. We must either grow or stop; we cannot stand still. Therefore, unless people will continually get back to the spiritual, and continually seek the light and feel after God if haply they may find him, they will become imprisoned in the great phrases that once set them free. The very expressions that once led to God will become obstacles in their way.

That is why we need a spiritual revival. If we always sought the truth about any expression of truth there would not be a revival because there would be nothing to revive from. A spiritual revival suggests a spiritual swoon or sleep, and that revival ought not to be necessary. But again and again it is necessary because people have, instead of pressing forward to the light, rested in the place which somebody illuminated for them by a great discovery.

Then suddenly, because we do love the truth, suddenly or gradually we realize that we have lost the sense of God, that we have lost the sense of truth; that the thing that was a living flame to our forefathers has died into a hand-

*Preached at the Fellowship Guildhouse, Eccleston Square, London, Sunday evening, January 29, 1922.

ful of ashes for us. That we have become spiritually hungry and thirsty. There comes a time, I believe, after every spiritual decay, when the heart of man begins to long for God, that truth which he has forgotten. That spiritual quest which he had abandoned calls to him again, and he realizes that he has been filling his belly with the husks the swine did eat, and he longs once more for light and truth. Then he sets out to look for God. And, my people, this is a dangerous hour. If we always followed the light we should not have these crises; we should be going forward smoothly and certainly. But after spiritual death there comes the desire for spiritual life, and the desire becomes so clamorous; it is like a man who has been starved. He is so eager that he is liable to satisfy himself in the easiest and readiest way. If with all our heart we truly seek him, we shall ever surely find him, but the desire that awakens suddenly, clamorously, may perhaps stop short of the search and be satisfied with something less than God. A real spiritual revival should be a real advance in the knowledge of God.

Unless there is, therefore, light, there is no spiritual revival in the true sense of the word. If there is only fresh emotion that revival will come and go, and not only not lift the world any farther on in the march towards God, but will actually enervate it, empty it, discourage it, perplex it. Like the war, people are more discouraged now than they were before the war, because they cast so much into it. A spiritual revival that is merely emotion, that is simply a sudden desire for spiritual experience satisfying itself in some purely emotional experience, leaves a man demoralized and undone. If you read the great text-books of psychology today you will find that very often a spiritual revival, so-called, has been accompanied by outbursts of immorality, by sudden loosening of all social ties and all sense of responsibility. That seems strange to some people, but it is not strange. It means simply that the world is full of emotion, full of a genuine hunger for God, a desire for light, but because they are impatient, just because the hunger is so keen, anyone who offers a religious emotion is snatched at, and is felt to be giving the needed food.

KNOWLEDGE OF GOD

But a spiritual revival means knowledge of God. All the great religions of the world have taught us something about the nature of God. A religion cannot be founded on an emotional experience alone. It must be founded on light, on the knowledge of God, and every great religion has taught something of God or it would never have moved the world at all, and every great Christian revival has been caused by someone or some generation giving light about the nature of God; Christ himself supreme, and after him his great followers—St. Paul, who interpreted to the world the fact that God is the Father of all the world. Christ had taught it, yes, but it was St. Paul who brought it home to the Jews that their Christian church must be a universal church; that God is the Father of all mankind. As we go forward we shall find that all great revivalists, St. Francis of Assisi, Martin Luther, and here in this country John Wesley, have all based their teachings on

something new in the nature of God; new, though in a sense old; I mean they made it new to mankind. The revival that is only an attempt to answer a need for spiritual experience often wastes itself on pure emotionalism.

Now, at the present day, is there any reason to look for or desire a spiritual revival? I think so. For two generations now we have been refusing the light which God gave us through the great men of science. The result has been appalling. It means a science which is materialistic, it means a religion which is ignorant, and it means a disillusioned world. We have all the circumstances which should create a great revival, and now, and especially after the war, there has come a great hunger for God. I know there are millions to whom the war has brought nothing but a sense of "Let us eat and drink for tomorrow we die." Who can wonder? And yet there are also millions, yes I believe millions, to whom it has brought a heart sickness of a world without God; a feeling that the world is intolerable. We cannot find a God who will pity us and help us and lift us up, and so side by side with the surface indifference and laxity and desire of many people simply to enjoy what life can give, there is moving in the hearts of many, a great thirst for light, a great hunger for God.

CONVERGING STREAMS

There are all the circumstances which create a great revival. Have we got that knowledge, that further light to give? Yes, we have. I believe the future historian of religions will be able to trace during this past twenty to thirty years one stream after another, all converging into the great sea which is the knowledge of God. Science, psychology, religion, a new theology, one stream after another, all at last uniting into a real illumination as to the nature of God. To me, as I think it over, it seems that little groups of people all over the country and all over the world, certainly in America, Germany, and Russia, are realizing the power of the Spirit and the trustworthiness of God in a way which constitutes a new light to the world. These are old truths. Yes, all truths are old in a sense, but certainly they are being apprehended as they have never been before; not by individuals, but by the masses of people. There are seven thousand knees that have not bowed to Baal, and lips that have not kissed him. There are in this world millions who are realizing the spiritual power of God, and the trustworthiness—that is the only word I can use—the trustworthiness of God, in a way which is giving them power and light and everything that makes life glorious and worth living.

Sometimes it seems to me that Einstein and Freud, and Mrs. Eddy, and Mr. H. G. Wells are all working—I would not say along the same paths, but certainly to the same end—towards the increasing humility and reverence of science. The fact that everywhere the mystery and the spirituality of life is being preached by men who would perhaps have been materialists a generation ago; the fact that the men of science of today are of such, I can only call it a spiritual type, many of them so interested in things beyond what we see; the fact that Mrs. Eddy has, not only among her immediate followers but all over the world people who are

believing fundamentally the same thing, that is to say, fundamentally they believe in the profound reality of the spirit, the dominance of spiritual over material things, is evidence of a fresh knowledge of the nature and purpose of God. We get H. G. Wells, writing a book which is simply a re-statement in modern terms of the Christian religion. We get Einstein teaching us the extraordinary place of the mind in the universe, and we get the new psychology finding almost all our physical troubles due to some kind of wrong thought.

A DANGEROUS HOUR

We need a revival now because we have refused the light, and in this light we have a new revelation of the nature of God. But I repeat, it is a dangerous hour. The revivalism that shall be based on fear, or even on the meeting of a great and overwhelming need, a revivalism which is an emotion without light, will blast the hopes of a real spiritual revival more perhaps than any material kind of wrong, more even than war itself.

I am trying, and I am only one among many hundreds and perhaps thousands, to meet this need in a way that shall be a real advance. The overwhelming desire for light must be met. It is a great desire, and having now had some little experience—very, very little—I want to tell you what it has taught me, and in what ways I want your help, because I do want your help very badly indeed. It seems to me that a modern revival should be cast in a certain form. It should aim to reach everybody, every section of society, every class of people; the men at work, the children at school, the women in the homes; the rich, who have so much power materially, the poor, who have so much insight spiritually; the people in prisons, in hospitals, everybody should be reached if possible. At least, they should be made to understand that their help is wanted, that we cannot set the world in order unless everybody is going to help. That is why I want so much to go into prisons. Here are people whose world is certainly out of order, but who yet may help to set it in order if they realize that the world needs them in any way at all. Then I think it should not be an appeal for the individual soul; it should be an appeal to people to consecrate themselves for the service of the world. A religion that is not as wide as the world today, in its aim and in its scope, is only going to be a very selfish and narrow kind of appeal. I do not mean—God forbid—that the individual soul must not be saved. I am certain that until the individual soul is saved the individual can never serve the world as he ought to do. But I think the real claim of Christianity is that it is for the sake of the world that we think it worth while to be so severe with ourselves. For their sakes I consecrate myself.

NO FALSE ACCOMPANIMENTS

Then it must have no false or insincere accompaniments. What do I mean by that? Well, I mean we should not have bad music, and we should not sing silly hymns, and we should not hypnotize people. A great deal of apparent spiritual experience is simply hypnotism. You get people being made to sing some tune over and over again, louder

and louder; they must put more heart into it. Heart! They want to put their heads into it! Half the time these people are more or less drunk, intoxicated, not as people should be intoxicated, for everyone desires to be intoxicated sometimes; everyone should know the intoxication of being lifted out of himself into something bigger. And this can be done by spiritual truth or hysterical emotion. The latter is far easier than the former, and many people do not distinguish between the two. Therefore I think we should see that everything which accompanies a spiritual revival, if possible more elevated, more noble, than an ordinary religious service. There should be no lowering of standards in order to create the kind of emotional atmosphere that makes it so much easier for the speaker to get his power. That is one of the things we should deny ourselves.

Then again, it should appeal deliberately to the mind. I have found as I have gone about that there is an enormous desire really to come to grips with the things I am trying to say, with the question of religion and God. In Liverpool, for instance, we had three evening meetings and one afternoon meeting in a week. At the last meeting there were nearly two thousand people present, and when I said at the close of the service that I would ask the congregation to leave as quietly and quickly as possible in order that those who wished to stay for discussion could get together, I should think out of the two thousand people not more than three hundred went away. It is rather difficult to run an after meeting of fifteen to sixteen hundred people, but they went on asking questions; I think they would have stayed nearly all night. And nearly all the questions were vital questions that needed an answer, that showed a real hunger for some kind of light, for spiritual or practical experience.

A GLORIOUS EMOTION

And do not think from what I have said that the sort of revival that seems to me needed in this 20th century is a dry, intellectual, unemotional thing. It is true that it must begin with the mind; it is true that it must be a real advance in the knowledge of God, in a well worked up mission, by singing together and being in great groups, and by great and striking appeals; it is true that it must be, if it is to be real at all, an advance in knowledge, a drawing near to the light. But, my people, there is no emotion more glorious or more noble than the emotion which is awakened when one sees a great truth.

Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

That "glad surprise" is perhaps the noblest of all human emotions, that overwhelming emotion that seizes you when you see Beauty, when you see Truth, when you see God. That is the emotion we need. For no driving force comes from a purely intellectual appeal, no spiritual experience is gained from a merely rational explanation. It is when that appeal and that explanation become something more than intellectual, when they become truth; not knowledge only, but truth, that the emotion is real, lasting and spir-

itual, a fusing of one's whole being in the knowledge and love of God. And the awakening of such an emotion should be the desire of all who proclaim the gospel of Christ and the Kingdom of God. For such an emotion as that does not waste itself in hysteria; it becomes an inspiration, a driving force, a passion in the heart, that makes one long to spread the truth to other people. And it is that emotion, that lasting spiritual experience, awakened by the sight and knowledge of divine truth, which makes the true spiritual revival.

The Church and the "Lost" College Student

By Richard Wallace Hogue

VISITING colleges is a strenuous and a stimulating job. It is also an illuminating experience. I am feeling all three of these effects this morning as I return from one of the largest, and in some ways most typical, of American universities. To bed at midnight, the alarm summons at daylight, breakfast shortly afterwards and now on the train with that fagged-out follow up period which is the intermittent legacy of the strenuous life. But there is a stimulus which stays with me. It comes from the very thing which robbed me of the earlier hours of a full night's rest. Following a meeting, I had resolved to retire immediately to my room in the fraternity house where I was a welcome guest among "brothers" who had never before heard of me. They were a jolly crowd and averaged well up in scholarship as well as in personal charm. This is important, I think, in its bearing on the subject in hand.

STARK REALITY

For the first few minutes it was sheer contact with radiant youth, under the compulsion of an unfeigned hospitality, that kept me from my room and in that of two of the students, with others coming in and out. Very soon it was something different—quite different. The subject that held us—literally held us—was not athletics, fraternity life or any of the varied college interests generally supposed to be the absorbing themes of college students in America. Just how we got into the absorbing subject I don't know. One thing I do know—the visiting "brother" did not force it. Somehow, we didn't get into the subject—it got out of us. Most of it got out of the students with all the unconfined force of a long-dammed stream bursting forth. At first it seeped stealthily through crevices kept almost closed by the walls of self-repression composed partly of the respect of courteous consideration for my feelings. But when I bade them "go on," they went on, and I tell you it was good. There was all the stark reality of what shallow religionists would call their "lost faith." There was the passion, and at times the pathos, of orthodox religion's failure to satisfy their ardent and primal questions. There was the tragedy of idealism unanswered and unused by the forces which had

given them their first lessons in life's great ideals. There were honest indictments, terrible in the severity of utter sincerity. And all the time I kept saying to myself, "How fine this is!"—for the lasting realities were there—idealism, sincerity, honesty.

God! how the church needs these today, honesty perhaps above all, in the staid conventionality of those who shape its strict regularities, produce its official pronouncements, regulate its confined activities, proclaim its frantic conformity to the prevailing philosophy of "safety first," and preserve its confining formulas for the truth-searching spirit. There are of course exceptions to this indictment, glorious exceptions in outstanding individuals and hopeful movements. But if we are honest, can we doubt the general and tragic truth of the charge as applied to the organized churches as a whole? How else have they lost these young men, and countless others like them, all sprung from ancestries of loyal church people?

STUDENT AND CHURCH

"Do you know how many of the forty fellows in this house go to church, not regularly, but ever? Just three. When I first came to the university I went to one as long as I could stand it. Then I tried two others. Then I quit—not because I wanted to and not because of what I read in text books or heard in lecture rooms. It was because of what I didn't hear—didn't get—in the preaching, and the life, of the churches. When I was working for the government in the war I found a preacher who had a real message—who was real himself—seemed to understand life here and now—wasn't afraid to apply the truth to the real problems of today. There was no atmosphere of artificial piety about him, no prophesying of the smooth things which would keep him from being unpopular, or uncomfortable. I went to that church, though it was not my denomination. Why don't they put men like that here and in other universities?" That from one student.

And this from another. "I haven't been to church in four years." (He was a senior.) "I believe in living the right sort of life for yourself and towards others. Tell me, what do they mean when they ask 'Are you saved?' I don't get it."

In the morning I had been at the service of one of the churches and found twenty men students out of a five thousand student body. Much larger numbers attended two of the other churches—but what type were they and how many seniors were among them? I felt that the answer came in part from the mottoes, methods, songs and "social stunts" of which I saw symbols and samples in the church with the largest student membership. They were pathetic, truly pathetic.

And are these "lost students" idealists, even while at the grind and in the absorbing activities? Thrusting itself in the midst of this grind and these activities comes the Student Friendship Fund. Its appeal is second-hand, and from far-off lands. It is from foreign nations in the hour of America's greatest revulsion from "foreign entanglements." A large measure of the need comes from lands against which American students were in arms, the out-

ward symbol of the more impenetrable armor of propaganda. A large measure comes from communist Russia.

I was present last night when the appeal was presented, very simply and very briefly, to a typical and representative group who were asked to present it to others. First they gave their own answer—an average of nearly ten dollars apiece. While there a message was received from a nearby university that the 3000 students approached in one day had pledged \$8,000. Far and away above the money stood out the sacrifices to be made to pay these and similar pledges in other colleges—this and the instant response to the note of high idealism and of sheer human service. Here are several hundred of them going without five meals a week and meeting at the hour of the accustomed meal to learn more of the struggles and needs of the students of Europe. Is there nothing here of the translation into living reality of words all too long held in detached dogma by the official church—"incarnation" and "vicarious suffering?" Here is a girl student giving the entire cost of a new dress, the need of which has vanished from her vision of far-off girl students who have had no new dress material since 1914. When remonstrated with by a friend for denying himself an overcoat, another makes this reply:

"I can run to and from my classes, while those fellows over there haven't enough food to give them the strength to run."

And so it goes, from giving up movies and dances to denying themselves things hitherto regarded as necessities.

"These conditions are intolerable and must be changed! These men are our brothers and we must stand by them! They must be helped to save themselves and their countries and to make a better world than the one which has been made for them and for us."

STUDENT RESPONSIVENESS

These words of theirs might well be directed toward other causes and conditions nearer home. And to whom more than to the responsible leaders of the church comes the challenge so to direct them? How can the church win them back, with all their capacity for idealism, their eagerness to sacrifice for a cause they believe in and their equipped potentialities for service? This is not the question for chief concern or main interest on the part of the professing interpreters of the religion of Jesus Christ. It smacks too much of the philosophy of self-interest and the policy of "safety first" through which the strongest of them have been lost to the churches. The question is rather how the church shall serve them and through them establish the ignored ethics and the repudiated ideals of Jesus in the realms of business practice, industrial relations, political policies and international affairs. Only ten per cent of the children of America go through High School. Aside from its fatal effect on the permanence of a democracy, this fact constitutes a colossal responsibility for this fortunate minority. What of the challenge to the church and the answer of its leaders to that challenge? As Benjamin Kidd says: "The most important element in this, namely the idealisms of mind and spirit conveyed

to the young of each generation under the influence of the social passion, is absolutely limitless in its effect. The power which is represented thereby is capable of creating a new world in the life-time of a generation."

And are our church leaders—the majority of them—among those whom this same author directly addresses? "Oh, you blind leaders who seek to convert the world by labored disputations! Step out of the way or the world must fling you aside. Give us the young and we will create a new mind and a new earth in a single generation."

Mary

LORD Jesu hung upon a tree.
Even the dead came out to see:
So sad it was and yet so rare
To see Lord Jesu dying there.
*"How can I bear to lose Him so!
Cried Mary in a voice of Wo.*

Lord Jesu waited on a hill.
The little stars stood very still.
With angel-wings the cloud was white
That took Lord Jesu out of sight.
*"How can I bear to have Him go!"
Wept Mary on the hill below.*

It did not make her sorrow less
To know he died mankind to bless;
Nor would her tender grief abate
To see Him pass thro Heaven's gate.
*Ah, Mary, fond and true,
Lord Christ was still a babe to you!*

RALPH MORTIMER JONES.

The Winds of March

MY soul is swept with the winds of March,
Gone is all mood of mirth:
The shivering sunbeams coldly creep
Down to the wind-racked earth.

But over the strings of my soul's mute harp,
Through the limbs of the trembling larch
There sounds a strain of hope and of spring,
In the wind-blown month of March.

LEAH DURAND JONES.

Contributors to This Issue

SHERWOOD EDDY, widely known missionary, now lecturing in the colleges of the United States and to business men on the demands of religion in the new age.

RICHARD WALLACE HOGUE, secretary League for Industrial Democracy, an organization within the Episcopal church.

A. MAUDE ROYDEN, famous English preacher and social worker.

The Woes that are Austria's!

IT will not be forgotten that the explosion which set off the powder train laid by European diplomacy took place in Austria. Increasing revealments from the hitherto secret archives of European chancellories indicate that the old Russian bureaucrats were equally guilty with the Austrian bureaucrats in creating the immediate friction that fired the imperialistic mines. Both regimes are now in the discard and will remain there for all time to come. The guilty individuals will live in comparative physical comfort for the rest of their lives and doubtless suffer no pangs of conscience. Each is no doubt blaming the others for weakness and mistakes, but they will hardly repent of their folly or admit that their big game was wrong. Meanwhile a great host of the common people of these lands and other lands died for their leaders' sins, millions suffer today in bitter poverty, and their children's children until the fourth generation will groan under the burden of taxation to pay for the big game.

Theoretically Austria suffers her just dues for lighting the flame that almost burned up the world. But there is no Austria apart from the millions of men, women and children who toiled, each in his own small place, knowing little and with power to effect less in the world of diplomacy, so it comes about that these millions pay with the bread of bitterness after bearing the yoke of autocracy. Austria is left economically like the torso of a living thing with arms and legs severed—alive but without power to move or to find food. Vienna was the capital, both politically and economically, of a confederation of states, and held a place as the vital center of their life. These states were sheared away from Austria and having gained their independence gave vent to all the resentments a forced confederation breeds and an autocratic over-lordship irritates. The result is that the new states have reared embargos as walls against the old country and dammed up the old lines of communication, leaving Vienna isolated from her natural and historic sources of supply—a brilliant, luxurious city of splendor, threatened with extinction like that which befell the centers of civilization in the old imperial world. Nothing it would seem can save her except as our complex and more humane civilization dictates for her a better fate, for its own sake on the one hand and for humanity's sake on the other.

* * *

Why Austria Starves

I had several interviews last summer with a very keen young Austrian doctor of philosophy and also with an able Czecho-Slovakian professor who knows Vienna and Balkan affairs as only specialists can know them. The young doctor is the son of a wealthy Viennese oil producer and himself a complete convert to democracy and the social gospel. The professor is a personal friend of President Masaryck and was on the commission at Versailles and the commission appointed for the settlement of the national land problem at home. They are both broad minded, liberal and above the petty partisanship that have made Balkan affairs the despair of Europe. The story here given is their story so far as events had transpired up to last August, and the rest of it is based upon my own close following of events in that hapless land in the light of the insight they gave me.

Vienna is Austria today in a manner and to a degree Paris never was France. One-third of the population live in that city normally and the poverty of the rural regions has driven almost one-half of them into that center, not in hope but in despair, looking for a daily wage. Before the war Vienna got her food from far and near, eggs from Galicia, butter and coal from Bohemia, vegetables from Hungary, and pork from Serbia. Since the war the new national borders cut the lines of economic communication and Vienna starves while Serbian farmers cannot sell their pork at a profit. The potato crop was short last season and while other food products were up to the average in the rural sections of Austria the farmers found little profit in their business and inclined to take care of

themselves. Before the war Austria produced only a fraction of her coal supply and has been able since to increase it to only one-fourth her needs. Her textile factories are able to procure raw material for only one-tenth the normal manufacture and her people suffer from a dearth of clothing. They need a half million tons of flour and grew only 90,000 tons. Freight rates are so high that transport is economically almost impossible and the railroads pay only about one-third the cost of operation at that. A large leather trade is reduced to one-third normal and the only industries that average up to pre-war production are paper pulp from large forest preserves and certain luxury products that have thriven until now through foreigners coming in to buy on the advantages offered by a grossly depreciated exchange.

* * *

What Inflated and Depreciated Currency Means

Tragic Austria illustrates the meaning of an inflated and a consequently depreciated currency. Without credit or raw materials, and with the ruin of war all about her, Austria had no recourse but to start the printing presses. Now paper money without a valuable metal to give it worth on demand is simply another method of issuing notes of obligation payable in the future. As demands increase the volume is increased, the value goes down in inverse ratio, and the rate of exchange becomes more and more adverse. The result is that Austria has a national debt today of 667,745,000,000 kronen. In normal times a krone was a little over 20 cents in American money; it requires today 625 kronen to buy 20 cents in our money. It actually costs more at this writing to manufacture the small one and two krone notes than they are worth after they are made.

Here are some of the results. The railway deficit of some billions last year was 38 per cent of it due to losses on exchange in buying material for repairs from abroad. The wages of the 90,000 employes absorbed less than one-third the cost of operation. Wages have increased 100 times but the cost of living 500 times. The cost of living went up 24 per cent in the first two weeks of this year. Captain Richardson of the Hoover relief committee says that 5 per cent of the people live in comfort, if not luxury, while 95 per cent live in penury, many of them with neither sufficient clothing nor food to keep physical misery away. Except for the various relief funds thousands would have perished this winter. A human touch will make the terrible story more vivid. A great professor whose reputation reached into many lands before the war received a salary of \$7,500. Today he gets ten times as many kronen but is in utter poverty. His three daughters have quit school to earn a pittance each, and his son, with deep embarrassment, took \$10 from an American for some translations, but said it was more than a month's income for the family. He slips out at night to sell family heirlooms. The great specialist himself has bought no clothes since the war began. His last suit has been turned three times, his shirts are made of bed linen and the family food is lentils, carrots and cabbage. Only yesterday Vienna was the world's greatest center for medical education!

* * *

What Is the Remedy?

"If Austria had got credits nine months earlier the great reduction in the value of the Austrian money would have been stopped," writes an able Viennese. In vain has the government pleaded against the sentence of economic death pronounced upon her by the inaction of the great powers. Britain sent Sir Wm. Goode to collect the indemnities and he returned to plead for credits instead. He was dismissed and the whole matter turned over to a league of nations committee. More time was lost while it was getting into action. It recommended a twenty year moratorium and the extension of a loan. All the powers excepting Italy and America agreed, and Italy proposed to

follow our lead. Austria owes us \$24,000,000 for wheat sent to keep her people from starving. She asks not for cancellation of the debt but for time to provide for those who yet face starvation. Our government has withheld action and thus, because of Italy's waiting upon us, prevented action by the allies. Meanwhile the clouds of paper money have settled down upon the land to suffocate it, the issuing of bank notes increasing in the year 1921 by 154 billion.

British business has been brought by the pinch of depleted orders to see the reign of economic law through eyes that were blinded yesterday by war enmities. England is willing to wait for payment or even to cancel debts and to extend a loan of some \$11,000,000 immediately to start trade. However it is simply a case of resorting to the pulmotor, for the boom in trade that was created by foreigners rushing in for bargains made possible by the falling exchange, is over. And now unemployment is increasing, despair is in the eyes of the masses who are saying ominously that "something must be done." There have been food riots and there is feverish haste to arrange heavy cover guards for all shop windows in Vienna.

Czecho-Slovakia is acting in a manner that should guide others in their attitudes. She has made a treaty that recognizes the difference between her ancient enemy and oppressor and the neighboring people who have adopted a republic. It is known as the "Treaty of Lany." In its territorial lines are

guaranteed, arbitration is provided for all disputes, the propaganda of enmity is stopped and arrangements are made to stimulate trade. The Czechs will loan Austria 500 million Czech kronen, worth 200 times the value of Austrian kronen, and the raw materials from Czecho-Slovakia will begin to flow across the border into Austrian factories as will also needed food supplies. Of course this sum will not go far, but if other nations that need Austrian trade will do likewise a very considerable help will be given.

The alternative to economic help is a new political arrangement. Natural considerations of race, geography and economics all argue for a union of the Austrian state with the German republic. Her reduced area would make her third in the German union of states. But French opposition makes that impossible. The alternative is one that lies in line with current French policy. It would divide Austria between Hungary, Serbia and Poland with perhaps a slice flung to Czecho-Slovakia as a pious gesture. This would satisfy the policy of a French hegemony for continental Europe. Of course an awakened Britain will not consent to that, so the program of economic rehabilitation is the only hope. Already it has been so long deferred as to make the heart sick with the possibilities of human suffering that is yet to be visited upon hapless people who made no war and desired no war, but who are the victims of a war made by their rulers.

ALVA W. TAYLOR.

British Table Talk

London, February 7, 1922.

THE sky is still overclouded. India is a source of grave concern; it is clear that we shall need all the courage and grace that can be won if we are to turn the situation to gain for India itself and the British commonwealth. The visit of the prince prompted by good-will and carried out with a fine temper cannot be without lasting good. But it seems that if we can speak of India as a whole, its worship and homage are reserved for Ghandi. There is a general agreement that this man is one of the noblest sons of India, but he is in danger of being used by others with more worldly aims. The idealist has always to be on his guard against his own followers; and in every movement there are politically minded men who are very willing to harness to their plans all the visions and inspirations of the dreamer. It was so in Sinn Fein. It was so in India, where it is openly claimed by the more violent that the success of Sinn Fein has sanctified the method of violence.

* * *

Economy

Everyone knows that in a state as in a household it is easier to talk of economy than to work it out in practical proposals. Everyone praises it and suggests that the others should carry it out. We are like the hearer in church who remarks, "It will do them good." In this country we are quite clear that we must retrench. The army? "No," cry the military, "we must not reduce there; better try the navy, or education, or post office." So today there is an agitation with big men involved to avert the dreadful fate of reduction in the army estimates. The favorite point of attack for the political strategist is education. That has the fewest friends, he thinks. In England we have not been so devoted to education as our Scots neighbors, and we only become excited about it when the problem of religion arises. But there are still friends of education who do not quite see why money should be saved for adventures in the near east at the expense of the coming generation. It seems a little mean that a generation which has made so great a muddle of the world and has squandered its resources shall make the children pay. We are like the father

who, having spent his all in drink, in the morning raids his child's savings box.

* * *

Dr. Jowett

It will be already known to my readers that Dr. Jowett, who is a link between our two countries, has had at last to reduce his ministry at Westminster. As a plain matter of fact, the work of such a man involves an intolerable strain. It is fine that others with a mighty physique, such as Dr. Joseph Parker, could continue longer than Dr. Jowett under the pressure; but even Parker, giant as he was, could only do this by the exercise of peculiar care and by a rigid limitation of his energies. Dr. Jowett, who is not a strong man, has spent himself upon his preaching and must now adapt his ministry to his physical powers as they are today. But it is not improbable that his best work is still to be done under these limitations. How often did Lidden preach every year in St. Paul's? Certainly not many times; yet his voice moved London as few have done. The free churches will have to learn not to be greedy in their enjoyment of preachers. There is one preacher who jestingly remarked that if his hearers came to hear him twice on one day he felt insulted!

* * *

The Survival of the Unfit

Last week I paid a short visit, not by any means the first, to the farm colony at Wallingford, in Oxfordshire. It is a place that fills the despondent with hope. There the director, Mr. W. H. Hunt, and the "brothers" who work with him are seeking to train for service in the fields and in other ways men and youths for whom there seems no place in our order. They are sent there by boards of guardians who have come to trust the Christian Union and Social Service which has founded this and other places of a similar character. The colony has 176 inmates and about twenty "brothers." The "brothers" are men who desire to share in a piece of social service. They go out with squads of workers into the fields of thickets, where they plow and sow and hew wood, and learn how to manage horses and cattle. There are classes, too, in shoe mending;

and in the evening provision for their further education and entertainment. The whole place has the atmosphere of a sure and practical Christianity. It is good to be there, and to remember that on the slopes of the Oxfordshire hills on the Icknield Way, the old Roman road, and near to the scenes where Hampden fell, there is this place of hope for those who seem useless to the world. The real Christian faith is not a belief in the survival of the fit but of the unfit. And the miracle of saving the waste products of our modern life has been wrought and is being wrought at Turner's Court, Wallingford. The director, a very able, calm and devoted man, sees his way to enlarge his work if the capital were given to him. He is one of those who are not ashamed to confess that they were disciples of that very great man, the late J. B. Paton, of Nottingham. He it was who more than any other taught us that a living faith in the gospel of Christ meant social service. Others like "Robert Elsmere" took to social service when their evangelical faith was threatened. Paton was always a great believer and a great saint and because he was an evangelical he was passionately devoted to social service. His son, Lewis Paton, the head of the Manchester grammar school, wrote some years ago the life of his father. It is a life worth knowing. If there was a man among the free churches who did for them what Ludlow and Maurice and Kingsley did in their day that man was Paton. And Wallingford is one of the places—there are many others—where although he is dead, he still speaks.

* * *

The Fellowship of the Mark of Pain

Dr. Schweitzer has begun his Dale lectures at Mansfield College. He has also published his book, "On the Edge of the Primeval Forest"—a book which must be read by all who care for missionary work. It is enough here to set up a sign directing my readers to this book which in a small compass contains much wisdom and romance. Think of a great theologian who has profoundly stirred every theological school in the world; remember that he is also a great organist, and a writer upon music who has written a standard life of Bach; and add to this the fact that he is a doctor of medicine; and then put him in the heart of equatorial Africa with his piano given him by the Bach Society of Paris! But I must deny myself the pleasure of telling how the music of Bach gained in meaning for the interpreter in the solitude of the African forest.

* * *

And So Forth

The church of England Assembly is discussing this week some big things such as the new lectionary and some lesser things such as the fees for marriages. . . . By the death of W. C. Braithwaite the Society of Friends and the Adult Schools have lost a devoted friend with great intellectual power and a gift of exposition most remarkable. Had he belonged to another religious society and entered the ministry he would have been honored among the great preachers. But his work was none the less—and perhaps even more—powerful where he was. . . . A letter in defense of the London Missionary Society has been signed by the leaders in the Congregational churches: it is most definite and whole-hearted in its language and should go far to counteract suspicions aroused by the attack of anonymous critics.

February 14, 1922.

THE Geddes report on economy is out; and by the great multitude who are unaffected by it save as they hope to have less income tax to pay, it has been favorably received. But there are many interests challenged, and it is not the way of interests to yield without a struggle. The prophecy that there would be cuts in the education estimates proves correct. Two recommendations touch directly upon matters of educational policy. These were outside the purview of Sir Eric's committee. To raise the school-age and the num-

ber of scholars in a class to fifty—these are not affairs to be settled by economists. It is clear that many children of the poor will have at least a year's grounding in the education of the streets. Between five and six they will be robbed of the public school which in nothing has been more successful than in dealing with such beginners. Much is known today of the cawing of a child's mind; the question whether a very important year should be lost to the teacher is not one of shillings and pence. To save a million or two in this way may be a gross waste. There is even less to be said for the proposal to give a teacher charge of fifty scholars. That spells mechanical methods; a lack of personal relations between the teacher and the scholar, who is also a person, and a general lowering of the educational standard. There is no room for doubt that we could save money on our education estimates, but not in these ways. It would be like us to allow five admirable financial authorities to dictate an educational policy! To imagine that a man who has run a railway can therefore direct education!

* * *

The Duster

Much attention has been given to "Painted Windows," a new book by The Gentleman with a Duster. It is clever journalism and that is no reproach. "No man is too good to be a journalist." But it has the defects of a rather superficial journalism which tries to set out its goods so that they may appear better than they really are. The art of doing well in examinations is according to the cynic to make the examiner think you know things when you don't. The author is immensely clever and witty and he plainly lives eagerly among the latest rumors and prescriptions of the hour. He has a quick eye for defects. He has, moreover, a standard of judgment which is not always named but is always present. He evidently dislikes all neo-Catholicism. He has the average Englishman's "imperfect sympathy" with the priest wherever he is found, and however good he may be. But in the studies which I am able to check I find him superficial, and suggestive more of the gossip of a club than of any first-hand knowledge. His own guidance for the times is neither new nor profound nor is it helpful. It is a bright idea which must have come to everyone who has given even five minutes thought to the gospel; so far as there is a measure of truth in it, it has been set forth again and again by such men as Dr. Cairns; but by men like that it is never supposed for a minute that we can solve the problem of the ages by any such simple formula. To interpret "faith" in the sense in which Jesus uses it, is a beginning. But to believe with Jesus leads further; if it had not lead further there would have been no such thing as Christianity, and no windows for the duster.

When this accomplished journalist sets out to generalize upon the character and estimate of the many thousands of clergy and ministers, there is only one answer possible: "This judgment depends upon our estimate of the man who makes it; and till we know with certainty by what authority he speaks there is no answer required. It is impossible to bring an indictment against a whole nation; but it seems fatally easy for a certain type of journalist to bring an indictment against a class of men. "It is the business of the papers to tell us what to do," Bishop Creighton said, "and it is our business not to do it." It is the role of the "Gentleman with a Duster" to tell us what to think about our pastors and teachers, but it is not our business simply for that reason to think it.

* * *

Religion in the Schools

The archbishop spoke last week with moderation and with a large charity upon the solution of our religious education problem; his speech was warmly received in the church assembly. The proposal now before the church means the surrender of "church" schools to the local authorities under certain conditions. Some will charge the church of England

with an attempt to forestall the inevitable. Slowly the "church" schools are being crowded out. But that would be unjust. There is a strong and growing feeling that the time has come for all who believe in the Christian faith to secure that all children shall be taught in an effective way the great principles of their faith. It would be welcome news if the old contention could be ended once for all. The established church and the free churches could unite to provide for the new generation a genuine training for the service of the kingdom of God. The

archbishop laid down three positions which will be generally approved." (1) That no education is worth the name of which religion is not the woof and warp; (2) that it shall be imparted by efficient and willing teachers; (3) that it should not be vague or washy, but a genuine grounding in the foundations of the Christian faith. This threefold basis had not been challenged. Details could be settled if the principles were accepted. The church has shown her readiness to accept some scheme, and laid down her basis of principle.

EDWARD SHILLITO.

CORRESPONDENCE

A Creed, Plus

EDITOR THE CHRISTIAN CENTURY:

SIR: In my humble, feminine opinion even the term "creed" is too liberal for the resolution adopted by the board of managers at St. Louis, as published in *The Christian Century* for February 23. A creed usually begins "I believe—" which makes it an expression of a personal attitude, and, while it is assumed that those affiliating with the ecclesiastical body behind it will accept it as the expression of their faith, it does not flagrantly announce a policy of compulsion toward other persons.

Having been a Protestant for only about one-third of my life, I was "fed up" on creeds and catechisms and it was the liberality of the Disciples in this respect which drew me to cast my lot with them. I have thought of the foreign field, but I should certainly be discouraged in going out under such autocratic conditions as those dictated by the board of managers, and I think other young people would feel with me.

This "statement of policy," or whatever its creators please to call it, speaks more loudly for its real nature than any defense which can be made of it. Indeed, I find it hard to believe that this resolution is of Disciple origin, especially in this age when Christianity is meeting with such real challenges. It is hair-splitting over non-essentials while vital problems wait. It is unchristian, and savors too much of the intolerance of medieval theology.

Ft. Schuyler, N. Y.

MARIE LE NART.

Baptism and Orders

EDITOR THE CHRISTIAN CENTURY:

SIR: As an Episcopal minister, holding that despised and effete thing called a creed, I have been much amused and delighted with your editorials anent "The Disciples' New Creed." Now, of course, you are entirely right in your contention, but not at all for the reasons you assign. You are right because you are protesting against a creed which contradicts the broad facts of Christian experience. Your missionary society is wrong, not in insisting on some definite basis of belief, but because that basis is narrower than the present enlightened Christian sentiment of your own membership. In other words you no longer hold that an outward and visible sign like immersion is identical with and absolutely causal of the new birth, or the inner baptism of the Holy Spirit. You are face to face with two horns of a dilemma. If adult immersion is the only valid baptism, then Roman Catholics, Greek Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, Congregationalists, etc., constituting an overwhelming majority of the Christians, are without valid baptism. Yet the fact remains that, judged by the fruits of the spirit, they are producing a high type of Christian character, not to be distinguished from that of Disciples and Baptists in many instances. You must either assume, then, that these fellow-Christians have valid baptism, or that valid baptism is unnecessary to the development of Christian character. The only logical ground for you to take in face of

such a dilemma is that while adult immersion is the usual New Testament form of baptism and therefore the one to be adhered to as a norm in your own practice, yet as the Holy Spirit has recognized other modes of baptism in Christian experience, you will not repudiate it in exceptional instances, nor deny fellowship with those conscientiously convinced of their point of view.

You know that the same dilemma confronts the Episcopal church in another form. We have contended that the ministry should come down in an unbroken line of apostolic succession by ordination of bishops and that only such ministers are valid and are authorized to consecrate the Lord's supper. But we are faced with the dilemma that we must concede a valid ministry and valid communion to our fellow Christians of other Protestant churches or admit that a valid ministry and valid communion are unnecessary to the development of a high type of Christian character. The only logical way is for us to assert the value of the historic norm for theoretical and practical purposes, but admit that other forms of ministry and communion are valid and have been recognized by the Holy Spirit, and that we will not deny fellowship with those who conscientiously differ with us. I may say that the liberal wing of the church is rapidly swinging to this point of view as a basis of church unity. And now for your contention that the Disciples are a creedless church. You deny this yourself for you quote them as saying, "Where the scriptures speak, we speak; and where the scriptures are silent, we are silent." Now this is to assert that the entire scriptures are the creed of the Disciples. They say that "human creeds are schismatic." They further say, "The binding of a human interpretation of the scripture upon the church was essentially a usurpation of the prerogative of scripture itself, and hence a froward and impertinent invasion of the realm of divine sovereignty."

Now what are the implications of such statements? That scripture is God-made and the creeds man-made. And yet no one is more convinced than you that such a distinction is essentially artificial and out of date. The entire scriptures are not God-made in the sense of being infallible. Infallible scriptures, infallible popes, infallible church, infallible creeds, all alike belong to yesterday and the collective Christian consciousness is left to select the fundamentals of its faith for today and for tomorrow. We who hold to the Nicene creed are immensely in advance of those who try to profess faith in the whole Old Testament as well as the New. Our task is comparatively simple. We reinterpret its sublime phrases in the light of the Christian consciousness of today but we have no infallibility doctrine of the Old Testament hanging like a millstone round our necks.

Sooner or later as the Christian consciousness realizes that faith in the scriptures cannot be inclusive but must be selective the need of such selection will become imperative for all churches alike. This makes a creed. You, yourself, always speak of Christ as authoritative leader. Some day you must answer the question, Why is Christ leader? What is Christ? The Christian consciousness cannot always remain chaotic, it must clarify itself, try to define truth and falsehood, good and evil. Thus our liberalism has been busy extracting the unsound

timbers out of the temple of truth, but some day it must become constructive, build again in definite though comprehensive way the house of faith.

J. K. BRENNAN.

Louisiana, Mo.

In Defense of The Board of Managers

EDITOR CHRISTIAN CENTURY:

SIR: A recent editorial in *The Christian Century* constitutes a ringing challenge to some one to enter a sturdy defense both for the board of managers and for the Disciples of Christ. The writer is not the chosen champion of either and willingly concedes that, had they been called upon to choose, they would have gone elsewhere.

The characterization of the Sweeney resolution as a "private, creedal statement" which was "officially adopted for the first time in Disciple history" is strikingly out of harmony with the teaching and practice of that communion for a hundred years. The unfortunate phrase, "as understood by the board of managers," was so fully exploited by *The Christian Century* as to completely obscure the more important one, "in harmony with the teachings of the New Testament," which is the true index to the intent and action of the board. Nor has the insinuation that this action involves any inconsistency with the time-honored shibboleth, "No creed but the Christ," any justification in the Disciples point of view. They have insisted for a century that they were led to practice immersion, a burial in water, for the precise reason that the acceptance of Christ as the sole creed of the church demands obedience to a specific act commanded by him in the great commission. They have affirmed this conviction times without number in their periodicals, missionary literature, conventions, and in individual statements made on multiplied occasions. As they have never accepted the "model" conception of baptism any Scripture which commands baptism would meet the demand of *The Christian Century* for chapter and verse to justify the Sweeney resolution. The board of managers must be acquitted of having done "something new in modern ecclesiastical history."

Perhaps the most amazing statement of the editorial is that the "water regenerationists have won an amazing victory." Granted that Dr. Spencer understood Rev. Wallace Tharp aright at the Louisville congress, which he may not have done, why should a set form of words that has been in honorable use throughout all Disciple history suddenly come to have a meaning, when used at St. Louis in the year of our Lord, 1922, which, in the words of *The Christian Century*, has been "so bitterly resented by the Disciples of earlier generations"? What indicates that the board of managers ascribe to immersion the "abstract efficacy" which has been denied by Disciples from Alexander Campbell down?

If there were not so many varieties of conscience accommodations leading to cooperative and organized usefulness would be easier to make. In this matter the conscience of the China missionaries, who at the present time insist that they have never practiced "open membership," is important, and that of the board of managers is entitled to some consideration. Neither the missionaries nor the board righteously can ignore the conscience of the people whose cooperation is the very life-blood of the missionary enterprise. To attempt to do so would be fantastical and quixotic. The necessity is to find a happy meeting point.

If there is anywhere among the Disciples a group that believes that "the game is not worth the candle," or, in other words, the advantages to be gained in the controversy are not worth disrupting their great missionary organizations and destroying the missions, the situation may contain unlooked for elements of hopefulness. We must assume that there exists in this great body of Christians who have contended so vigorously for Christian union a clear and accusing conscience on

the subject of division and strife. *The Christian Century* declares that "it seems incredible that in the year of our Lord, 1922, four years after the great war, with a broken world in need of reconstruction, a large and intelligent Christian communion should be wrenched and torn over a question as thin and remote as this, etc., etc." If, in the mind of the editor, the question is thin and remote, he cannot espouse either side with a great enthusiasm. If contention over such an issue did not tend to ennui it would be impossible for him conscientiously to resist the will of the majority when he is well assured that such a course will produce a most hurtful and unseemly division. Great cause for gratification lies in the fact that the aggressive advocates of "open membership" are inclined to think very highly of the opinions of *The Christian Century*. It is very encouraging to think that, after all, these good men may consider the issue "thin and remote." They have come to look upon the subject of baptism from a viewpoint which they confess to be entirely new among the Disciples, and they have come, without in any manner interfering with the cordial relations which they sustain to the mass of their brethren, to the practice of what they acknowledge to be an "innovation." It must be confessed that the great missionary societies which constitute the United Society were formed before the "modal" conception of baptism had any vogue whatever among the Disciples. It is an inescapable fact that this conception has very little vogue at the present time. What an opportunity for magnanimity and true "liberality!" With what a generous and lofty spirit the "liberals" might say to the "conservatives": "We have exercised our full liberty in receiving the unimmersed into our own churches. We know that you would feel that you were not true to the New Testament if you were to do as we do. We confess to an entirely different viewpoint from which the matter seems to us to be, as applied to our cooperative work, a very unimportant matter. We will therefore respect your scruples and follow what the Disciples have understood to be the New Testament practice for a hundred years. Our conscience on the subject of Christian unity declares that it would be a great sin to destroy the actual unity which we have attained to secure a hypothetical unity that may never be realized."

The Christian Century has indulged in some very interesting speculation on "what the neighbors say." It is possible that neighbors who take the view that the issue is "thin and remote" may think the Disciples have traveled a long way to seek trouble. They may well speculate on which involves the greater inconsistency, for the Disciples to continue united in their great missionary program, following their ancient practices, even though they willingly and gladly admit that there are most splendid examples of Christian character and consecration among the unimmersed, or, to divide into hostile camps that will cripple and destroy their missions and drift further and further apart until their very existence is a stultification of every appeal that has ever been made for a united church. It may seem strangely anomalous, a bitterly ironical fact, that the thing by which this "large and intelligent Christian communion is wrenched and torn" is called "practicing Christian union!" These neighbors might be much better pleased, no doubt, to see the Disciples have a conscience on the subject that would lead them to "practice Christian union" among themselves!

JOHN T. BRIDWELL.

Coldwater, Mich.

Unitarian Membership

EDITOR CHRISTIAN CENTURY:

SIR: In your issue of Feb. 23, on page 248 and 249, you state that the Unitarians "who with a decline of 30,860 members during the past 6 years, number only 51,635 members." You doubtless copied the statistics put out by the Washington secretary of the Federal Council of Churches of Christ in America. This, however, is not correct. Rev. Minot Simons of the department of church extension of the American Uni-

tarian Association, under date of February 18 wrote me as follows: "On the basis used to figure our loss in 5 years, we have estimated a gain in constituency, as a matter of fact, of 21,421 or 25.9 per cent, making our present constituency 103,936."

Grant me the pleasure of reading a correction of these figures in an early issue, as I am a Unitarian and am mighty proud of the fact.

A. E. VON STELLI.

Menominee, Wis.

In Other Words: We Need a New Apocalyptic

EDITOR THE CHRISTIAN CENTURY:

SIR: When I say that The Christian Century is one of my most welcome visitors, and has been for more than two years, you may be willing to permit me to take issue with your recent editorial, "The New Eloquence." I do not object so much to what you say about Lincoln and Webster. Certainly the method of the latter would get nowhere today. But what I do object to is the implication that the style of oratory needed in our day is that without passion. Preachers ought to grow "mad" over such insidious and destructive efforts to undermine the teachings of Jesus as those of the "Fundamentalists," falsely so-called. There ought to be fire, passion, call it what you will, over the Pharisaism of today, as there was in the days of Jesus and John the Baptist. These mighty teachers were never more eloquent than when they scorched the hypocrites of their own day. We ought to face the facts, and one cannot do that without arousing within his own soul passions that will not down but that demand utterance, fiery utterance. One cannot stand in the presence of Niagara and not feel its tragic power. One cannot stand on the shore at Brigantine during a storm at sea, and not experience dismay. This sense of dismay ought to be felt by every preacher who stands in the presence of the ocean of sin, and who in the midst of this mighty battle is compelled to feel the bite of snapping dogs about his legs. The times call for union in the effort to make the teachings of Jesus actually apply in the life of the world, and instead, we have bickering and biting and snapping within the church itself. In another editorial you speak of the attempt of one Dr. Riley to control Eureka College. Can the honest lover of Jesus Christ stand still and allow our Christian colleges to be abandoned while ignorance in the cloak of piety does its utmost to ruin them? But after all perhaps you are right. One has to laugh at the antics of white mice.

First Presbyterian Church,
West Newton, Pa.

THEODORE DARNELL, JR.

THE SUNDAY SCHOOL

The Wages of Sin—Downfall

TODAY we see the crash. Yesterday I saw a handsome motor smashed against a tree—it was the end of the joy-ride! We may play fast and loose but we pay at last—and the evil day may not be far removed. For years the tree has been rotting inside, at last only a little breeze brings the proud and beautiful monarch with its colored leaves crashing to the earth. Today the man dashes by in his limousine, tomorrow he sits in his cell in the Tombs. We are all in at the killing! The reporters drag the whole hideous story out into the light, they serve it steaming hot with the cereal at breakfast. For years the banker has been embezzling, has he? Well, here he is on the front page, first column. For years the big business man has been hiding his sin, suddenly the storm breaks and here he lies like a shattered tree—all the inner, hidden evil

*Lesson for March 19, "The Downfall of Israel." Scripture, 2 Kings 17:9-18.

revealed. And if he is not found out by others he will tell the world himself: the student in that peerless story of Dostoyevski, "Crime and Punishment," stands up in court and shrieks his guilt. Hawthorne makes poor, pale Arthur Dimmesdale stand up before the town and confess his crime though it kills him. Shakespeare makes Lady Macbeth moan out her dismal, bloody secret. In the Passion Play Judas in a passion of remorse confesses the betrayal of his best friend and then rushes off to hang himself with the very girdle that held the guilty coins. If there is one lesson that we should thoroughly learn from all literature and experience it is that hidden sin will eventually bring open disaster. Let us take that big lesson to heart today. The joy-ride ends in the grand smash.

What is true of individuals is also true of nations. Israel, we saw in the last lesson, violated the fundamental laws of living. We beheld Israel degenerating in soft indulgence and rotting in moral fiber through social injustice variously expressed, now she falls. In humiliating captivity she goes into open disgrace. Egypt tells the same tale; Greece adds the weight of her testimony to the same truth. Fair and stately Greece—was there ever such a beautiful nation, such poetry, such heroes and heroines, such dramas, such philosophies, such architecture, such orations and rhetoric—but by inner moral decay fair Greece came to her sad ending. Rome—every school-boy knows the story—Rome came to laugh at morality and to degenerate in lazy ease; then came the terrible pagans from the north. Surely, the wages of sin is death while the free gift of God is eternal life. Obedience to the fundamental laws of white living and social righteousness spells certain life.

Keen historians see in modern civilization the seeds of death. We seem to learn little from history; the reason why history repeats itself is because people are fools. If we are heedless of the faults of ancient nations we cannot hope to improve upon them. If the story in the morning paper does not cause you to cut short your hidden sin, you too must add one more sorry example of failure to the long, long list. If the story of Egypt, Persia, Greece, Rome, Russia and Germany makes no impression upon your mind, the noble United States will sometime follow in the tracks of former failures. Macauley saw the broken arches of London bridge and predicted the downfall of the British empire unless she learned from all that had gone before.

Splendidly our country cast off human slavery and overthrew the liquor business; bravely the churches today are demanding industrial justice and social purity. The American home must be strengthened if our civilization is to exist. It is a shame to compare with Japan in the number of divorces. Deep on the walls of every court must be carved the ten commandments if our country is to avoid the way of all the earth. The function of the church is like that of the prophet of Israel to call men back to the paths of righteousness. There must be no timidity in that voice; only God must be consulted for the message. The church must be the flaming torch to illumine the darkness of selfishness; the church must be the salt to arrest the decay of indulgence. As we love our country we must support and encourage the church of Christ. We must not blind our eyes to our faults and our serious sins. Injustice must be pilloried; the flashing rapier of truth must be thrust through all indecency; the white-hot iron of righteous scorn must cauterize all corruption. At the last supper the disciples asked "Is it I, is it I?" and well we may examine out individual lives and the moral standards of our nation. "The wages of sin is death."

JOHN R. EWERS.

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Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Jowett Resigns

The resignation of Dr. Jowett from the pastorate of Westminster chapel in London is an event of international importance. He was preaching in America during the war to great throngs when he was urged by the king and the prime minister of England to return to his native land, an unusual honor. Since his return to London he has faced conditions in religious work in England which have broken his health, and some say his heart. At the time of his recent resignation he told his board of church officers that he did not think it would be necessary to give up preaching altogether, but that it would be necessary to find a work less taxing to his strength. Dr. Jowett had a leave of absence last year of six months.

Southern Conservatism Unitarian Opportunity

The Unitarian Ministers of Boston at a recent meeting considered the subject of extending the Unitarian message into the southland. Already one preacher is under appointment, formerly a Paulist father of the Roman Catholic church. The Unitarians argue that they flourish best where orthodoxy is most conservative. In view of the campaign of many orthodox church members of the South against the study of modern science in the public schools by other than medieval methods, it is quite as clear that the Unitarian reasoning is sound. It may be safely predicted that many strong Unitarian churches will be organized in the South in the next few years.

Preparing for Peace in Time of Peace

It is far easier in these days when no acute international situation occupies the public mind to discuss the underlying philosophy of peace. The World Alliance for Friendship through the churches is making hay while the sun shines. A national demonstration will be made at a congress at Cleveland, May 16-18. Widely varying interests will be brought together to discuss the question of making sure the peace of the world. These interests are relief, labor, agriculture, economics, education, religion and politics. Among the speakers already secured are Henry Morgenthau, Frank A. Vanderlip, Rev. William P. Merrill, Mr. Sherwood Eddy, President William P. Faunce, Dr. Frederick Norwood and Dr. Lynn Harold Hough. Additional speakers are being secured and it is planned to make the program an outstanding event of the ecclesiastical year.

Election of the Pope by Modern Methods

That the Roman Catholic church really does change is indicated by the fact that it is now less than twenty years since the present method of electing a pope was soundly established. For a long time before 1904, the temporal sovereigns of certain outstanding Catholic countries

had the right to veto, and through their cardinals sometimes influenced an election. Previous to 1059 the election of the pope was largely in the hands of the clergy of Rome, indicating that the pope was in earlier days just the bishop of Rome and elected by quite the same process as bishops in any other diocese of the world. These facts, minus the interpretation may be secured from any standard Catholic reference work. The election of the pope recently was very interesting to the various Catholic temporal powers of the world, but there is no intimation of direct influence upon the election.

Protestants Growth Twice That of the Catholics

A careful study made by the journal, *Current History*, indicates that the

Protestants of America are growing twice as rapidly as the Catholics which is contrary to the ordinary impression. In the period from 1906 to 1916 covered by the government statistics, the Roman Catholics increased from 14,210,755 to 15,721,815, an increase of 10.6 per cent. In the same period the Protestants increased from 20,025,014 to 25,025,990 or 23.4 per cent. In the Catholic figures include all baptized babies and nominal members, however slight the connection. In the Protestant figures only those old enough to join the church on their own initiative are included. Roman Catholic leaders are restless in the face of the statistics and they realize that they have a great leakage. They hold that the most outstanding cause for loss of members is to be found in intermarriage. Probably most Protestants feel

A New Batch of Church Statistics

The Federal Council has recently issued its annual statistics of the churches of America. Many interesting facts are given, and primary among these is the fact that the sectarianism of America goes on unblushingly. The Lutherans have probably gone farther than any other denomination in bringing some sort of unity to their denominational household. Seventeen bodies now cooperate with the National Council, and five bodies with the Synodical Conference. There are seventeen different kinds of Baptists, though fourteen of the Baptist bodies have only 266,042 members as compared with the millions to be found in the three leading Baptist denominations. Of the Methodists there are seventeen varieties, but the vast majority of white Methodists are to be found in the Methodist Episcopal church and the Methodist Episcopal church, South. Some small bodies are greatly divided. The Adventists have a total strength of 136,233, but they have five denominations. The Dunkards have almost exactly the same size, and they, too, have five denominations. The Mennonites with a constituency of 91,282 have sixteen denominations. The United Brethren are now the divided brethren, for they have two bodies. A study of the statistics would seem to indicate that the more theologically conservative a denomination is, the more subject is it to division.

As one classifies the denominations into ritualistic, evangelical and liberal communions, one is at once struck with the vast preponderance of the evangelical movement in America. The growth of the Roman Catholic church aside from the immigration areas has been negligible. One finds in the two leading liberal denominations a total of only a little over a hundred thousand members. Unitarians complain of the figures and insist on the inclusion of their associate members, but even if such figures be included, the liberal church membership in this

country is only a tiny fraction of the total. The Federal Council estimates the evangelical constituencies as three-fourths of the total religious group in this country.

The raising and spending of money is a gauge of church influence that is perhaps quite as significant as the counting of membership. Such figures measure devotion and activity. The Methodist Episcopal church reports eighty-five millions last year over against the seventy-five millions of the Roman Catholic church. The denominations follow in this order: Presbyterian in U. S. A., \$47,036,442; Southern Baptist, \$34,881,032; Protestant Episcopal, \$34,872,221; Southern Methodist, \$33,859,832; National Council Lutheran, \$23,048,701; Northern Baptist, \$21,926,143; Congregational, \$21,233,412; Disciples, \$11,165,391. To the total income for religious work in this country for all bodies is put at \$448,424,084, a very impressive figure, for it represents an average of five dollars per inhabitant of the country—men, women and children.

If the Federal Council figures are correct, they give quite a great deal of reassurance as to the essential soundness of the churches of America. A growth of four million in church membership in five years indicates a healthy normal increase. It is rather surprising to find that the Sunday-school enrollment is only half that of the church enrollment. However, the Sunday-schools have made about the same rate of growth as have the churches. The Disciples of Christ are unique in the fact that their Sunday-school enrollment is almost equal to their church membership. This doubtless is due to the Sunday-school promotion work which has been done in the communion.

Were this vast host of religious people included in the evangelical bodies cooperating adequately under common leadership, the effect of such cooperation on the nation would be untold.

that intermarriage makes more Catholics than it takes away from the church. The opposition to fraternal orders is a great source of leakage which is now partly stemmed by the organization of Catholic orders. Undoubtedly the advance of scientific education in the public schools is detrimental. It is interesting to note that the Catholic church is growing only in those states in which there is a considerable immigration.

Churches All Get Together in Lenten Services

Five churches of North Adams, Mass., have gotten together in a Lenten program this year. They are the Baptist, Congregational, Episcopal, Methodist and Universalist. On March 5 the ministers in all these churches will have the same sermon theme, "The Christian's Mission." In the evening of that day the churches will unite in a service at the Episcopal church with the Methodist minister preaching. The Lenten plans include cottage prayermeetings, and many other of the familiar evangelical practices. For three weeks before Easter the churches will cooperate in union evangelistic efforts. The significance of this combination is to be found in the fact that churches not usually regarded as evangelical should join in a thoroughly evangelical effort.

Controversy and the Growth of the Churches

That there seems to be a definite relationship between theological peace and the growth of the churches is pretty clearly indicated by the figures. In the southern Baptist church where Baptists are uniformly conservative, the growth in five years has been 19.9 per cent while among the northern Baptists where controversy rages over the premillennial issue, the loss in the same period has been 19.9 per cent. The Disciples were once listed among the most rapidly growing of all the American communions. In five years past during which time a group of conservatives have been vigorously fighting the organized work they have grown only 3.9 per cent while the northern Methodists show a growth of 18.1 per cent. The Methodists in that period

have grown steadily more liberal in theology, publishing through their denominational house many books thoroughly progressive in their theology. They have had no serious divisions. The Episcopalians, whose theological variations are more serious than in almost any other American communion have suffered a loss in this period of 1.3 per cent.

Makes Big Claims for the Christian College

President E. M. Waits of Texas Christian University has been studying the "Who's Who" book and has come to some startling conclusions with regard to the significance of the Christian college. He says: "Eight of the nine chief justices were college men, seven out of eight were from Christian colleges. Eighteen of the 27 presidents were college graduates; 16 were from Christian colleges. Eighteen out of 26 leading masters of American letters were college men; seventeen were from Christian colleges. Of the members of congress

whose achievements or prominence secured them a place in 'Who's Who in America' two-thirds were graduates of Christian colleges."

Baptist Leaders Confer on Big Drive

The time is near for the launching of the big drive in the Baptist denomination for \$15,000,000. Mrs. Helen Montgomery, president of the Northern Baptist Convention, F. W. Freeman, general chairman of the Northern Baptist Laymen's Council, Rev. John Aitchison and

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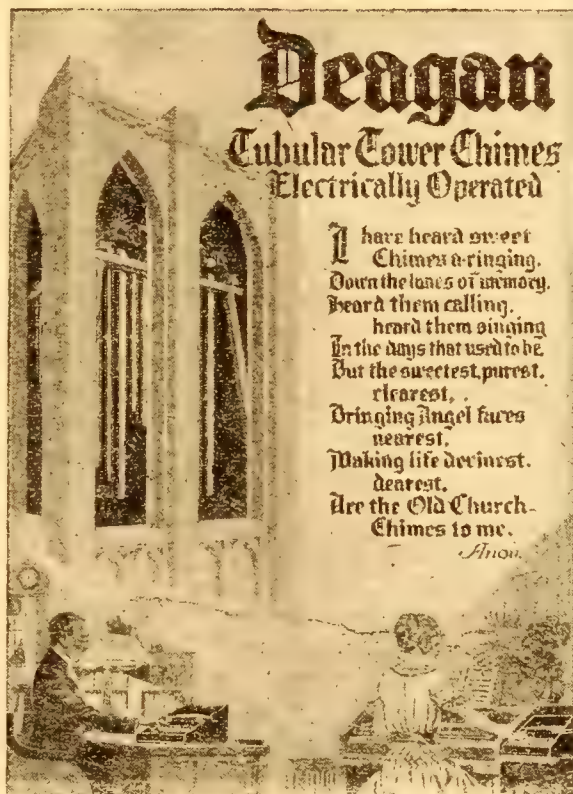
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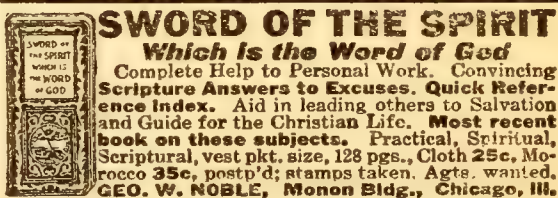
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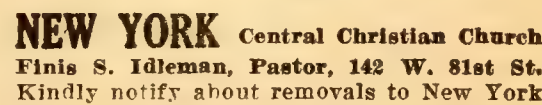
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Earle Wilfley, Pastor.

Rev. Hugh A. Heath are among the leaders who will assist in the raising of the large sum of money. The present drive is to provide emergency funds to meet obligations created by delinquency on pledges of the five year fund of \$100,000,000. The various boards over-appropriated, and are in serious trouble on account of lack of cash.

Methodist Ministers Want Doctrinal Test Abolished

Methodist ministers in New England commonly want the doctrinal test for membership in the Methodist church abolished. The matter has been before General Conference, and once received a majority committee report, but was turned down by the conference. The subject was debated at the Boston Methodist Ministers' meeting on February 27. Those favoring the removal of the doctrinal test were Revs. Webster H. Powell and F. D. Taylor. On the other side were Revs. C. H. Shackelford and J. W. Stephen. The debate made a lively session for the ministers.

Religious Press Publishes Attack on Arthur Nash

No layman in recent times has had so wide a hearing as Arthur Nash with his address on the Golden Rule in Industry. His message was received with enthusiasm in some of the greatest churches of the land and before the recent sessions of the Federal Council of Churches. Now comes an attack on his industrial methods by the Amalgamated Clothing Workers of America. They assert that Mr. Nash is "fighting unionism with his own methods of high-sounding religious talk." The union further asserts that the workers' control of the factory is not genuine for the bosses "force the workers to sign almost any petition that may be presented by the management. The charges mentioned above have been published in the Western Christian Advocate, a Methodist paper of Cincinnati.

Does Not Require the Five Point Unitarianism

Even the Unitarians are becoming broad in their terms of membership these days. In the old days the five points of Unitarianism were opposed to the five points of Calvinism. Rev. Lyman V. Rutledge in an evangelistic sermon for the All Souls church of Braintree, Mass., recently said: "The membership of the Unitarian church is made up not of people who act and think alike, but of people who seek honestly for more truth and greater opportunities of service. It cannot be too strongly emphasized that a Unitarian church accepts a Baptist, Methodist, Presbyterian or Catholic without requiring him to renounce his creed. The right hand of fellowship is given on one plain condition, that a man be true to the faith that is in him."

Buddhists Want a League of Religions

The dream of achieving the peace of the world through a league of churches has challenged the imagination of men in various parts of the world. As origi-

nally projected it would be a Christian league. Now comes a proposal that it shall be a league of religions. The Japanese Buddhist leaders have expressed themselves in favor of such an arrangement. The editor of the Eastern Buddhist says: "The world is now ready for the plainest and loudest announcement that we can make of all our religions that they are one or at least united in demanding peace on earth and glory in heaven. And by peace we mean the prevalence of justice, fair deal and humaneness all over the world not only among individuals, but among nations

and by glory we mean the triumphant march of spirit over matter, of light over darkness, of love over selfishness."

How Church Statistics are Gathered

It is at this time of year that church statistics are issued from the office of Dr. Henry K. Carroll, a Methodist minister, who has been working at this task since 1890. In addition to the statistical labors of Mr. Carroll, the government census bureau gathers statistics of the churches and the Federal Council of Churches has recently made this task one

Baptists Organize for the Cities

THE Baptist denomination seems to have some special genius in dealing with the immigrant problem in the great cities and the story of Baptist city mission work is a very interesting one. While the city mission work of all denominations is in a state of experimentation, the Baptists have shown courage and originality in trying out new methods.

In Chicago the denomination is supporting four Christian centers where a settlement house work is carried on in whole or in part. Eight Baptist churches among immigrant peoples doing work in a foreign language, are receiving support from the society and nine missions. Besides these organizations the Baptists have a number of foreign speaking churches which are now self-supporting entirely, particularly among the Scandinavian populations. The English speaking peoples are not neglected, and work is supported in twelve churches and nine missions where English is the language spoken.

The tremendous growth of Detroit in recent years, by reason of the automobile and other industries, has been one of the outstanding facts of urban development of America. There are more Poles in Detroit than there is total population in any other city in Michigan. This city of a million souls has 200,000 Protestant church members, which is indeed a better showing than Chicago can make, but is not as good as it should be. Six hundred thousand people are outside the church Catholic or Protestant. The Baptists of Detroit have spent \$600,000 during four years in securing locations and in erecting new buildings. Four new buildings will be erected during 1922. Among these will be the Polish Christian Center.

San Francisco has long been regarded as the most difficult church city for religious work on the continent. While one person in five in Detroit is a Protestant church member, the proportion in San Francisco is one in twenty-eight. The Baptists up to the present time have established five English-speaking churches and two Chinese churches. There is in addition a Swedish, a Russian, a German and a Negro church. In seven months the increase in Baptist membership in San Francisco has been very nearly twenty per cent, which indi-

cates the virility of the churches.

Pittsburgh Baptists long since felt the challenge of the industrial situation in their city. They now have ten foreign-speaking churches and missions in that city. They have a Christian Center among the Negroes, and Rankin Christian Center for whites is now being launched. Pittsburgh Baptists have seen the advisability of approaching the problem of evangelizing the city from an educational standpoint and they now have a director of religious education who serves the whole city. The denomination in this city takes pride in joining with other communions in the practice of Christian comity in the location of new work.

In Denver the home mission challenge is found in a group of Mexicans who have been found to be particularly susceptible to Christian teaching. There are seven thousand of these people. In a recent evangelistic effort 38 people professed conversion to the Baptist faith. The Denver Union is paying the salary of the Mexican pastor, and is supplementing the salaries of some of the English-speaking men.

In Buffalo a mission to the Hebrews is conducted by the various cooperating denominations who trust to the Baptists the holding of the property and the administration of the activities. This work among the Hebrews is led by Mr. and Mrs. A. B. Machlin, who are the missionaries in charge.

In Cleveland one of the big facts is the invasion of 35,000 Negroes from the south. These have organized 35 Baptist churches. Only 12 of these churches have been recognized yet, for Negro Baptist churches do not always have proper leadership and right standards. Among the new churches organized is a Hungarian church and a Czecho-Slovak church. In St. Louis the Baptists have assumed entire charge of the evangelization of the Italians of the city under direction of the comity committee of the federation. There are sixty Negro Baptist churches in St. Louis, but these are separately organized.

Because the Baptist church has not been so definitely Anglo-Saxon in its origins, it has found its way into the hearts of some communities where "English" methods of approach are not congenial.

The Belief in God and Immortality

By JAMES H. LEUBA

Professor of Psychology in Bryn Mawr College; author of "A Psychological Study of Religion."

This book consists of three parts. The first is a scholarly investigation of the origins of the idea of immortality. It embodies an important contribution to our knowledge of that subject. Parts II and III are those of chief interest to the general public. Part II consists of statistics of belief in personal immortality and in a God with whom one may hold personal relations. For the first time we are in possession of reliable statistics valid for large groups of influential persons. The figures are in many respects startling, in particular those revealing that, in all the groups investigated, the proportions of believers are much smaller among the more distinguished than among the less distinguished members. The author seems justified in his opinion that the cause of the present religious crisis cannot be remedied by the devices usually put forward, for it has a much deeper cause than those usually discussed. Part III treats of the Present Utility of the Belief in God and in Immortality.

"A book which every clergyman, as well as every one interested in the psychology of religion and in the future of religion, should read and ponder. For Professor Leuba has made a contribution to our knowledge of religious belief that is of very considerable significance."—Prof. James B. Pratt, in the American Journal of Theology.

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Author of "China at a Glance," "China Captive or Free," etc.

Dr. Reid is the Director of the International Institute of Shanghai, China, where he was established before and during the Great World War. His social and political relations with the Orient during the trying period of China's neutrality created in him a spirit of international understanding which broke down all sense of separateness in human life, particularly in spiritual matters. His book is inspiring to every sincere student of the science of religion and will do much to establish the new order of human fellowship.

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of its functions. This will help to explain why there is so much diversity in the statistics offered to the public. Many church organizations have very loose methods of gathering the figures which they present to the statistician, with the result that certain haziness is always characteristic of the figures. Nevertheless it is possible to arrive at some generalizations with regard to the religious situation in America. The Brooklyn Eagle in editorial comment recently called attention to the large number of people in America who are either members of the church or adherents. This number is estimated at 96,000,000 out of a total population of 105,000,000. While there are many in the metropolitan centers who have forsaken the altar for the golf course and the open road, still the vast majority of Americans still respect the churches, and this majority is today greater than it was a year ago and considerably greater than it was six years ago.

New Party Organizes in Baptist Denomination

A new group organization within the Baptist church seems in the process of formation, according to the official journal of the denominations. The Fundamentalists are already well known for their insistence on literalistic interpretations and for their interest in premillennialism, but the new party will use the word Evangelical to describe itself. This group insists upon its faith in Jesus Christ, but rejects the doctrinal pro-

nouncements put out by the other group. With two organized groups in the field, the northern Baptists should have such a liberal education in theology that there would be no lack of intelligence about the issues.

Church Stays by Its Downtown Problem

Among the churches that have boldly remained in a downtown district is the Judson Memorial Baptist church of New York City. It is in the heart of the Italian colony, and it is said that 120,000 Italians live in the back yard of the church. Among the institutional features of the church is the Judson Health Center and the Judson Neighborhood house. In the latter is a nursery where children are cared for at ten cents a day while their mothers go out to work.

Bishop Gailor Still Against Volstead Act

The Sunday Evening Club of Chicago brings to its platform religious men of a wide variety of religious conviction. Recently Bishop Gailor of the Protestant Episcopal church, who is acting presiding bishop, spoke with strong reference to the prohibition laws of the United States. The bishop is violently opposed to these laws. His argument proceeds from the theoretical point of view of a personal liberty philosophy instead of from the point of view of the social effects of prohibition, as in a recent issue of the Survey magazine. A number of distillers and brewers were members of

the bishop's church in days gone by. His point of view does not fully represent the Episcopal church, however, as many loyal temperance people may be found in this communion.

America Will Lead in Catholic Mission Work

Long since America has led the world in Protestant mission work. The contributions in this country are three times those of England, the nearest competitor. Now comes news that the pope has taken the leadership of Catholic missions from the French and given it to the Americans. The war crippled the mission work done by Catholics from France, Germany and Italy so the Vatican must look to America for finance. The Catholic church has a missionary training school at Techny, a suburb of Chicago, and in other ways are profiting by Protestant methods.

Episcopalian Rector Has Church on Wheels

In Kentucky a priest of the Protestant Episcopal church has built a home on a forty-horse-power truck in which he lives. He moves from town to town, administers the sacrament to Episcopalians, baptizes the children and gathers the facts about Episcopalian constituency in the town. The priest sleeps and eats in his traveling house and church. The method of work will be closely watched by the representatives of certain other sects who see in the traveling church a fresh opportunity of service.

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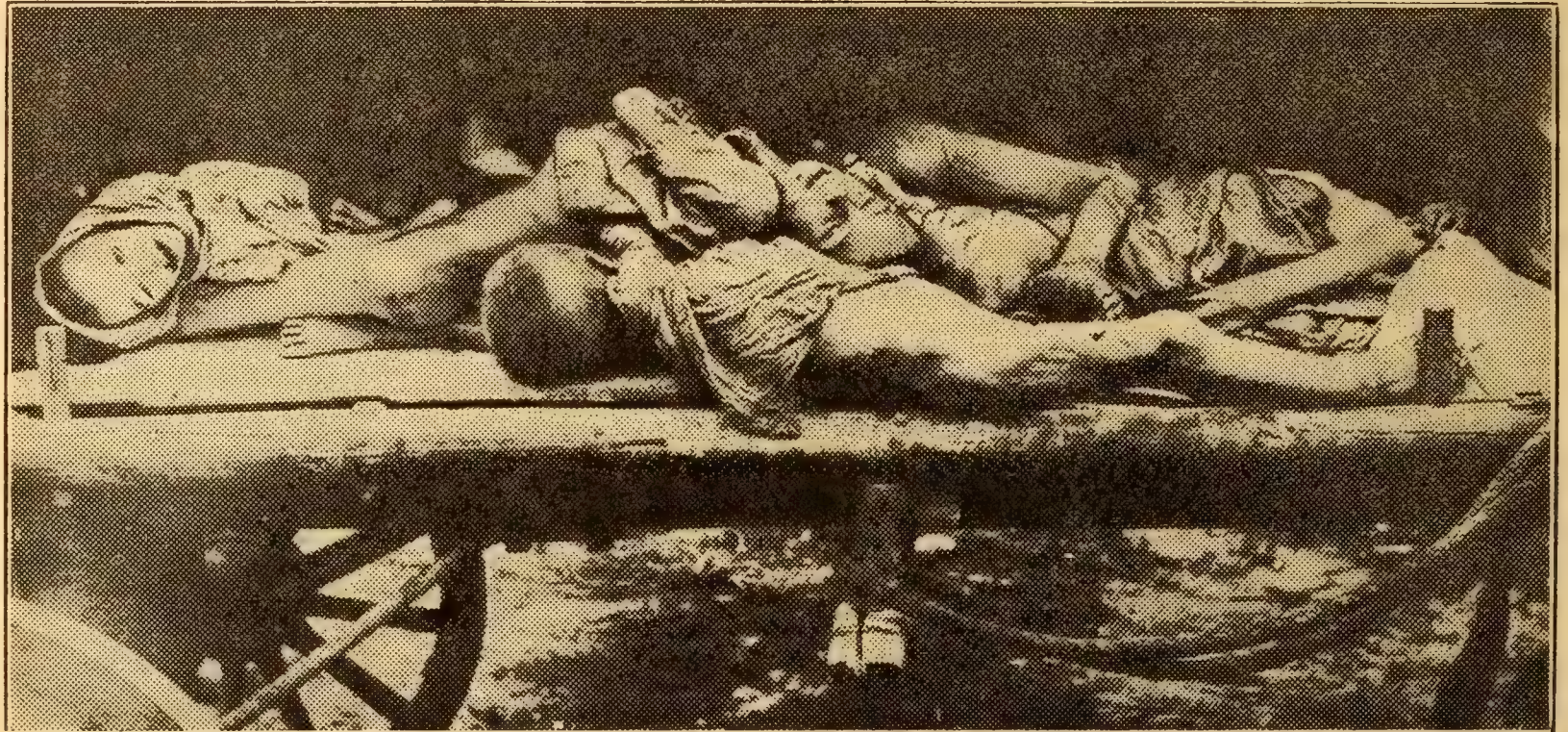
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hid - den to the view, Which bind in sa - cred
ev - 'ry side they sound, But no age is de -
o - pen heart and hand— These are the love - ly

lit - a - nies Which all men un - der - stand.
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CHICAGO, MARCH 16, 1922

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EDITORIAL

The Good Samaritan Is Tired

CLEANING up the roadway between Jerusalem and Jericho would save the good samaritan a lot of work and worry. Just now the good samaritan is tired. Many travelers have fallen among thieves and been left wounded and bleeding and half dead. Dr. Voris, cabling back from Armenia, tells the story of fresh massacres in unhappy Armenia. He finds thousands of skeletons from last autumn's onslaught. Women and young girls were herded into a valley, violated and murdered, a few of the handsome young women being reserved for a worse fate in the harems of Turkey. Orphan children are wandering about the land near to death from starvation and the orphanages established by Christian charity are full to overflowing. Meanwhile the Turk is rehabilitating himself politically. The French have withdrawn from their responsibility in the Turkish empire. Britain feels the delicacy of her position as the ruler of so many millions of Mohammedans. America has persistently refused to accept any responsibility at all. Greece has been making a military demonstration against Turkey and has occupied Smyrna, but she will have to withdraw unless she gains some measure of European support. The Turkish empire has been greatly reduced in area by the world war, but the very places where Turkish rule is the most obnoxious are the places where the Turk is today in undisputed control. We cannot do otherwise than continue to play our part as good samaritan to the starving children of Armenia, but how much better would it be if the Christian nations would issue a joint notice to the Turkish empire that every additional violation of Armenian rights should be punished. The navies of the world have always been defended by people believing in armaments as necessary on account of the actions of backward races. Yet curiously

enough the most glaring abuse of a backward nation committed within a century has never brought so much as even a naval demonstration.

Will the Next Generation Be Religious?

JUVENILE delinquency has increased in the United States thirty-five per cent since the war. Present-day conditions have at last attracted the attention of men and women who are by no means sensationalists or alarmists. Superintendent Mortenson of the public school system of Chicago has been widely quoted on this matter. He holds that the movies, the modern forms of the dance, the styles in dress and jazz music are responsible for the lower standards among young people. The Chicago Evening Post in an editorial recently indicted the parenthood of the city for the increase of moral laxity in youth. This journal said: "Adult example is teaching the boyhood of today (and girlhood as well) that law need only be respected when convenient, and by those who are unfortunate enough to find no safe way of evasion. That is the fault of men and women who lack the character to put a right restraint upon themselves; who lack the honor to play fair with their country and their fellows." A deeper diagnosis is that which finds in the inadequate training of our youth in religion and morals the explanation of much juvenile delinquency. Everything that belongs to human life must be made a part of education. Certainly religion cannot be left to one side as an instinct which will care for itself. It is just as necessary to teach a child righteousness and the fear of God as it is to teach the three r's. In many sections of the country there is recognition of this fundamental need, and week day schools of religious instruction are doing a noteworthy work in supplementing

the disciplines of the public schools. A survey of all such community work will be made in connection with the meeting of the Religious Education Association in Chicago the last week in March. Those who are interested in the building of a better civilization will hardly find in the United States this whole year a more important meeting than this will be.

The Churches And World Peace

IF the United States senate should refuse to ratify the treaties adopted by the Washington conference, the military party in Japan would find its own attitude justified. On the other hand if the United States votes to accept a limitation of battleship building which manifestly forbids any aggressive policy in Asia, the liberal party in Japan will have its hand strengthened and it will doubtless come into a dominant position in the politics of the empire. In this great emergency the religious leaders of all America, Catholic, Protestant and Jewish, have issued a joint manifesto in behalf of ratification. A campaign is starting which ought to spread all over the land. If the senate goes wrong in this matter, it will devolve upon us to get a new senate as soon as it is constitutionally possible to get one, for no political clique can withstand the united voice of the religious conscience in this land. In Boston a mass meeting of citizens has already been held. Other cities will follow as soon as the need becomes clear to them. We have had enough of war. We all know what we think of the war party that wrecked Germany. But a war party that would make the United States hated as Germany once was could not long hold the reigns of power in this country. Occasionally religious idealism fastens upon a great issue and pushes that issue through to success. The hour has come to make our peace talk effective in a practical measure.

St. Louis Churches Know Their Task

ST. LOUIS churches are now better prepared to attack their problems than is any similar group of churches in the entire country. The committee on social and religious surveys of New York City has just completed a survey of St. Louis which gives the religious leaders of that city facts rather than guesses. The survey will be published in book form, and is announced to appear in May from the Doran presses. Advance sheets indicate that St. Louis has in some ways an easier task than some other cities. For instance, it is shown that only 13 per cent of its people are foreign born. That is much lower than the percentage in most cities of similar size. The balance between Protestant and Catholic forces is almost evenly maintained, with 39 per cent of Catholics and 36 per cent of Protestants. One fifth of the entire city enrolls itself as indifferent to the churches. The figures on the equipment of the ministry are distinctly encouraging. Of 94 pastors, 83 had at least a college education, 67 had seminary training in addition, and 17 did graduate work in addition to the seminary training. The denominational

statistics show the Methodist churches growing, and the Congregational churches declining. Eight out of every ten Protestants go to a Methodist, Lutheran Evangelical, Presbyterian or a Baptist church. Episcopalians, Disciples and Congregationalists have relatively smaller representation in the city than in the country as a whole. It is rather astonishing to learn that 59 per cent of the Sunday school enrolment is outside of the church. Certainly not so large a percentage as this is below the age where church membership is to be encouraged. It is also astonishing to learn that in St. Louis five members are gained annually for every member who is retained permanently. The study of church retreat is very informing, and will doubtless result in a stiffening up of the city mission program in holding the downtown sections of the city for organized religion.

Japan Pays Tribute To Sunday

AS the people of the orient come into contact with western civilization they are particularly attracted to the institution of the Christian Sunday. Japan has recently legalized the observance of Sunday. This does not at all mean that Japan is becoming Christian. It is merely a recognition that the sabbath was made for man. Meanwhile movie promoters and the sporting element of America are trying to take the Christian rest day away from this country. Only the most persistent efforts backed by a secretary and an organization have prevented serious lapses in our American legal changes during the past year. In the long run the Christian rest day must prevail, for the law of God is written not alone on tablets of stone, but in the muscles and nerves of tired humanity. Nor will we always tolerate the idea that a rest day is legalized for the sole purpose of making rich a few people who have built up powerful organizations for the promotion of commercialized recreation. The day must be used for the highest good of man. That means rest from daily toil for the largest number of people possible. It means a renewal of the sacred ties of the family life. It may legitimately mean such recreation as the individual chooses for himself, provided this recreation does not clash with the rights of others. It ought in all souls to mean supremely a day for spiritual uplift and culture. Japan has as yet seen Sunday only as a day of rest. She has yet to discover still other and higher possibilities in this great institution. And we can hardly expect her to make the full discovery so long as thousands of our own citizens are still far more pagan than Christian in their treatment of this good gift of divine providence.

Stop Debauching China!

PARTICULARLY pernicious is the practice of those nations who contribute to the moral downfall of China at a time when she is politically disorganized and unable to protect herself. The sale of narcotics to the Chinese is a scandal of a century standing. Great Britain has realized the iniquity of her opium wars, and now re-

stricts the amount of the drug that may be shipped in from India. Japan is now taking most of the profit of the drug trade in China, though in recent years America has participated largely in that shame. Congress is now considering the Jones-Miller bill which would limit the American exportation of narcotics. During the recent conference in Washington the American leaders were urged to bring up the subject of the traffic in narcotics but the Japanese were facing so many demands from the western nations that it was not deemed prudent to add another. Nevertheless it is certain that one day Japan will be brought to book before the nations of the world if she does not herself see the wisdom of discontinuing this evil trade. But there is no use in crowding Japan on the matter until we have cleaned house in our own land. This is a subject on which the churches should speak out insistently. The nation expects the leadership of the churches, and nothing could be so disappointing to good friends of the church as silence in the presence of an iniquitous drug traffic.

A Creed by Some Other Name

A MORE uncandid procedure could hardly be imagined than that by which the creed-making movement within certain denominations undertakes to justify itself to a constituency trained to believe that creeds as authoritative formulas of opinion are contrary to the mind of Christ. The expedient is simply to call the creed by some other name. In the Baptist denomination the fundamentalists are calling it a "confession of faith," or merely a "statement of the Baptist position." Among the Disciples it is disguised as an "administrative policy." It must be quite amusing to Presbyterians and Methodists whose "confession of faith" and "discipline" have long been the target of virulent polemics by Baptist and Disciple preachers to observe the twisting and turning by which certain prominent leaders in these "creedless" denominations now bring forth an apologetic for the precise thing they have always condemned in their neighbors. The strategy of the Baptist fundamentalists is referred to elsewhere in this issue. The Disciples creed was adopted by the board of managers of the United Christian Missionary Society, whose missionaries at home and abroad were pledged as being in "sincere accord" with it. Rev. Z. T. Sweeney, who introduced and advocated it in the board, writes to an Indianapolis paper declaring that "the greatest scientist in the United States aided by a 20,000 power magnifying glass will utterly fail to find a sentence, word or syllable in that resolution that can be construed into a hint of a creed." This of course sounds quite annihilating. But an editorial in *The Christian Evangelist* entitled "No Creed Was Made," is of the same sort. The reason why no creed was made, according to that editorial, was the fact that the members of the board of managers were Disciples and as such they could not make a creed! Other reasons similarly apriori were given. It seems not to have occurred to the editor, or to Mr. Sweeney, to show how the operation of this specific interpretation of scripture would differ from the operation of the Presbyterian creed or the Methodist discipline. As a matter of

fact there is no difference in principle except that the adoption of a creed as an "administrative policy" is more drastic than the adoption of a creed as a profession of faith. The purpose of a creed is to unify opinion and standardize practice. It is a direct violation of the freedom of the individual soul for which both Baptists and Disciples have historically stood, and of congregational autonomy which has been one of the most basic convictions of the Disciples mind.

Ben Franklin and Religious Toleration

A FAVORITE amusement of Benjamin Franklin, the father of American journalism, was the writing of canards. One of his famous efforts was a fifty-first chapter of Genesis not found in the Christian Bible, but lately discovered. In this celebrated document, Abraham drives away from his tent men of other religions who would not join in Abraham's prayer of thanksgiving. God appeared to Abraham in a dream and pronounced a curse upon him for this inhospitable act, which led the patriarch to hunt up his disaffected guests and bring them back again to his tent to pray in their own fashion, and yet eat his bread. Probably every man has his pet religious aversion. Franklin often speaks petulantly of the Quakers, accusing them of inconsistency in their attitude toward war. Nevertheless it was his influence more than that of any other man in American history which wrote into the constitution of the United States our American principle of toleration in

So Many Joys

I HAVE so many joys. One joy of lovely sights
That down my days defile and dream along my nights;
My soul is like a room with mirrors all set round,
Where Beauty, once beheld, hath infinite rebound.

I have so many joys. One joy of movement free
That makes me sister to the winds and to the sea.
Oh, verily, my hand hath pleasure all its own;
My feet that press the turf distinct delight have known!

I have so many joys. One joy of hearts that speak—
That, ere a word can pass, will tell me what I seek;
Such joy there is in being loved; but vaster joy
In loving. These twain joys there's nothing can destroy.

I have so many joys. In yielding homage one.
Such glorious creatures God hath made beneath the sun!
For some of these, and their white faith, and deeds sublime,
'Twas given me to meet as on toward God we climb.

I have so many joys. One, memory linked with hope;
For, even as those stars struck out in heaven's cope,
Are shining, still, these thousand years upon the earth,
So, all the loves I've lost, still shine upon my hearth.

I have so many joys. One joy of loneliness,
And one, unnamed, that bears me whither none may guess.
Nay, not myself. For out of self afar I wing;
And only know, returning, I my joys must sing.

EDITH M. THOMAS.

matters religious. However, our fundamental law is still far ahead of our common attitude. We have a horrid brood of religious hatreds. Men in the name of a dogma disfellowship brethren of a lifetime. Logical consistency makes one man bar out of the kingdom of God all of the unimmersed, and another man excommunicate all those who "do not recognize right government in the church." Ben Franklin in his early teens was an infidel. He was made an infidel by reading theological treatises in a print shop. Later in life he insisted on congress being opened with prayer. Life's experience had in part undone the mischief wrought by the dogmatic theologians. Shame to all men who in the name of the Christian's God of love teach hatred and cultivate intolerance and narrow down their fellowship to those alone who pronounce their shibboleths.

The Baptist Perturbation

THE BAPTIST denomination is wrenched more seriously, perhaps, than any other communion by the theological controversy that has broken out with unprecedented virulence since the war. The Congregational and Presbyterian communions are considerably perturbed and the Disciples even more bitterly torn than they, while Methodists and Episcopalians are, up to this date, keeping the controversy in the bounds of fairly good order. But among Baptists the movement of reaction has taken on a more self-conscious and confident air. This may be due, superficially, to a single fact, easily overlooked. There is no free organ of liberal opinion left in the denomination through which the leaders of progressive thought may express themselves. Since the Northern Baptist Convention absorbed all save one of the independent journals published by the denomination and merged them in a new periodical, *The Baptist*, the field for free expression of opinion has been left entirely to the ably edited *Watchman-Examiner* which, with shrewd journalistic sense, has adopted a policy of ultra conservatism and hostility to the leadership that has hitherto had the respectful confidence of the rank and file. The Baptist, meanwhile, representing the official mind of the denomination and burdened with the responsibility of keeping the treasury full and the missionaries' salaries paid, has had to inhibit that free and full discussion which formerly was carried on in the *Standard*, its immediate predecessor. The result is pathetic. A great denomination of more than a million and a quarter is suffocating intellectually for the lack of an open, generous and independent consideration of the issues that have arisen.

There has been no adequate discussion of the creed adopted in connection with the acceptance of a big gift of money last summer by the convention at Des Moines. Dr. Shailer Mathews gave vigorous expression to his sense of the unbaptistic character of that action in a non-church periodical, and was gravely censured for washing denominational linen in other than the Baptist's own back yard. The reason was, however, that there were no facilities in

the Baptist back yard for doing this particular bit of washing and men like Dean Mathews had to take their washing to the neighbors. As the situation now stands it looks as if the so-called "fundamentalist" wing of the church is in a fair way to capture the denominational organization at the annual meeting of the Northern Baptist Convention to be held in Indianapolis next June. This is a gloomy prophecy, but unless some wide-circulating medium of free discussion is found in which progressive and modern opinion may have an equal chance with the strident expressions of the fundamentalists one runs no risk in making it. The effect of the capture of the convention by the forces of reaction will surely be the adoption of a creed which will bind the denomination for years to come, if indeed it does not effectually split the body in two.

To understand the present situation and the issues implicit in it, it is necessary to consider several outstanding events in the recent history of the northern convention. In 1919 and 1920 the millennial doctrine began to find pronounced utterance in certain prominent Baptist pulpits, and with it there came to self consciousness the whole body of conservative doctrine known now as fundamentalism. A good many of the advocates of these doctrines came to feel that they were not getting the prominent recognition to which they were entitled in denominational positions, and on convention programs. They felt, moreover, that there was no likelihood of securing such recognition so long as the denomination's tasks and emphases were determined by men of modern feeling and interest. Accordingly a hundred and fifty-six of them issued a call to a pre-convention conference in Buffalo, June, 1920. Heading the list was the name of Dr. J. C. Massee of Brooklyn. It is generally known that the movement has back of it a moving spirit less evident, and in some ways shrewder than he, yet it certainly has few his equal in popular gifts. He has been the president of its two pre-convention conferences—the second being held in Des Moines last June. We are on safe ground, therefore, in viewing this conservative theological movement as it is represented by Dr. Massee.

A premillennialist, who believes that the Bible is not simply inspired but "inerrant," and that the universal fatherhood of God and brotherhood of man are "pernicious doctrines," Dr. Massee contends that "doctrinal cohesion" is essential for denominational cooperation. In order, as he puts it, "to take the hands of our theological, philosophic, and scientific monkeys off the tail of our denominational convictions" he is a fervid advocate of the adoption of a confession of faith in the so-called "fundamentals." After a divisive appeal by a Toronto preacher (who soon afterwards split his church almost in half) the second pre-convention conference did adopt such a confession.

Dr. Massee's aggressive and persistent effort since has been to agitate for its adoption by the convention itself, and thus to make it "the official declaration of faith" of northern Baptists. Avowedly to this end, and "to determine the policies and personnel of the next conven-

tion," he has sent out far and wide at least three letters. Appended to the first, six other names followed his own. In the second letter he wrote: "Baptist seminaries should expel from their faculty every teacher who has in any wise departed from the historic Baptist faith. *Baptists cannot tolerate a scientific attitude towards the Bible.*"

When asked by Dr. Cornelius Woelfkin what would be involved in the adoption of the proposed confession Dr. Massee at first replied that he had not thought it through. Later, however, he acknowledged that he would have it used as a basis for church membership, for missionary appointments, and for the relation of individual churches to the convention. In this connection it is interesting to recall that in his opening address at the second pre-convention conference he said: "Baptists have ever refused to subscribe to a formal and an authoritative creed. But Baptists have persisted through the centuries in setting forth confessions. . . And they have been in the past a basis for fellowship between the churches as between members in the churches. . . . If the time is not now, it must soon come when by formal action we shall determine a basis of fellowship in faith and in service for our Baptist churches." How this would differ materially from "a formal and an authoritative creed" to which "Baptists have ever refused to subscribe" many of his hearers failed then to see and Dr. Massee did not stop to explain. With his statement concerning historic Baptist confessions, it is interesting to compare that of Dr. Howard Osgood, his equal in orthodoxy and his superior in scholarship, as Dr. Massee would not be unwilling to admit. "Confessions of faith," wrote that great Baptist scholar, "have never been held as tests of orthodoxy, as of any authority or binding force."

Dr. Cornelius Woelfkin prominently represents a denominational group that, to distinguish themselves both from the fundamentalists and the liberals, have adopted the name of "evangelicals." In view of the theological issue that has been raised they believe that the time has come for the convention to give the world a "statement" of the historic position of Baptists, but one "not to be used by the convention in any personal or denominational relationships." In keeping with this is the published conclusion of a recent conference of two score Baptist leaders in and about Philadelphia. They felt that such a "statement" was devoutly to be wished. But they declared in italics that it should be looked upon "only as explanatory" and "never to be used as a norm or official standard of orthodoxy." They expressed their approval of the action, four months ago, of a group of leading Baptists from both the north and the south. In considering, among other things, the question of a Baptist confession, Mrs. Helen Barrett Montgomery, president of the northern convention, and Dr. E. Y. Mullins, president of the southern convention, figured prominently in the discussion which resulted in a very significant resolution. In substance it was a request that the two conventions appoint a committee, half from each, to prepare "a statement of faith and polity briefly embodying the basic and fundamental principles and beliefs of Baptists."

From all this one does not need to be a prophet or the son of a prophet to make a somewhat confident guess. If not next June, probably in the near future, northern Baptists will adopt a doctrinal "statement," which may be called a "confession," but assuredly will not be called a "creed." The question, however, that many are anxiously asking is: Will it not after all be a creed? Without doubt it will be used as a safe shelter from behind which bigots may shoot at the growing numbers of liberal Baptists whose "scientific attitude" will be construed as a departure "from the historic Baptist faith."

It is to be regretted that the theological issue is so mixed up with the finances of the different agencies of the denomination. Those whose hands are on the helm of these agencies would put it the other way round. They deprecate the unfortunate way the financial situation is disturbed by injecting into it the theological issue. Great denominational debts are to be paid, to say nothing of completing the tremendous drive of the New World Movement. There is imperative need of heart-whole cooperation. It would mean a good deal for denominational finances if the fundamentalist committee would urge those it represents to cooperate heartily with the rest of the denomination at this acutely critical time. But from the standpoint of militant fundamentalism, this is a most opportune time to take the offensive and to strike hard. Denominational administrators, worrying away their health over the present straits, would be more than human if they were not tempted to gain financial cooperation by theological concessions. Back of certain decisions, admissions and concessions that Dr. Massee, in his second letter, refers to as "of hopeful portent just now" it is not hard to see the effect of the financial stress. The action of the convention last June in accepting the large gift with a creed attached was a case of letting more than the camel's nose under the tent.

There are exceptions, however, to this sinister policy. Some who are classed as conservative are above using in the interests of their theological program the whip that the present unprecedented financial need has put into their hands. One such has just written in *The Baptist*: "Brethren, for the sake of our honor, our denominational loyalty, our interest in the salvation of the world, and constrained by the love of Christ, let us lay aside any differences relative to doctrine, leadership or methods and let us finish this blessed task through one great united effort." His voice, however, does not represent the strategy of the leaders.

In his opening address in the first pre-convention conference Dr. Massee frankly said that the conference was "in the interest of the conservative interpretation" of the historic position and principles of the Baptists. It was called "to restate, reaffirm and reemphasize the fundamentals" of their New Testament faith. There manifestly was no thought of reconsidering whether, after all, the so-called fundamentals were true. Much emphasis has been given to loyalty to the historic position of Baptists. But practically no attention has been given to the ques-

tion: What, in view of modern opportunities for increased light, should be the Baptist position now—even though it should differ from that of the past? One searches in vain in Dr. Massee's two conference addresses and his three subsequent letters for any suggestion about fundamentalists having doctrinal conferences with those of contrary views. Their views are simply not worth consideration. So he would have them summarily dismissed from Baptist offices, professorships and even church membership. Enough that they do not hold to what he believes was the historic position of the Baptists. Like Diana of the Ephesians, great is the historic position of the Baptists! The two pre-convention conferences over which he presided, more especially the second one, primarily were conferences against rather than with those who differed or were thought to differ from the fundamentalists. Instead of encouraging discussion as to just what is the truth about the doctrines at issue, the method of fundamentalists is to create disturbance against those who differ from them. Fundamentalists, somehow, seem to be shy about confronting, with arguments, the so-called liberals. Recognizing that "the vast majority" of Baptists still hold to the "historic position," their propaganda against these liberals is through demagogic appeals for loyalty to the faith of the fathers. They are seeking by mere force of numbers to impose their "fundamentals" upon the denomination, without really facing the fundamental: Are these doctrines true?

It is true that Dr. Woelfkin's evangelicals, also, are not raising the issue as to whether or not the so-called fundamentals are true. The case, however, is very different with them because they do not want any theological issue at all. Their desire now to have a new statement of the historic Baptist position is mainly due to the fact that they see in such a statement a way out of the present muddle. Nor are the liberals likely to ask the convention to face the question as to the truth of any or all the articles in the proposed confessions. Probably an important reason for this is that, in the limited time of the convention, there would be danger of demagogism proving too much for argument before a popular audience, too likely to be influenced by the type of platform forensics of which the conservatives are by general acknowledgment the masters.

There are other reasons why liberals, evangelicals and fundamentalists are not giving due attention to the most fundamental question: What is the truth about these matters now in debate? One is the characteristic unwillingness of the men of scientific culture to engage in public debate. It is a fact, at once lamentable and admirable, that the men of scholarship throughout all the churches, when controversy arises, yield the platform to their critics while they sit in the audience as spectators. No call has yet been issued by Baptists, Presbyterians or Disciples or any other denomination for a pre-convention conference of men representing the modern as against the merely traditional spirit. It is doubtful that this course of silence and dignity is well chosen. Scholarship will not be hurt by the dust and scar of conflict. The whole fundamentalist set of

doctrines must be met with a challenge that is backed up by a willingness to debate the issues on their merits. And if Baptists cannot provide themselves a journalistic organ in which the discussion may go on in calmness and dignity, there is nothing better left than the rough and tumble tussle before a public assemblage.

It is hoped that before the denomination is tied up in a creedal sack by the fundamentalists at Indianapolis next June, the men of modern, scholarly mind will decide to contest such a destiny in the only way that seems open to them.

The Manager of the Mill

A Parable of Safed the Sage

ONCE upon a time, when I was moving about the country, and musing up the map in several locations, I left the train, and hired a Mule and rode up a Creek many miles. And I came upon a little Settlement whose most important industry was a Stave Mill. And the Mill bore a Sign, saying, Standard Oil Company.

And I met the Manager of that Mill. And I have rarely met so mighty a man, or at least a man so conscious of his Might. And he produced for me the Reports of the Standard Oil Company, of which he was the local and visible head, and told me of the greatness thereof. And he told me about his own management of the Company, and of the way in which John D. had grown to rely upon his judgment.

And he told me of what John D. said unto him the last time he met him at the Galt House in Louisville, and how John D. spake to the intent that he was now getting on in years, and looked chiefly to the Manager of this Stave Mill to keep the Company off the rocks, and hold up its Dividends.

And all the folk that lived about the Mill and earned their bread by riving out stave-bolts and by the sawing and shipping of staves to make barrels for Standard Oil heard the speech of the Manager, and considered how great a man he was. And they thought that John D. was in comparison a man of little account, and a Back Number at that.

But it came to pass upon a time that I met John D. And we sat together at the table, where I ate a good dinner and he ate Graham Crackers and milk. And he spake very quietly and compassed his spirit with meekness. And as we spake together, I mentioned the Stave Mill and its Manager. And I learned that John D. had never learned that the Standard Oil Company had a mill on that particular Creek.

But John D. was a mild man in comparison to the Manager of that mill.

Thus did I learn what I had suspected all the time, that the Manager had never seen or known John D., whom he talked about as if John D. had been his bosom friend and junior partner.

But this have I often found, that small men in places of petty power grow arrogant and boastful. But I have known great men in high places who have been humble.

Can the Church Function with a Social Gospel?

By Paul Jones

THE traditional symbols of the four evangelists are the Ox, the Man, the Lion, the Eagle—all of them indicative of elements of nobility in addition to their special significance. If one were seeking a symbol of the modern church there would be a temptation to suggest the ostrich as the most appropriate emblem. The futility of the way in which the church so generally seeks to evade the impact of the social problem by hiding its head in the sands of pre- and post-millennial speculation or questions of organization and extension is a strong reminder of the reputed habits of that bird. There is little value, however, in adding to the accumulation of criticism which has been heaped upon the church. Among those who are deeply concerned for its welfare, there is a sufficient realization of its failure adequately to meet the pressing needs of our day. The call is rather for a searching examination of the conditions of the situation it faces.

INDIVIDUAL CHURCHMEN

Can the church function as a dispenser of the social gospel? That is the way the question comes today. Time was when such a question would have been repudiated as an insult. It would have been suggested that it was only a question as to how best the church could apply the gospel to social relations, not whether it could. We have now, however, a growing number of men such as Seeborn Rowntree of England, Harold Hatch of the Dutchers Bleachery of Kappingers Falls and John J. Eagan of Atlanta, who as manufacturers and Christians are endeavoring to apply Jesus' principles as they see them in industrial relations. The church may justly take credit for the inspiration which started them on the job, but it must be noted that it is not the church which is applying the principles: such individuals are doing it. There are also various fellowships and groups of Christian people who are working for the application of these principles to the whole industrial problem or specific aspects of it, and while there is no doubt as to the sources of their inspiration, they are not the church itself.

Even definite church groups engaged in the undertaking are very often merely tolerated. A person connected with a certain social service federation, when asked if the church was not back of the organization, replied, "Yes, quite far back." To these must be added the far greater number of people who as investigators, managers, administrators, members of radical unions, like the Amalgamated Clothing Workers, the Industrial Workers of the World and socialists in general are working for the application in social and industrial relations, of principles which much more nearly conform to those of the gospel than the ones at present in operation, although such people would in general repudiate any Christian motive in their endeavors, or any connection with the church. In other words, so far as the social gospel is being applied today it is not the

church which is functioning in that direction. Let us ask the question in entire frankness then: Can the church do it?

We have long since gotten away from the idea that charity, in the sense of work done for others in what is usually a patronizing spirit, through our various welfare institutions, valuable as it may be, has any close relationship to the social gospel. In the church, people are only beginning to see the significance of that change by which the industrial life of the country has advanced from a condition of individual relationships to one of group relationships, groups of workers on the one hand and groups of owners on the other. In a first effort to meet this situation, the church has conceived of the social gospel as a by-product of the religious life; that when men are "saved" they should express the fact in social relations, bringing the Christ spirit into them. In reality it is the other way around. In losing themselves in the effort to express the principles of Jesus in all the relations of life men find that release which is the essence of salvation. Self-preservation may be the first law of nature, but it is no law at all of the Christian gospel. The church has, in general, sought to preserve and extend its influence and power, and may now be looking for a chance to exploit the new interest in social problems to its own advantage. To the extent that it does so, it is bound to fail, for the social gospel suggests that it must be ready to lose itself for the establishment of the kingdom of God.

ALTERATION IN TECHNIQUE

The term "brotherhood" which is the keynote of the social gospel means teamwork at the bottom of things; so that whether it is a matter of industrial, racial, or international problems, the call is for an actual entering into group relationships not working upon them as if they were cases for treatment from the outside. We have thought of individuals doing that, and many have with the greatest possible abandon given themselves in such Christlike work. The question now is whether, if the church is the representative of Christ on earth, the embodiment of his spirit, or in the classical phrase the extension of the incarnation, it can as a body give itself in like manner and so live the gospel in these human relationships.

Certain handicaps to such an expression of social Christianity hinder the church of today. It has been dealing with, and its machinery is largely equipped to deal with, individuals for the purpose of their salvation. A complete alteration in technique affecting theological training, parochial methods and working of the general boards, will be required if that very different social expression is to be secured. The church's present system tends to lead up to worship as an end in itself rather than as a center of power for expression in the wider field of group relations. The energy of the church today is largely self-centered and preservative. In the Episcopal church, and probably in

the others in somewhat similar proportion about 90 per cent of the financial contributions go to keeping up the parochial plant and work and 10 per cent to missionary work. The former item ministers almost entirely to the comfort, satisfaction, prestige and development of the local congregation and even the latter is given largely from the motive of keeping up the prestige of the local church and the desire to have the denomination go forward in its work. It is self-centered, rather than outgoing in its emphasis. The church, too, has become tied up with certain conventional group points of view which represent a distinctly unsocial attitude toward international, industrial and race relations. It has accommodated itself to the nationalistic spirit of each country it is in, it has with the growth of property and endowments and the need of large financial banking for its undertakings, accepted the viewpoint of the vested interests of the world and it acquiesces in the racial prejudice of the group it belongs to.

It will take a tremendous wrench to enable the church to overcome these obstacles to full social expression. It will need to develop a great corporate conviction of sin; but as yet it is hardly conscious even of the fundamentally unsocial aspect of its extremely nationalistic emphasis in the late war.

ELEMENTS OF HOPE

But suppose we turn to the other side of the picture and inquire what elements of hope there are in the situation. The church certainly has certain assets which give promise of value in the expression of the social gospel. It has something of a grasp of the essential principles of the gospel, although it has only partially applied them. Its basis is sound. It has a real moral earnestness, too often applied however to matters of personal conduct which are trivial in comparison with the great social problems. It has developed a capacity for self-sacrifice in individuals which is an earnest of the power that might be released by corporate sacrifice. It has, too, a growing body of ministers who feel keenly the impact of the great human problems and who are endeavoring, single-handed sometimes, to carry their churches into spheres of live social action. Thus with the message, the earnestness, the capacity for sacrifice and the leadership, the church is not ill-equipped to move forward into that almost unexplored field of corporate Christian expression.

There is a special factor in the situation, for which the church is not responsible, perhaps, which nevertheless presents one of the greatest difficulties in the way of such expression. It is the current measure of success or achievement which dominates American life especially. We must succeed and let people know that we are succeeding and get the credit for whatever we have accomplished. It has been built up by the whole psychology of advertising and publicity and the church not only has succumbed to that requirement but will have to reckon with the contempt which a well taught world will heap upon an organization which might attempt to practice humility and self-sacrifice in any large way. It is not hard to fight definite evils, or even antagonize strong vested interests if the issue is clearly drawn, for there is always a backing to be won in such attempts and the promise of well earned recogni-

tion, if the contest is successful. The world is generous in its praise of a successful fighter. It is far harder to lose oneself in a cause where the organization can get no credit but may lose whatever prestige it enjoys. Yet it seems as if that were the task marked out for the church if it is to follow the line which Jesus himself has laid down.

CREDIT FOR SERVICE

The first step is the recognition of the fact that the church not only does not need the credit for what service it may render, but must not seek it. Its truest service will be rendered where there can be no return in prestige for what it does. In a western town where two colleges are located, there was no provision for students to gather except in saloon and pool holls. Under the auspices of a church, a reading room was opened and then a clubhouse was built with library, reading room, games, pool tables, baths and tennis courts. An organization was built up on the lines of the Y. M. C. A. and the large patronage of the students proved the value of what the church was trying to supply. Within six years one college built a gymnasium, both put in swimming pools, both built tennis courts and the town put in a library. One by one the needs which the church supplied were taken up by other agencies which could handle them more adequately, and the church closed up its club activities. It had done a more effective piece of work than if it had kept the field for itself.

It is a striking thing that in many of the movements for social betterment, labor movements and revolutionary movements, men and women have found that emotional release which comes from losing themselves in a cause bigger than themselves and in which they can spend themselves with that abandon of dedication which is the doorway to the life more abundant. People are finding there what they used to find in the church. They are not finding Christ in the technical sense, but they are finding what he came to bring and it would be a mere quibble to object to what is a very real experience because they did not get it from the official organization stamped and labeled in the authorized way. The church must be content if in any way the essential principles be spread, and rejoice accordingly, even though that development seems to be taking its job away. It is quite possible that in the working out of social relationships in terms which Jesus expressed there may be a better approach to finding the personal Savior than through formal entrance into the church which many feel he has deserted. If it is still true that a tree may be judged by its fruit, many of our churches with an output of men and women, individually righteous, theologically orthodox and socially blind, would hardly bear comparison with certain social movements which are producing men and women of rough exterior and unconventional standards, but thorough social consecration. They are the ones who are doing more to bring in the kingdom.

RELIANCE UPON MACHINERY

Such an observation inevitably leads one to the further conclusion that the church needs not only humility in which to view with composure the spectacle of other organizations carrying on what it has hitherto regarded as its work;

it needs to be freed from its reliance upon organization and machinery as means for accomplishing its purpose. It is perfectly true that in this twentieth century no cause can succeed unless it is properly organized, thoroughly equipped and adequately advertised. That is the reason why the church does not need to rely on those methods; its proper ideal is the opposite of success in twentieth century terms. Its function is not (as we have sometimes figured it) to gain the whole world; such a result too readily suggests the probable loss of its soul.

Boards of social service and the like have played valuable parts in the various churches, in the educational work that they have done. They have helped to open the eyes of the people in the churches to the fact that there is a social gospel and that it makes certain demands upon the organization. In no sense, however, can they be thought of as discharging the responsibility of the church in the matter of the social gospel. It has usually been true that every new board has been created to do something that people were neglecting and the result has usually been that because the responsibility has been shifted to the board they have neglected the matter still more.

The suggestion has been made that we ought to have a department of peace in our federal government. The suggestion does credit to the good intentions of those making it, but what is rather needed is to get the present department to function in a peaceful way and back of that to organize our whole economic life on the basis of good-will and cooperation, rather than on the basis of strife as it is at present. Peace is something to be lived, not to be administered by a board as an offset to our ordinary activities. In the same way, the social gospel cannot be administered by a board; it must be lived by the church.

A CENTER OF INFLUENCE

So far what has been suggested is largely a matter of contrasts; the present aims and methods of the church compared with what those aims and methods ought to be. In general, the thought has been that the church should not be the great hive of industry into which people are drawn to get them to work, but that it should rather be the center of a vitalizing influence, subordinating itself to the larger community and social interests, setting its people to work in fields where their sympathy and cooperation is needed, where the return will not come to the organization. Instead of going into the competitive field to win people from other organizations, as it does at present, the local church, if it is in any measure to express the social gospel, must lose itself in the creative life of the community.

In a world where the self-seeking competitive principle dominates society, the church will accomplish only one thing by living that competitive and self-centered life and preaching its opposite: it will more and more convince the world of its unsocial hypocritical futility. In that suggestive little book, "Christ and Cæsar," Miglem and Morgan have put it in this way: "The church is to be committed to a love that knows no barriers and will brook no refusal, overcoming enmity and indifference by the active display of love; it is to be in the world and yet not seeking

by any external and coercive means to impose its ideals upon the world."

Some may be inclined to raise the question, What will become of the church if it ceases to look out for and protect its own interests? But I would submit that that has nothing whatever to do with our problem. It is not a counsel of prudence which I am suggesting, quite the reverse; it is that adventurous spirit of service which has in all ages marked those disciples of Christ who have gone out fired by the heavenly vision, not counting the cost. It may be suggested for the timid, however, that if there is any validity in the whole Christian conception of life, if love and service are proper bases for life, the thing will work out. It may possibly be to the complete elimination of certain forms of church organization; but even that would be a cheap price to pay for the spread of a more real spirit of brotherhood in the life of the world.

OBSTACLES IN THE WAY

It need hardly be said that such a transformation in the aim and technique of the church is not going to be brought about at once by the mere statement of it. The obstacles that have been noted are too formidable and the faith of people too dim. What are some of the approaches to it which can be initiated at the present time when people do not see the whole goal, steps which in the taking will strengthen the church to go even farther in the future?

Let us suggest a few partial ways of changing the present ego-centric emphasis of the church. To parallel the organizations at present working for the missions of the church, where the prestige comes back to the organization, why not organize to supply some need where there would be no returns, as the Quakers have done in their feeding work in Europe? Instead of the ordinary church supper, or its antithesis, the patronizing bread-line, why not have a supper of real fellowship for those in need outside? Why not offer the church buildings to some struggling union, or better yet, to some revolutionary organization that needs a place to meet? Why not supply people, if any are available, who would take the place of workers and give them a needed vacation? Why not equip church members for work as guards and attendants at prisons rather than sending flowers to the prisoners and leaving them at the mercy of a brutal and inhuman system? Why not contribute to union strike and defense funds as a means of helping people to help themselves, instead of waiting to extend charity when they have failed? Why not invest church endowment funds in cooperative or constructive enterprises where they will serve a double purpose? Why not encourage the people to make a thorough study of the principles of social and industrial relationships as the field where the gospel is most needed today? Why not get the local church to refuse to participate in any campaign against any human group whatever, whether representing a supposedly dangerous class, race, creed or nation? Why not seek for opportunities to win by the redemptive power of love individuals or groups who seem to have departed from the true social standards?

But enough of the possible lines of approach to that broader and more comprehensive entering into and identi-

fication with the social expression of human life which is the real social gospel. When the church abandons its attitude of spiritual snobbery in which it imagines that it can "put over" something in the industrial field by doing something "for" the workers, thus winning their gratitude and allegiance, and begins in humility to forget itself and seek ways of working with all others who are striving for sound economic conditions and the full creative expression of life, it will have found the key to the solution of the problem. As Micklem and Morgan put it: "The social revolutionaries have come to see that real justice

does not primarily involve a more equal distribution of things; rather its chief requirement is a fresh adjustment of human relationships with a view to greater liberty and a worthier status for those who by their toil maintain the economic order." The church, by abandoning the protection of property values and what have been considered its own interests, can, if it has faith enough to seek the kingdom of God first, join the ranks of those who put human relationships ahead of all else and lose itself in seeking the life of the world. It will then not dispense the social gospel, perhaps, but better, it will live it.

The Modern Poet's Search After God

By Caroline M. Hill

THE modern novelist feels the Great Hunger and finds it a good title for a book. He describes the life of a man driven by this hunger but he does not try to tell us what it is. People buy the book but when they have read it they cannot define the Great Hunger. One poet (who has written nothing else that can be called religious) has a poem called "The Cry":

There's a voice in my heart that cries and cries for tears;
It is not a voice, but a pain of many fears.
It is not a pain, but the rhyme of far off spheres.

It may be a demon of pent and high emprise
That looks on my soul till my soul hides and cries,
Loath to rebuke my soul and bid it arise.

* * *

The child turns o'er in the womb; and perhaps the soul
Nurtures a dream too strong for the soul's control,
When the dream hath eyes, and senses its destined goal.

Deep in the darkness the bulb under mold and clod
Feels the sun in the sky and pushes above the sod.
Perhaps this cry in my heart is nothing but God.

"The Hound of Heaven," which has been called the greatest religious poem ever written, has the Search as its theme but works out a different figure. The soul of man is the pursued and not the pursuer. The soul flees from God, fearing lest having him, it will have nothing left; but at last yields, knowing that having him it will have everything else.

Some of the searchers find and some do not, and some decide that the Search is its own reward. The riding of the knight after the holy grail has inspired Chesterton's "The Wild Knight":

So with wasted grasses in my spear
I ride forever, seeking after God.
My hair grows whiter than my thistle plume
And all my limbs are loose; but in my eyes
The star of an unconquered praise;
For in my breast hope forever sings
That at the next white corner of the road
My eyes may look on Him . . .

Hush—I shall know

The place where it is found: A twisted path
Under a twisted pear-tree—this I saw
In the first dream I had ere I was born,
Wherein He spoke . . .

But the grey clouds come down

In hail upon the icy plains: I ride
Burning forever on consuming fire.

The same figure controls a most rhythmical poem by Gale Young Rice called "The Mystic." Poetry is written to be read aloud and there is nothing in modern religious poetry more musical than this one suggestive of the metre of Shelley's "The Cloud":

There is a quest that calls me
In nights when I am lone,
The need to ride where the ways divide
The unknown from the known.
I mount what thought is near me
And soon I reach the place,
The tenuous rim where the seen grows dim
And the sightless hides its face.

This compelling rhythm holds us more and more and more through five stanzas, ending:

I have ridden the wind, I have ridden the stars,
I have ridden the force that flies
With far intent through the firmament
And each to each allies.
And everywhere that a thought may dare
To gallop, mine has trod—
Only to stand at last on the strand
Where just beyond lies God.

Another contemporary American poet goes hunting for a silver heron, but when it is caught it is but "a piteous freight, a dark and heavy weight, despoiled of plumage, its voice forever stilled." Still the poet's soul flies above him for the quarry it shall find.

Perhaps to most modern readers the unsuccessful searchers are more appealing than the successful. But even they do not leave us comfortless. Masfield's "Seekers" ends:

Friends and loves we have none, nor wealth nor blest abode,
But the hope, the burning hope, and the road, the lonely road.

The most simple and most universal finding is in nature:

Wherever the old urge of life provokes the dumb dead sod
To tell its thought in violets, the soul takes hold on God.

In the country there is always faith and joy is the natural way of living. Only God can make a tree. All the birds are his holy folk. Nature makes mystics of us all. Wordsworth's "Tintern Abby" remains the most noble expression

as well as the most suggestive psychological explanation of the feeling of a presence in nature:

Of all the mighty world of eye and ear—
both what they half create and half perceive.

The wish and the attainment of Blake, Tennyson, Emerson, Chesterton and Edward Carpenter has been

To see the world in a grain of sand,
And Heaven in a wild flower,
Hold Infinity in the palm of your hand,
And Eternity in an hour.

William Watson's "Ode to May" leads us to understand the sun worshipers. Emerson tells us that "In the mud and scum of things, there always, always something sings." Dorothy Frances Gurney says that "One is nearer God's heart in a garden than anywhere else on earth."

The heavens, the mountains and the ocean have been described by the older poets, but no contemporary ventures to treat them again. Truly the approach to the supernatural through nature is the easiest way, but it is kindergarten compared with the cooperation of human beings demanded by the great problems of life. The modern thinker seeks to find an ever evolving reality at the core of all human action too.

Among the successful searchers are Browning, Tennyson, William Watson, Masefield; the Irish poets, Francis Thompson and Lionel Johnson, Edward Dowden and George William Russell; and many lesser names in England and America. Among the unsuccessful are Sir Alfred Comyns Lyall, Wilbur Underwood, Paul Lawrence Dunbar, Max Eastman and Gale Young Rice. Some express it hopefully and some hopelessly. Hilda Doolittle's "Pygmalion" says:

Each of the gods, perfect,
Cries out from a perfect throat:
You are useless:
No marble can bind me,
No stone suggest.
They have melted into light
And I am desolate.
They have melted
Each from his plinth
Each one departs.
They have gone:
What agony can express my grief?
Each from his marble base
Has stepped into the light
And my work is for naught.

A religionist would say that each one is more perfect than the others and his work is most successful. One's temperament often chooses for him whether he is positive or negative.

The modern attitude toward religion is that so far as possible each person is to be trusted to choose the kind of spiritual food convenient for him; but meat must be kept out of sight of the babies, and missionaries must be sent to the heathen to educate their taste—strong souls can be trusted to choose their balanced ration. Ezra Pound thinks of God as a gallant foe that plays behind the veil. "Whom God deigns not to overthrow hath need of triple mail." That is a very original conception but it is not likely to survive unless it is very good poetry. For there is very

little poetry of negation that has come down to us. Most that one can find is in contemporary literature. Most pessimistic of all is Max Eastman, to be quoted because he shows what life must be to one who does not look for the great unifying concept:

Serene the silver fishes glide
Stern-lipped and pale, and wonder-eyed;
As through the aged depths of ocean.
They glide with wan and wavy motion;
They have no pathway where to go,
They flow like water to and fro.
They watch with never-winking eyes,
They watch with staring, cold surprise,
The level people in the air,
The people peering, peering there:
They also wander to and fro,
And know not why or where they go.
Yet have a wonder in their eyes,
Sometimes a pale and cold surprise.

The authority of the poet has always been recognized; he is the one who can see reality; he is the one to whom God whispers in the ear. As Edwin Markham puts it:

He passes on before the race
And sings out of a silent place.
Like faint notes of a forest bird
On heights afar the voice is heard;
And the dim path he breaks today
Will sometime be the trodden way.

Says Lloyd Mifflin:

The poet is the only potentate,
His sceptre reaches o'er remotest zones;
His thought remembered and his golden tones
Shall in the ears of nations uncreate
Roll on for ages and reverberate
When kings are dust beside forgotten thrones.

The poet's voice is recognized as the voice of God because it is clear and concise, because he cracks the moulds of thought and wings away, because he himself believes that God speaks through himself, believes there is a divine fire hidden in his heart of hearts that shall burn him clean and pure. He believes that he must pay a terrible price if he will be this organ through which God may speak. The American transcendentalist, Samuel Johnson, says this inspiration is the Life of Ages, richly poured, the Love of God, unspent and free. The poets do not speak the language of science or try to explain how the Life of Ages is present for all to draw upon. Some of the modern cults hold the same idea. The concept of evolution was grasped poetically long before it was worked out in biology, and the Great Anthology has more believers now than ever before because it is now clear that it is poetry and that poetry runs far ahead of science in its understanding of reality.

For the modern seeker to take the medieval point of view, pretending to believe what he knows is not true, would be as stultifying as it was for Galileo to recant. The reconciliation is to be found in poetry. The poet weaves the web of the years, say Alfred Noyes and Odell Shepard. "He walks in the world of the weary as if he loved it most," says Henry van Dyke. This Presence is in all life, especially where humble men gather together.

In short, he is the working hypothesis of the poet, as evolution is the working hypothesis of the scientist.

It is with the church the poets fall out. The modern poets are democratic and the church is not. The organized institution of religion has been successively despotic, monarchic, oligarchic, autocratic and in a few spots democratic. A democratic age must conceive a democratic God and is striving very hard to do so. The radicals are sworn enemies of the old church because they know that the mortal enemy of all democracy is organized belief in the infallibility of any human being. There is little modern poetry about the church.

Its door is old, and its tower points cold
To the milky way,

says a writer in the "New Republic."

But a very sincere Kansas poet, Edwin Ford Piper, describes the country church as the center of social intercourse and source of spiritual uplift:

O little church, the settlers come for miles.
Some few, unhearing, sit in selfish dreams;
But here the most are really worshipers.
Seeking in fellowship a sympathy with God.

A little thing, this church? Remove its roots—
Osso upon Pelion would not fill the pit.

The poets do not end their quest by joining the church—far from it; although to devote one's self to the service of the church as that institution was a quarter of a century ago is a different matter from working with it now that it has passed through the social movement and through the war. The young men who study theology have always seemed to the writer a different species from the normal. Are they poets who have just fallen short? Or are they neurotics? Should they not be mentally tested to see what is their controlling complex?

On the other hand, perhaps those who cannot believe are those who lack poetry in their souls. It is the Sons of Martha who have our respect, and "to them is belief forbidden." The believing mind has much more of our respect than it had a generation ago, provided it carries its belief into action and does not merely lay its burdens on the Lord that he may lay them on Martha's Sons.

And what is it the Seekers find?

The medieval ones fell back upon the authority of their great predecessors—the visions of St. John, the Revelation, and the saints of the early church; the modern ones look within their own souls. Tennyson expressed the essence of modernism when he said, "There is more faith in honest doubt, believe me, than in half the creeds." Some find satisfaction in service, some in the contemplation of Christianity, some in emotional assurance, one in what she calls the refracted lights of an unseen perfection, many in the works of nature. Like Shelley in the "Hymn to Intellectual Beauty," their eyes are drunk with beauty that their eyes can never see." Whitman's passage to India answers the question of this age and of all the ages:

Sail forth—steer by the deep waters only
For we are bound where man has not yet dared to go.
Oh, farther, farther sail!

Perfection they do not find; companionship they do find. One of the war poets, Charles Hamilton Sorley, has expressed the modern note:

Perhaps the gates are not so fair,
Nor quite so bright as once they were,
When God himself on earth did stand
And gave to Abraham his hand
And led him to a better land.

For lo, the unclean walk therein,
And those that have been soiled with sin—
The publican and harlot pass
Along; they do not stain its grass.
In it the needy has his share,
In it the foolish do not err.

* * *

They do not find the beauty that they seek,
Nor the God they set their trust upon;—
Yet still they march rejoicing on.

That is, they find the search itself sufficient justification for life. "The greatest joy is just the joy of going on." Again Whitman is most courageous when he asks his own soul if it dares to walk out into the unknown—

Where there is neither any ground for the feet, nor any path to follow.

This may seem very pale beside the medieval visions of paradise, where the fourfold river flowed and the tree of life bore fruits that gave refreshment for all thirst; but, if any thoughtful modern person should try to tell what had been heaven in his experience, no doubt he would say the consciousness of free growth; and hell would be an environment in which he was daily conscious of hopeless degeneration. If this decay is personal and physical but is accompanied by spiritual growth in the midst of the renewal of new life that is going on, old age may be happy and death a blessing. One may be happy to go on victoriously and yet die personally, but the going on idea must be present.

The poets find God in humanity, and immortality in going on. The grown-up idea of heaven, the idea which functions, is well expressed in John Hall Wheelock's "The Far Land":

We are sighing for you, far land—
We are praying for you, far land,

* * *

Through the terror of the ages
We have sought it, till the ages
Have stamped our lifted faces with our love.
But long though we have wandered, where we are
The far land is not. O that land is far!
Beyond the night, beyond the morning star,
The far land grows farther as we move.

In song and sacred story
We yearned to it, in color and in sound:

* * *

In the sweat of daily labor
We strove to bind it fast in steel and stone:

* * *

So we built ourselves a heaven,
Our God we set in heaven,
With prayers and praise we wrought them to our will:
But they could not fill the measure of our love
In the far land—O they were not great enough!
There is nothing, there is nothing great enough!
The far land is something greater still.

New Towns for Old

By Bruno Lasker

INDUSTRIAL changes apart, there is no feature of American social life more in need of renovation than our method of town and city building. Indeed, perhaps it would be more accurate to say that we have not had such a method. Most of our communities "just grewed." The trouble is they have grown so fast that our "improvements" and "reforms" have not kept up with the increasing ill-health, ugliness, lack of comfort and wastefulness which they have created.

It is sometimes said that in the country there are as bad slums as in the cities, only they are not so noticeable. Maybe, but the important fact is that in our congested industrial centers even wealthy folks cannot give their children the environment they ought to have, and the great mass of future American citizens are brought up in crowded streets, crowded schools, crowded homes, crowded playgrounds—where there are any—always under a pressure which is unnatural and does not allow of the slow development of what is best in them as human beings and heirs to a Christian civilization, even though it may sharpen their wits.

It would be funny, were it not so tragic, to watch our monster cities at the game of attracting from the country, the small towns and from each other more population so that their business men may have more customers, their factories more laborers, their theaters more patrons, their streetcars more straphangers. There seems to be no town in the east that does not try in earnest to become a second Philadelphia—which itself is still "boosting" though its population outnumbers that of seven of the forty-two states combined; none in the west that does not dream of itself as outranking Chicago or at least Kansas City.

SCHEMES OF IMPROVEMENT

There are many grand schemes of city improvement with magnificent boulevards and "civic centers," most of them based on the entirely false idea that the growth of the community is a matter of course and of advantage to the people who live in it. Our civic reconstruction, to amount to anything at all, must start out from correct thinking, from a knowledge of facts as they are, from a practical endeavor to provide for the needs of tomorrow as well as those of today. First of all, if these tests are applied, it will be found that many of our cities are already far too large for decent living conditions. Nothing can really improve Brooklyn, let us say, except the removal of some of it. The finest war memorial for many of our so-called "cities of the first class" would be—not the erection of yet another useless monument—but the pulling down of some existing block of buildings to make room for a little breathing space where children can play or office workers eat their lunch. The next point is that some towns, not yet too large, could and should guard against the danger of over-growth before it is too late, and deliberately stop growing.

Have you ever been in Madison, Wisconsin? It is a

lovely town, with its two lake fronts, its stately buildings, large parks, well kept streets, simple and comfortable homes. Why should a town like this, and there are happily many like it, allow its "boosters" to make of it a second Milwaukee?

There is plenty of land on this continent; there is available plenty of energy and capital if we know how to use it. Why should we not start building new towns, as our forefathers did, towns that shall express our social ideals, our notions of comfort, efficiency, beauty, as their towns expressed theirs? At a meeting of housing reformers not long ago a speaker got up and said: "I don't hold with all these newfangled ideas about houses; those our grandfathers built are good enough for me." "You are right," said the next speaker, "it is those our fathers built that are not good enough." Those old fellows of two generations ago built houses for use and not for sale at a large profit. For them, a house was a home in which, when they built it, they hoped to stay and which, if possible, they would leave to one of their children to live in after they had gone. The modern town dweller often has no real "home." He is moving around once or twice a year from "Discomfort Apartments" to "Stuffy Stairs Mansions" and thence to "Childless Chambers" or "Misery Model Tenement." If he has children, landlords frown on him and he has to spend the best part of his income on rent. Even then he cannot give them an environment that will help to build up and ennoble their character and knowledge.

TOO MUCH IMITATION

It would be useless, of course, merely to imitate the homes and towns built by a past generation. We have done too much imitating. We should try, rather, to use this reconstruction period to create something that will take account of the progress made in technical knowledge and at the same time embody our own ideals. Now there is one thing which our fathers realized less than our grandfathers and which we are again beginning to perceive, and that is that we cannot possibly have a satisfactory home unless the surroundings of that home are satisfactory, too. There are four items in which a home to meet modern standards must be satisfactory; and these four items we must look for also in our community if, indeed, it is to be a fit abode: comfort, healthiness, efficiency and looks.

It is not comfortable to be crowded into a small apartment with four or five children, to be squeezed twice daily into an overcrowded streetcar and to stand up during a long ride to a distant suburb. It is inconvenient to have to make an hour's or two hours' journey to some outlying park to get a little fresh air on Sundays.

It is not healthy to breathe stale air because there are not enough windows in the room or because the windows open on a narrow court or on a street so closely built up that the air cannot get to the windows. Unclean streets, encumbered empty lots, open sewers, belching chimneys,

a congestion of streets which prevents the taking of enough open-air exercise—all these make for ill-health.

It is not efficient to live in a house so arranged that the housewife must spend the best part of her time carrying water or where the windows and doors are so arranged that you cannot shift the beds out of a draft, or where the furnace consumes more coal than should be needed to heat the house, or where there is no place where to store a barrel of apples. It is wasteful to live in a house that is either much too small or much too large for the needs of the family: in the one case there is unnecessary extra cleaning, in the other happy home life is impossible and the people's earnings go to saloon, movie and pool-room. In the same way, it is wasteful for a city to provide things which, because of the great distances, only few citizens can enjoy though all must pay for it. It may be to the advantage of a few storekeepers in central streets to have huge crowds pass their doors, but the absence of noise and flurry would make for greater efficiency with the great majority of citizens.

SOCIETY AND NATURE

The new city we need must be one in which we are glad to rear children because it provides the advantages of social life and good schools but retains the influence of nature and simple things. It must be health-promoting; its large yards, shady avenues and parks must invite open-air life; its cleanliness must make the street little more than an extension of the home. In that city a man must no more think of spitting on the pavement than he would think of spitting on his parlor rug. It must be inexpensive because so laid out as to give every kind of business and home exactly the advantages which it requires for the development of the fullest possible efficiency. It is more important than a low tax rate that the services paid for out of the taxes should be of maximum value to the whole community.

The new city must be beautiful. Some people harbor the absurd thought that seeking for beauty is not to be "practical." But there can be no worthwhile social life, no community spirit, in a place of which it is impossible to be proud to be a citizen. Only fools will be proud of a big bank building—belonging to somebody else—because it is higher than any building in the next town, or of a new bridge merely because it has cost a great deal of money. We can only be proud of our homes if there is an air of beauty and care over the whole of it, if not only the front steps but also the back fence and back porch are in good repair. Apply that to your city; don't think you can deceive yourself or your neighbor with a fine memorial to the war heroes, with an impressive municipal building, with a showy lighting arrangement in the main street! It is the whole of the community that counts, the little back streets as well as the front, the poorer sections as well as those where "desirable residences" are for sale.

STANDARDS FOR CITY BUILDING

The new city, in other words, must be built from the ground up on the lines of a plan that makes for comfort, health, efficiency and beauty. None of these can be left to chance. And it is just as easy to lay out streets in such

a way as to go round that fine clump of old trees as it is to have them cut down, to plan streets that curve and give a new, delightful view every few steps as it is to have all streets straight and alike, with the same view or no view at all. Instead of disregarding schools and churches in laying out a town or suburb, it is just as easy and costs no more to plan it so as to give the most prominent and best sites to these buildings which, if well designed, in their turn will give beauty and character to the whole place.

We have been too much in the habit of leaving the building of our towns either to chance or to the profiteer. These are days in which common men aspire to better things and are rightly impatient with the stupid and neglectful ways into which we have fallen. That is what reconstruction means, applied to towns and cities; that the new spirit of fellowship and patriotism must find expression in an environment that breathes freedom and life.

It may be that before going very far in that direction we shall find that our whole method of getting homes and towns built has become obsolete, that the newer ideal of the community will force us to adopt new ways of promoting, financing and building them. Already, the idea of the self-owning town, for instance, the town that is owned and democratically managed by those who live and work in it, is everywhere gaining ground. There are other possibilities, deserving careful study. Let those who care for their fellowmen, those able to look forward as well as backward, those not afraid of change merely because it is change, contribute their thought to the new city and help bring it into being.

Why?

THE men of the earth said: "We must war

As men of the earth have warred;

'Tis ours to wield on the battlefield

The unrelenting sword."

But they who had seen the valiant die,

The fathers of men, they answered, "Why?"

The men of the earth said: "We must arm,

For so we would reveal

The nobler part of the human heart,

The love of the nation's weal."

But they who had sung their lullaby,

The mothers of men, they answered, "Why?"

The men of the earth said, "We must fight,

For so the fit survive;

By the jungle law of fang and claw

The strong are kept alive."

But a crippled, cankered progeny,

The sons of the culls, they answered, "Why?"

The men of the earth said: "We must fall,

And falling build the road

O'er which the race with quickening pace

Can find its way to God."

But down from a Cross uplifted high,

The Saviour of men, He answered, "Why?"

ROBERT FREEMAN.

British Table Talk

London, February 28, 1922.

PRESENT indications are that the number of American visitors to England this year will equal and probably exceed pre-war records. The influx has begun earlier than usual, many having come for Princess Mary's wedding. Early in February the Aquitania brought 100 passengers to the Savoy hotel alone, many going to other hotels, and shortly after the Mauretania brought about as many more. The Cecil, Ritz, Victoria, New Metropole, Grand, Charing Cross, Picadilly and other hotels have booked many orders for visitors from the United States. Many American college and university professors are now spending their sabbatical year with us. The manager of the Savoy hotel says: "Americans are glad to be back again, for they are mostly visitors who are familiar with London. They say it is pleasant, after the stories of high prices circulated in America as part of a futile anti-British campaign, to find things much cheaper than they had expected." Reductions in prices recently made by the Gordon Hotels Limited, are part of a movement that has been in progress in London for some months. The entire tariff at the Cecil was lowered last November, and prices at the Savoy are also less than they were last year. At the recent licensing sessions, when the liquor interests made unsuccessful attempts to extend the hours for the sale of intoxicants, which have been much curtailed since war, one of the arguments used was that increased facilities were sought for the benefit of American visitors, who otherwise would prefer Paris to London! The secretary of the Brighter London Society, which is strongly supported by brewers and distillers, states that in 1912 Americans spent 36,000,000 pounds in London, but in 1921 only half that amount.

* * *

The Political Outlook

Visitors to London who are interested in European affairs and the concerns of the British empire will find much to engage their attention at this juncture. We are not yet safely through the Irish tangle; India is a source of continual anxiety; the problem of Egypt does not admit of easy solution; Mesopotamia is pretty much of a white elephant. In the political world the old party divisions have disappeared, and the historic groups are divided among themselves. The Conservatives are numerically the strongest, but by themselves they are not likely to obtain a working parliamentary majority. The Labor party, as by-elections show, is steadily rising to power. The Independent Liberals, a small but compact body, sturdily maintains the old Gladstonian tradition. Lord Grey of Fallodon (foreign secretary when the war broke out), emerging from four years of retirement (due to failing eyesight, now largely restored), has become their most active and forceful spokesman. Mr. Asquith, official leader of the Independent Liberals, is rather tired and may not aspire to resume the premiership. Nobody knows what will be the result of the general election, which will probably take place at latest next autumn. It may be that though the Conservative-Liberal coalition in its present form is doomed, we shall have another combination cabinet. The respective leaders are urging their followers in any event to continue to pull together. In the unlikely event of the Liberals being returned in sufficient strength to form a government, possible arrangements are Grey as prime minister, in the house of Lords, and Asquith as leader of the house of commons, perhaps with Lord Robert Cecil as active colleague. The Labor leaders are hardly ready to take office by themselves, even if the number of their candidates elected justified the step. Events may force the responsibility upon them sooner than they want to assume it. While at contested elections they refuse to come to any understanding with the Liberal or any other party, a composite government of Liberals and Laborists (acting individually, rather than as party representatives) may emerge after the next election or the one following it. Meantime, Lloyd George occupies the anomalous position of being the most influential statesman, but without an organized party or electoral ma-

chinery. He is the dark horse of politics, and, to change the metaphor, unless he can see his way to retain the whip hand, he may prefer to retire to the country house he is building in Surrey.

* * *

Lloyd George and Free Churchmen

The free churches have always been predominantly, though not entirely, Liberal in their political sympathies, and Liberal leaders, notably Gladstone and his successors, have realized the value of the nonconformist vote. The Grand Old Man spoke at the City Temple several times; he once made an important political pronouncement on Ireland at the house of the late Dr. Joseph Parker and occasionally he asked free church divines to meet him at breakfast. Following this precedent, Mr. Lloyd George entertains representative nonconformists at Downing Street from time to time. But his later political development has alienated from him the sympathy of many former supporters. Politically, nonconformity is for the time being split into two sections: those who support Lloyd George through thick and thin, headed by Sir W. Robertson Nicoll, editor of the *British Weekly*, and those who have parted company from him, led by the *Christian World*. Shortly before the annual assembly of the National Free Church Council at Liverpool, the prime minister invited about twenty free church ministers to breakfast with him at his official residence. The guests included Dr. Shakespeare, Dr. Garvie, Dr. Lidgett, Revs. R. C. Gillie, Dinsdale, T. Young, S. M. Berry, and S. W. Hughes. Some of these, notably Dr. Shakespeare, are his enthusiastic admirers; others, like Dr. Garvie, are lukewarm or even hostile to him. It is suggested that one reason why Lloyd George summoned the gathering when he did was that two Independent Liberals, Sir Donald Maclean and Lord Gladstone, having been invited to address the Liverpool meetings, he would like at least one coalitionist to have a similar opportunity, and Mr. Balfour's name is mentioned in this connection. It seems that politics were eschewed at the breakfast table, the conversation turning mainly on religious questions. The host urged that it is incumbent upon the churches to stimulate the spiritual revival that is needed in order to improve the material conditions of the people. England, he considers, needs a spiritual revival more than anything else. Some of the guests agreed that a spiritual revival must precede social improvement; others thought the politicians ought to introduce reforms that would help the revival. One of the guests was much impressed by the fact that the prime minister did not appeal for any political backing, but was content to ask his friends to pray for him. Rev. T. Nightingale, who was present, strongly repudiates the idea that the National Free Church Council, of which he is secretary, can be used as an auxiliary to any political party. "Within the council," he says, "are those who represent Independent Liberalism, Coalition Liberalism, Labor, and Conservatism. As an organization, it cannot ally itself. It is in existence for purely educational, moral and spiritual purposes, and it can only touch great political questions where moral issues are involved."

* * *

Can Anglican Divisions Be composed?

For some time past divisions within the church of England have been becoming more and more acute. The three main schools—catholic, or high church; evangelical, or low church; liberal church, or modernist—have been in such sharp conflict that a crisis impended. A praiseworthy effort to see if it is possible to arrive at mutual understanding is being made by representatives of all parties. Nine diocesan bishops, including Dr. Temple, Dr. Henson and Dr. Watts-Ditchfield, and twice as many leading clergy, including Canons Glazebrook and Underhill, have addressed to the Archbishop of Canterbury a remarkable document. They confess they have grown weary of disputes, which tend to perpetuate hostility and suspicion, and prevent the church

as a whole devoting her energies to the edification of the faithful and the conversion of unbelievers and giving her proper witness in the social and political difficulties of the time. "Reunion with other bodies without a more real unity among ourselves will at best only increase the existing confusion." Face to face with serious tendencies of modern thought, Christian teaching needs to be consistent and convincing. The memorial proposes a re-examination of grounds of difference, with the view of arriving at an unambiguous statement of doctrine in matters of importance, without either imposing a cut-and-dried system or creating new tests. Having discussed the subject at a series of meetings, the signatories suggest to the Archbishop of Canterbury that he should appoint a representative commission to endeavor to find a basis of doctrinal agreement. Taking the view that the work should be regarded as no less onerous and important than the production of the revised version of the New Testament, they suggest that the commission should mainly consist of young men, say, under 45. While recognizing the earnestness, capacity and devotion of the writers of the letter, and the harmfulness and probable needlessness of a great deal of current controversy within the church, and earnestly desiring closer fellowship among its different sections, the archbishop does not see his way to do exactly what is asked and suggests that conferences might reveal larger unity and closer sympathy than is thought to exist. Alive to the gravity and far-reaching character of the proposal, he asks for a re-statement and elucidation of it, with a clearer indication of the sort of questions, theological, ecclesiastical, or practical, to which it is thought the suggested commission might find useful answers and in what shape they should be formulated. The comments of the Anglican newspapers afford evidence of the divisions it is thought to remove. The Guardian believes that this inspiration towards a new synthesis of faith will be welcomed by the majority of church people and regards as possible a genuine unity of belief. "The days when men were heretics if they did not accept in verbal detail formularies which represent the knowledge and the philosophy of earlier times have gone never to return." On the other hand, the Church Times does not like the suggestion, suspecting that the underlying intention of the memorialists is to provide a substitute for the thirty-nine articles, and fears the work of the commission would "degenerate into the finding of a formula." More will certainly be heard of the proposal.

* * *

Archbishop and "Heresy"

To convocation at both Canterbury and York petitions have been presented charging certain speakers at the Modern Churchmen's Conference at Cambridge with teaching doctrines entirely subversive of the Christian faith and the Christian religion. The Archbishop of Canterbury strongly deprecated the exaggeration which he believed to be current of the scale of the controversy. Judging from some of the things that have been said and written, it might be supposed that there is a great phalanx of "heresiarchs" setting in battle array against the doctrine of the church, and that it is the duty of the bishops to rally the forces of the faithful in defense of the Christian faith. In his belief, the apprehensions are greatly exaggerated and the whole picture distorted and over-colored. His grace hopes that this will be made clear when the matter comes up at the next group of sessions. York convocation also deferred consideration of the question to the next sessions, but appointed a committee, consisting of five bishops, including Drs. Henson and Temple, to consider what answer should be made to the petition. No complaint can be made of the attitude of the high authorities of the church to allegations of heresy. While it is cautious and, as is natural, even conservative, there is no attempt to stifle thought or suppress discussion. Indeed, the dominant spirit is one of tolerance and a desire for liberty of thought and speech. The archbishop having declined to intervene in the case of Mr. Major, no proceedings for heresy will be instituted against him. There being things in the prayer book that mislead and repel plain people because to them they seem false or incomprehensible or silly, Mr. Major

suggests that the idea of liturgical uniformity should be abandoned, and alternative sets of services provided for Anglo-Catholics, Evangelicals, and Modernists. Canon Adderley says that all agree some passages in the thirty-nine articles might well be altered or scrapped, and he points out that what is happening now in regard to the creeds is very similar to what has been done in the way of biblical criticism.

* * *

The Church and the Workers

Desiring to translate into action the findings of the archbishops' committee on Christianity and industrial problems and the industrial section of the Lambeth report, the Industrial Christian Fellowship is striving to remove the present apathy and hostility on the part of democracy towards the churches and to spread a spirit of fellowship between all sections of the community, by a consistent advocacy of justice between man and man. At the annual service of the fellowship at St. Martin-in-the-Fields, Rev. G. A. Studdert-Kennedy ("Woodbine Willie") declared that there is growing up amongst us a force that must either issue in bloody revolution, or the assent to the demand of the workers for fairer treatment and better conditions of life. The fellowship's executive committee has confirmed and ratified some important resolutions concerning employers, investors, employees, and consumers, passed at a meeting of the council. The resolutions were moved from the chair by the Bishop of Lichfield as the outcome of a discussion on the present industrial order and what Christians can do. In the first resolution, after expressing sympathy with the employers because of their "responsibility in this time of industrial crisis and upheaval," the council suggested that "by their own active acceptance of the principle of democracy employers may show that the Christian way of fellowship and sacrifice can become an actual factor in economic life." The second resolution appeals to investors "to regard all wealth as a trust, striving to make investments in the spirit of service." The third resolution, concerning employees, affirms that the same principle concerning the separate functions of those who supply the capital and those who organize the plant may be applied with equal truth to them, that labor has its duties no less than its rights. In the fourth resolution the consumer is begged to "inquire into the labor conditions involved in the production of goods for his use." Churches are invited to observe April 30 as Industrial Sunday. Canon Peter Green, Manchester, has been pointing out how the customs of the bishops in general life affect the opinions of the democracy, and thus may discredit the church. "The church," he holds, "should get rid of the idea of bishops' palaces and of clergy living like 'resident gentlemen' or wealthy city merchants or the professional classes." At a meeting of the University of London Labor Party Mr. Sidney Webb remarked that he would not give away at present the number of bishops who are members of the Labor Party, "but we have had for years a definite number of the bench of bishops who are members." Because of a statement that he does not believe in discussing social questions in the pulpit, the Norwich Free Church Council has decided not to make arrangements for another visit to the city of the Rev. Douglas Brown, the revivalist. The Rev. P. S. Carden, of the Scott Memorial church, insists that unless the church challenges the existing order as well as sin in the individual, it will be practically futile. "The present industrial system means perpetual war. It propagates a crop of unspiritual and unchristian things. If ever the church is to save the world it must challenge this evil before unemployment, poverty, slums and disease can be eliminated. Christianity means life, a life which cannot be lived in the squalor to which so many are condemned today."

* * *

Dr. Jowett, Dr. Clifford, and Others

On grounds of health, after taking the very highest medical counsel, Dr. J. H. Jowett has definitely resigned the pastorate of Westminster Chapel. He says that since his return from America he has been like a bird with a broken wing and that there have

been very few days when he has not suffered from a sense of weakness. The church proposed an arrangement by which he might continue some regular service at Westminster, but he has decided to close his ministry in May when he will have completed four years there. He, however, hopes to preach occasionally.—Dr. Clifford has undergone a second successful operation on his eye. On the day he re-entered the hospital he attended the annual meeting of the Metropolitan Free Church Federation and made a felicitous speech at the installation as president of Rev. S. W. Hughes, his successor at Westbourne Park. His sight continues to improve and he hopes to attend the free church council meetings at Liverpool in March. A new communion table

in Westbourne Park chapel bears the following inscription: "This table is dedicated by the church to the loving memory of Rebecca, the wife of Dr. John Clifford, his devoted helpmeet for nearly fifty-eight years."—Congregationalism has suffered a severe loss by the sudden death, at sixty-four, of the chairman of the union, Rev. A. J. Viner. Rev. T. Yates takes his place.—Regent's Park chapel having to close in May, Rev. F. C. Spurr has accepted an invitation to Birmingham.—More than 60,000 signatures have been received for the petition to the king for a rehearing of the trial before the Privy Council of ex-Archdeacon John Wakeford.

ALBERT DAWSON.

CORRESPONDENCE

Jesus As An Advertiser

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of January 12, containing Lloyd Douglas' article on "The Galilean Psychology," reached me last Saturday. As my sermon topic for Sunday was "The Most Remarkable Advertisement in History," I naturally read the negation of my line of thought with great interest. Of course no one can read Douglas without interest. But the trouble with this article is that "it ain't so." Were I to be as sweeping as he, I should say that Jesus was the most consummate master of the art of advertising ever known, and that he advertised to the limit.

Did ever patent-medicine man make more sweeping promises to cure all physical ailments with his decoction than Jesus made to cure all spiritual ills when he said, "Come unto me all ye that labor and are heavy laden and I will give you rest? . . . Learn of me . . . and soul health is yours?" This is what I termed, in preaching on it, "the most remarkable advertisement in history." I compared Jesus with the quack doctor, showing that the Great Physician makes good his advertisement and the quack doesn't. Did not my topic accurately characterize Matt. 11:28-30?

When Jesus said, in effect, to the Samaritan woman, "If you knew who is talking to you and what I could do for you, you would make application in a hurry"—was it not the essence of skillful advertising? And did he raise any objection to her becoming his walking billboard and bringing out the whole town to hear him?

In Luke 10:1 the Lord sent ahead of him seventy advertising agents "into every city and place, whither he himself was about to come." They were to do just what the twelve were told to do in Matthew 10. "As you go, preach, saying, 'the kingdom of heaven is at hand.'" In other words, "Wake up, people. The long-expected deliverance is upon us. A new social order is impending. Love and brotherhood are to take the place of hate and tyranny. We bring you good news. In a few days you will be visited by the Chief Organizer of the new regime. You better turn out and hear him." After such a campaign is it any wonder that the crowds fairly trod on one another to get near Jesus?

And he authorized his advance agents (the twelve or the seventy or both) to do another sensational thing which would arouse the utmost interest. "Whatsoever city ye enter . . . heal the sick that are therein." If, when healing, the disciples remarked, "We are mere tyros at this. You should see what our Teacher can do. When he comes along bring your incurables to him"—would not the whole countryside be on the qui vive for his visit? I have, yet to see any satisfactory account of Jesus which ignores his miracles. A manifold reading of Mark shows that what astounded him most was Jesus' cures of mental diseases. In my far-away youth I delighted in Stalker's "Life of Christ"—and not all the later books are better. In speaking of the miracles he said, "All Galilee was for a time in motion with the crowding of the diseased of every description who could walk or totter to be near him, and with companies of anxious friends carrying on beds and couches those who could not come themselves. The streets of the villages and towns were lined with the victims of disease as

his benignant figure passed by." And in another paragraph Stalker added, "His miracles were only the bell tolled to bring the people to hear his words." That is, they were a tremendously effective advertising medium.

I venture to suggest that "Galilean psychology" was not very different from other psychology; that advertising brought crowds to Jesus and is a legitimate method of forwarding his cause today—and that Brother Douglas's delightful story, "Wanted—a Congregation," very satisfactorily answers his article!

American Board's Mission,
Samokove, Bulgaria.

EDWARD B. HASKELL.

On the Liberty of Getting Drunk

EDITOR THE CHRISTIAN CENTURY:

SIR: Your usually fair and interesting paper is marred by the first editorial note in the number for March 2 in which you say that Bishop Gailor "still bewails the loss of the liberty of getting drunk in the United States, which, of course, implies the liberty of another man to get him drunk." I am sure that neither Bishop Gailor nor any other decent man has ever made any such statement, nor anything that would imply it. Because with many others—the bishop and our Lord himself—the bishop maintains there is a use for wine, it is shocking to say that he believes in the liberty of getting drunk. It is strange that any sane person would put the temperate use of wine on a parallel with prostitution or the use of morphine. But our extreme prohibitionists seem to have become quite as reckless in thought and speech as alcoholists.

Granite City, Ill.

W. H. TOMLINS.

Division—Vertical or Horizontal

EDITOR THE CHRISTIAN CENTURY:

SIR: The greatest evil of our times is not to be found in denominational divisions, as the Rev. Mr. Opie contends in an article in The Christian Century. Divisions rightly made are right and highly necessary. Division on merely speculative grounds is sheer rationalism and infidelity. Division on the ground of keeping the ordinances intact as originally practiced seems all unnecessary. Its true character is seen by applying the universal law both of Christ and of common sense, namely, "You shall know a tree by its fruits." The kind of division which has the sanction of common sense and experience, and of our holy scriptures also, is that which divides the work as the Christian company did when it set aside certain men to serve tables and others to proclaim the good news. Concerning such a division the apostle tells us that "the hand of Christ's body cannot say to the foot I have no need of you, nor can the eye say to the ear I have no need of you." The proper and necessary division is the division of labor in the things to be done. Many individuals in all branches of the present evil tree are willing of themselves to "serve tables," to be boot-blacks for Christ's sake, that is to be the feet or "uncomely" part of the body,

who are not willing their "mother church" should be anything other than the eyes or ears or the whole face and head of all the sects. The evil thing about our Christian—anti-Christian—branches or cleavages is that they are cleft or broken off vertically, that is, from top to bottom, and have carried every stratum with them from sun-kissed soil and flora clear down to reptilian and sulphurous bottom. It is a common and truthful saying, "There are good and bad in all churches." That is because they have divided from the world mass vertically, that is on philosophy or speculation or treating the traditional ordinances either as dead uniform laws or as belonging to the spiritual order of liberty, as Christ dealt with the forms of Moses which had lost their original significance.

Now Christ does not break off vertically to select his elect ones, but horizontally. He sets the sheep on his right hand and the goats on the left. But we set the sheep and goats on the right hand and the goats and sheep on the left. So we have followed the world and are worldly. Who can wish to see the present worldly sects unite? Are we not worldly enough with every stratum of earthiness streaking every slice broken off? To cure sectarianism let us divide the work into sects or sections, that is, into committees formed with express adaptation for the work to be done in order to get the answer to our daily prayer, "Thy kingdom come, thy will be done on earth as in heaven." Then as new members are received into the fold of Christ each would be assigned to a specific work. We should thus have a blessed horizontal division, with sheep and gold and wheat and fruit bearing trees on our right hand, and goats and dross and chaff and dead branches on the left. As wise master builders we would ask every convert: "Now believing with all your heart that Jesus is the Christ of God what function in his kingdom do you choose to perform?" The answer being given we would say: "We have divided into ranks as committees and you will belong to the division for the care of the poor or sick or ignorant, or to put away the liquor traffic, or do the work of training youth in the things of religion."

In a word, let the present denominations become committees, divided not as to territory but as to the work to be done, and let every one join that committee whose work appeals to the convert's conscience as important and to which he feels he is adapted. The old program of each sect trying to cover the whole field working, rather I should say playing, side by side with all the rest is the folly and sin of our day and has made of our good old Bible a mere scrap of paper.

And here is the great new work to be done at once. Let every young Christian lad be put under sacred pledge that he will never go to war with any nation, and let him pair off with lads of other nations so there may be no more complaint from the militaristic advocates than is necessary. We have missionaries in most countries through whom we can carry out such a program. It cannot be done by our old sects. This will heal our shameful divisions and end the curse of war.

JASPER SEATON HUGHES.

Holland, Mich.

The Intellectuals Defined

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot let Mr. E. P. Baker of Argyle, Minn., close the subject of "Our Young Intellectuals," as he seems to have done in a recent letter to your columns, without pointing out his unintentional unfairness to them, due, evidently, to his ignorance of the special sense in which the word "intellectual" is used. I should like to quote, on this point, from an article on "The Revolutionary Intellectual," in the Atlantic Monthly for June, 1920, by J. Salwyn Schapiro, of the College of the City of New York.

Professor Schapiro explains the term thus: "I use the term 'intellectual' in the European sense as referring to a person of education and culture who is actively interested in radical and revolutionary movements. In this sense a scholar, no matter how learned and how devoted to his subject, is not an intellectual if he holds conservative views. A reader of Tolstoi, Marx, Ibsen,

Shaw, and Sorel, no matter how young and superficial, is an intellectual, if his views are radical. I use these contrasts in order to emphasize the new meaning of the word, not to disparage the intellectuals, for among them are to be found scholars and thinkers and scientists of a high order of ability."

My personal comment would be that most church-going people have not half the religion of these "young intellectuals," to whom freedom of self-expression is the law of being. Their conceptions, their ideals, constitute for them a religion, though they do not recognize it as such. Schapiro says: "It is not only in social and political matters that the intellectual has taken an advanced stand. In philosophy he avows pragmatism; in art, futurism; in poetry, vers libre; in psychology, psycho-analysis. The subject in which he is not the least interested is religion. That is not even a private matter; it is no matter at all. He does not pay the church the compliment of being hostile to her."

Religion is to them of course associated with the church. And the church is today in the position of a person who, in the general conversation of a drawing-room, in which he has figured for some time to his own entire satisfaction, suddenly finds the conversation sailing over his head on a subject of which he knows nothing and cares less, though all the rest are interested in it. So he is ignored to his great discomfort. So the young "intellectual" does not mention the church, but "simply ignores it as a force incapable of good or evil," because it seems to him to have neither known nor cared about the social problems in which he is interested.

The hope of the situation seems to lie in the increasing number of "clerical intellectuals" in the church. They alone have it in their power, by taking a radical stand in the pulpit on social questions, to bring our fervid, artistic and literary young people to a new appreciation of religion and the church.

Kinderhook, N. Y.

ALICE DUFF.

Where, Indeed, is the Man?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your journal is an inspiration. It is indispensable. And in your last issue, February 9, I was greatly interested in your several references to federation and the community church. I am also turning to your editorial on "The Community Church" and to Dr. Brunner's article on "The Country Church," in your issue of April 28, 1921. "The Country-Life Bookshelf" is now more than five feet long, and big men and women are making it longer. The famous articles on "Big Country Churches," by A. B. Macdonald in The Country Gentleman should have permanent form and wide circulation.

Now, what has been done, suggests what may be done. And there are tens of thousands of communities which want to be "shown" the real thing. Eventually they will adopt the idea and pay the price. Good-enough, twentieth-century, indispensable, country *ministers* will have no quarrel with salary.

Here is a community which may be made a lighthouse for thousands of other rural communities if the right man will come to us. Le Raysville, Pennsylvania, is an incorporated borough in Bradford county, in the northern tier, and which has national distinction in agriculture. Its population is of the best—of good old New England ancestry, proud of their schools and patient with their churches. No foreign element or undesirables in the community. Many farms have trucks, tractors, modern lighting, heating, milking machines, etc. The boys and girls go to higher institutions of learning and nineteenth century preachers won't do.

The village, in itself, is attractive, and is big enough to have the conveniences of "city" water, gas, etc. It has a furniture factory, foundry, newspaper, bank, big hotel, creamery, etc. Since the churches were federated, two years ago, we meet in the best and most commodious church building which was erected almost a century ago in a fine park right in the center of the town. The

church building has since been modernized; has modern lighting, heating, opera chairs, chapel, kitchen, dining room, etc.

The churches of the town have had many admirable pastors and a few have acquired distinction. One of these was Washington Gladden. But as far as I know, none of these really visioned the new country church or the new country life. Real community spirit and a real community church have yet to be developed. We have as yet no man to fill the place as a real minister of the new country life in the twentieth century. Here is a splendid opportunity for a good-enough, big-enough, broad-enough, live-wire man. He must be a real man and a mixer; a man of character and culture; Christocentric rather than egocentric; a man of Christlike religion rather than narrow pietism and pharisaism. He must be more than a preacher, he must be a minister and community builder—a gracious tactful leader. He must have university spirit and abundant common sense. He must be a man who is thoroughly democratic, a real friend of publicans and sinners—one who honestly delights in, and intelligently loves the common people. These will hear him gladly, support his program and pay the salary. But he must have brains enough and heart enough to appreciate common humanity, even as did Jesus, Lincoln, Tolstoy, Burns, Riley, Mazzini, Gladstone, Livingston, Damien, Grenfell, “Ralph Connor,” and the other immortals.

The right man has an unusual opportunity to develop a community life which will be an inspiration to thousands of other country communities eager for the new country life. Where is the man?

HENRY GRANT NEWELL.

Le Raysville, Pa.

Building Up the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: From Lloyd Douglas to F. J. Gurney, I have read your correspondents' views on "Building up the Churches" with deep interest. May I add a suggestion or two on the subject. I cannot recall any passage in the New Testament where we are either commanded or instructed to add members to the church. That men and women were added by the Lord as they were saved through the preaching of the gospel, is of course recorded. That many persons, who were apparently not saved, crept into the church to its injury is recorded. All kinds of instructions are written in the word for the care and admonition of the church. Our Lord's commission was to carry the gospel into all parts of the earth, and as his followers did that God gave the increase. Ergo: If we who believe in, and love and worship our Lord will steadfastly, from pulpit and pew, in all our daily contact with our fellowmen as employers or employes or in any other way, by word and action tell the "old, old story," God our father will take full care of the increase. The psalmist says, "Except the Lord build the house, they labor in vain that build it." Have we not spent a great deal of labor in vain?

Bridgeburg, Ont.

JOHN T. JAMES.

Contributors to This Issue

PAUL JONES, general secretary the Fellowship of Reconciliation; formerly Episcopal Bishop of Utah, an office which he resigned during the war to prevent controversy over his views.

CAROLINE M. HILL, a doctor of philosophy of the University of Chicago; specialist in the religious aspects of English poetry.

BRUNO LASKER, managing editor of The Survey.

A NEW HYMNAL BY EASTER

WORSHIPFUL and beautiful services are now coming to be the chief desideratum in the churches. In these days the apostolic injunction to "let all things be done decently and in order" is being truly heeded. But have you ever entered a church where the building was of the best, where the sermon and other features of the service were according to the most refined standards, but where the hymn books used were actually shabby-looking?

Are you making an effort to conduct your services in a worthy manner — but with worn-out hymnals?

Why not a new hymnal by Easter?

HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett, Editors. "The most beautiful hymnal produced by the American church." Send for returnable sample and full information.

THE CHRISTIAN CENTURY PRESS
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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Downtown Church Makes a Fine Record

First Christian church of Kansas City has been regarded by many as a declining enterprise on account of its downtown location, it being the oldest Disciples church in the city. Two fires put heavy financial handicaps on the church, but the record for the past two years has been little short of marvelous. Eight hundred new members have been received and a full program of activities using the building every day in the week have been developed. Dr. Arthur Braden, the pastor is also responsible for the Bible teaching of the Disciples Bible chair at the University of Kansas, and part of his week must be spent at the university. In his ministry is a fine combination of Christian scholarship and practical administrative sense.

New Testament Scholar Coming to America

Dr. James Moffatt, professor of church history in the United Free church, is coming to America in the spring. He is best known in this country for his translation of the New Testament, which finds an ever increasing use among religious people. His recent lectures on "The Approach to the New Testament" have been published in a book. Dr. Moffatt has a full lecture itinerary for March and April and it is expected that he will visit most of the important centers in this country.

How an Old Preacher Feels

Among the elder preachers of the country who are still on the job is Dr. Russell H. Conwell. He was interviewed recently on "How men who have passed seventy think about death and the life beyond." He said: "As I enter my eightieth year in a few days I feel anxious that the Lord will let me stay on earth until I have completed my plans for a high-class half-time university for the common people, which can be copied in any American city. It seems to me that then I can leave the temple like old Simeon and with gladness, 'Now, Lord, lettest thou thy servant depart in peace.' The sunset is brighter and more cheering than the morning. I deeply long to go on where I can meditate."

Pastor Found for Oldest Church on the Continent

Probably the oldest Protestant church on the continent is that at Plymouth, Mass. This congregation, which is now Unitarian, has called to its ministry Rev. Alfred Rodman Hussey. Mr. Hussey has been for a number of years the literary editor on the Christian Register. He spent fourteen years in Baltimore as pastor of First Unitarian church.

Socialist Sunday Schools a Feature in England

The socialist movement is far more significant in every country of Europe than in America. In England the so-

cialist organization has inaugurated Sunday schools in which are taught the fundamental principles of the movement. A set of ethical principles has been worked out, and a catechism elaborated. While the ethical principles are not different from those of Christianity, there is added the fundamentals of economic teaching given by Karl Marx, and there is substracted the teaching about God and Christ which are characteristic of Christianity.

William Jennings Bryan Makes a Generous Gift

William Jennings Bryan has made a generous gift to the foreign mission board of his denomination. He offers to donate his home in Lincoln, Neb., which is a large house able to accommodate forty people, for the use of infirm and broken-down missionaries from the foreign field. The foreign missionary works on a salary which makes it impossible for him to accumulate much, and yet the church's provision for him in case of invalidism or old age has never been adequate. This has been recognized by Mr. Bryan in a way that should start the ball rolling in some of the other denominational camps.

Pew Rent Almost Gone Among Episcopalians

The Free and Open Church Association was organized in this country something over thirty years ago. Through its efforts, ninety per cent of the Episcopal churches of the country have abolished pew rents. Of 5,796 churches and chapels 5,221 are free. Rev. John A. Goodfellow has served as secretary of the organization for thirty-three years. St. Luke's Episcopal church of Evanston, Ill., one of the large churches of the country, recently abolished the pew renting system.

Dr. Swearengen Encouraged About the Church

Dr. Henry C. Swearengen, moderator of the Presbyterian church, has traveled very extensively all year and has come to some interesting conclusions with regard to the condition of the churches. He asserts that theological differences are not troubling the Presbyterians very much, but the outstanding difficulty in the way of church progress is to be found in the incapacity of some ministers to sense the new situation. He says: "I believe the church has today a firmer grasp of its own task, a better conception of what it must contribute, than it has had in a hundred years, and than other lines of effort possess. All of the great currents of thought at this moment are flowing in channels marked out by Jesus Christ. I have not heard one word of controversy on theological grounds for months, nor have I heard of anybody who has heard any. We have had our storms of controversy in the past, but the skies are remarkably clear today. As I come upon obstacles to more rapid progress, greater growth in numbers,

more and better service for the public good on the part of the Presbyterian church, I think the more serious hindrance is the seeming inability of the ministers to sense the situation, to lead in work, to paint the visions, to grasp things that are all around and about them. Laymen seem to me to be far ahead of ministers. Our next steps as a church are to secure better trained workers."

Federal Council Secures a Negro Secretary

For the first time in the history of the Federal Council of Churches it has a negro secretary. The newly organized Commission on Race Relations has secured two secretaries, one a white man and the other a negro. Dr. George E. Haynes is the colored man. He is a graduate of Fisk University, taking a master's degree at Yale, and his Ph.D. at Columbia. He has taught sociology and economics at Fisk University, served the Y. M. C. A. as a secretary of the international committee, and was the founder and pioneer secretary of the National League on Urban Conditions among the negroes. The other secretary of the Commission on Race Relations is Will W. Alexander of Atlanta.

Wants Modernist Organization in Episcopal Church

Rev. J. McBride Sterrett, of All Souls' Episcopal church of Washington wants a modernist party organization within the Episcopal church in America. Observing the success of those who have organized to medievalize the church, he feels that these efforts should be met with a counter effort of the openly modern sort. Dr. Sterrett is so much in earnest in the matter that he has written a book called "Modernism in Religion," which is now on the press. He says: "A call for openness and for frankness of utterance on the subjects seems to be timely. A call for forming modernistic parties in all churches seems to be an imperative one. Let us stand by our church; accept our heritage in it, and yet organize a new party in full sympathy with the new learning; accepting the accredited results of modern biblical and historic criticism and daring to see old faiths in the light of the twentieth century. Thus we may help to make the church a more ministrant servant of the Master in his mission in the present age. I shall define a modernist as one who feels that he is the heir of all the ages, but on the plane of none; and an heir to increase the heritage by new methods"

English Heresy Trial Comes to An End

For a number of months the chief theological topic in England has been the beliefs of Dr. Major who had denied the resurrection of the flesh. While admitting that the fathers of "the undivided church" held to this dogma, he insisted on his right to believe in a spiritual resurrection. The bishop of Oxford who

has tried the case has had for theological advisers Dr. Headlam, Dr. Lock and Dr. Watson. These have all insisted that a believer in personal immortality is not to be regarded as heretical for disbelieving the dogma of a fleshly resurrection. Meanwhile the high church party which initiated this heresy trial is rather sorry that it joined issue on such a vulnerable doctrine. Dr. Major has nowhere in his trial compromised his position, standing frankly on his right as a modern churchman to construe the creed for himself.

Appropriations to Armenia Cut

Although the conditions in Armenia this winter have doubled the responsibility of the near east relief committee, the committee was compelled to send a cablegram the other day cutting their appropriations 25 per cent. Dr. Charles V. Vickery who has a great gift in helping us all to visualize the actual conditions, has said that the effect of this cablegram was just the same as an order to line up on Broadway a hundred thousand children and shoot them down with a machine-gun. He contrasts the wealth and luxury of the nation's metropolis with the destitution and death of the Bible lands. The committee is making a supreme effort to continue to maintain the work in the orphanages for the hundred thousand children already admitted. The various famine committees find that even so terrible a thing as the death of millions by famine palls on the imagination of the world after a while, and the Christian mind tends to become just as callous and unsympathetic as the pagan mind in the presence of these tragedies.

Catholics Visualize the Road to Industrial Peace

While opposed in toto to the socialist movement throughout the world, the Roman Catholic church in America is making a most careful study of industrial questions and is reaching a viewpoint that is progressive and helpful. The National Catholic Welfare Council recently published "four outstanding and immediate requirements for industrial peace." They are: (1) Universal recognition of the living wage principle; (2) Freedom for labor unions to function effectively; (3) Reform in anti-social policies of many labor unions, which can be easily brought about once the union leaders recognize that the war against unionism has definitely ceased; (4) A comprehensive plan for conciliation and arbitration of disputes, established by law and involving authoritative decisions, but not compulsory acceptance of the decisions of either party."

John Hayes Holmes Takes Conservative Side of Debate

A debate over the relation of the church to industrial movements was staged in New York recently when Dr. John Haynes Holmes, Unitarian minister and well-known religious radical, faced Dr. Scott Nearing, a social radical. The discussion was concerning the question, "Can the Church be Radical?"

While churches have often used palliative measures, it was denied by Dr. Nearing that the church could be radical in the sense of applying a principle consistently. Dr. Holmes told of the many pronouncements of church bodies, of the labor churches springing up in various parts of the country, and he further expounded the fact that church conservatism is far more theological than economic. No judges had been appointed for the debate, but witnesses who were present throughout the entire discussion asserted that the very great preponderance of the applause was given to the preacher defending the church, which is regarded as a great advance over the attitude of radical audiences of a few years ago.

Merger of Sunday School Workers Is At Last Complete

After years of agitation and consultation the schism in the ranks of the Sunday school workers of America has been healed. The International Sunday School Association and the Sunday School Council of Evangelical denominations have voted to unite and as soon as congress passes appropriate legislation, the merger will be a legal fact. The name of the new organization is the International Sunday School Council of Religious Education. This organization will immediately appoint a committee on education composed of not over sixty members. Sets of professional workers will

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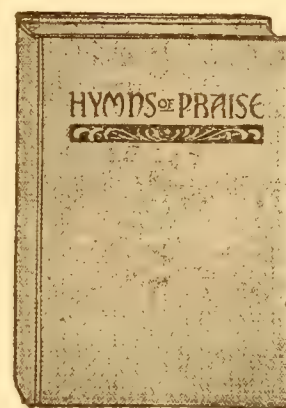
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be set up as well, and there will be groups of workers known as Children's Workers, Young People's Workers, Adult Workers, etc. The committee of reference and council, an important steering organization, is composed of John L. Alexander, Walter S. Athearn, J. H. Engle, Robert M. Hopkins, W. G. Landes, Marion Lawrence, J. C. Robert-

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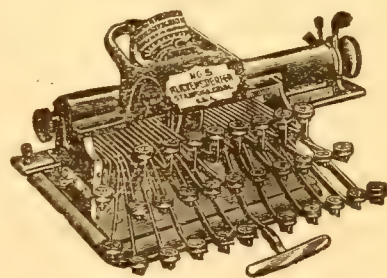
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son, R. M. Weaver, F. A. Wells, W. S. Bovard, W. E. Chalmers, Sydney A. Weston, John T. Faris, Rufus W. Miller, Gilbert Glass, J. W. Shackford and George T. Webb. This committee is composed of leading workers from the various evangelical denominations.

Motor to Church All Year Round

First Congregational church of Mount Vernon, N. Y., has removed the last excuse of the stay-at-home. This church furnishes motor transportation all the year round to people who by reason of ill health, age or distance find it impossible otherwise to attend church. Thirty-six machines are subject to call, though they are not all needed every Sunday of course. The result has been a very interesting increase in attendance. Rev. Carl S. Weist, the pastor, originated the plan of reaching the whole town with motor cars. It is hinted that in addition to the help given to unfortunate people, the new plan affords a help to the resolution of the motorist who might otherwise be lured down the highway Sunday morning in place of attending church.

Student Volunteers Help Raise Money

The Disciples enterprise of raising ten thousand dollars in the state of Illinois for a steamer on the river Congo equipped for the comfort of women and missionaries who must often make a home on the boat for protracted seasons has resulted in much generous giving among the women's missionary societies of the state. A Streator society recently invited three members of the student volunteer band of Eureka College and these young people presented the need of the boat for African work with very telling effect.

Chicago Disciples Banquet Their Missionaries

No center in America is more popular for returned Disciples missionaries than Chicago. Every year a considerable group is to be found at the University of Chicago pursuing advanced studies. Chicago Disciples have often used these missionaries for special addresses, but on a recent evening a banquet was given in their honor. This interesting event was held at Jackson Boulevard church on the west side, and the various missionaries were presented for greetings and messages.

Religious Education Will Be Big Theme in Chicago

The last week in March religious education experts from various parts of the country will assemble to report on the workings of various programs of week-day religious instruction in connection with the public schools. The Religious Education Association, which was born in Chicago nineteen years ago, will also meet here at the same time. The Commission on Education of the Chicago Church Federation will hold a special meeting during the week at which Dr. George A. Coe will speak on "Religious Education and Political Conscience."

This will be a dinner meeting at the Auditorium hotel. The spiritually under-nourished child of America should be provided with abundant pabulum after these various meetings.

Dr. Mott Goes to the Orient with High Hopes

Dr. John R. Mott is connected with a number of Christian organizations, and one can scarcely think of any great missionary conference without his presence. He is chairman of the World's Student Christian Federation, chairman of the International Missionary Council in addition to his constant responsibility as general secretary of the international committee of the Y. M. C. A. Dr. Mott sailed from San Francisco February 21 to attend the conference of the federation in Peking April 4-9. The World's Student Christian Federation embraces nearly 200,000 students and professors in various parts of the world, though the major part are to be found in occidental lands. Dr. Mott says of the coming meeting: "The flower of the men and women Christian students of China, Japan, including Korea, India, Ceylon, Siam and the Philippines will be present. It is believed that the effect on the federation itself will be profound and far-reaching. Without doubt the federation is today too largely occidental. It needs that which will come from the message, experience and leadership of the prophets and Christ-like leaders and members of the student movements of the east."

Greek King Said to Favor Roman Catholics

The Greek King continues to oppose the election of Meletios to the patriarchate of Constantinople. It is said that the king has steadily leaned in the direction of uniting Greece with the Roman Catholic church. Whether this would be possible in view of the age-long protest of the Greeks against certain Roman attitudes remains to be seen. The king of Greece would like to see Meletios deposed, but the other Orthodox communions of the orient are loyal supporters of the new patriarch. It is said that Meletios has three great aims in his ecclesiastical policy: to set up intercommunion with the church of England, to secure American and English support in taking back St. Sophia's cathedral from the Mohammedans in Constantinople and the tying up of the destinies of the eastern peoples with the dominant nations of the world, the Anglo-Saxons.

Church Publicity Experiment Ends

Rev. Benjamin M. Brown, who has been in charge of the newspaper evangelism carried on the past winter in the Chicago Post, has resigned to accept other work, and a very interesting experiment has been discontinued. The commission on publicity of the Chicago Church Federation is considering the holding of a publicity institute some time during the spring. Rev. J. T. Brabner Smith, who is connected with Methodist publicity, is the chairman of the commission. The Chicago churches have

made rapid strides in recent years in developing the methods by which their work may be known in the community, and the exhibition of printing samples is always interesting as exhibiting not only the way of telling a story but the story itself.

Dr. Ainslie Gets Approval of Nebraska Ministers

Dr. Peter Ainslie is the most talked of heretic in the Disciples communion this winter. He has been pilloried by conservative journalism, and his addresses reported stenographically in order to find some crumb of false doctrine. He recently visited the Ministerial Institute of Nebraska which is known to be more conservative than the average Disciples ministerial organization. After hearing Dr. Ainslie through several days, the ministers gave him and his organization a vote of confidence without a single dissenting vote and with only two ministers refusing to vote. This is one of the signs that the Disciples ministers, who in days gone by were known as outstanding advocates of liberty, are tired of wearing the blind-bridles furnished by certain reactionary powers.

Methodists Doubtful About Law Enforcement Man

Mayor Thompson of Chicago appointed a Methodist minister, Rev. J. F. Williamson, as law enforcement officer. The Methodist ministers at a recent meeting were asked to endorse the work of this officer but failed to take action. It developed in the meeting that there were two radically different points of view, some believing the appointment of Mr. Williamson was to catch the Protestant vote in the spring election, while others felt that the mayor is making an honest effort to clean up the city.

Popular Revival Movement in Scotland

A religious awakening that seems to be quite comparable to the Welsh revival has broken out in Scotland. The leader is a cooper by trade who has had none of the training for the ministry. Jock Troup is the leading spirit, but other young men have joined themselves to him for a preaching ministry. At the latest report these religious workers were preaching in Dundee to large audiences. Jock Troup lays no stress on mere emotionalism, but in accordance with Scotch character is making a strong demand for the giving up of sin.

Demand the Expulsion of Mormons from England

The Mormons have invaded England in large numbers with a force of workers who receive no salary from the Mormon organization, but who labor at their own charges. Recently the presence of these religious workers has revealed itself by the interest taken by certain young people in the movement, and the home secretary has been asked to expel the Mormons from the country. It is said that the present British strength is 158 workers and 7,000 converts. A Brit-

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ish newspaper reports an elder as saying that he believes in a plurality of wives, "but we don't think the time is ripe to practice it." War conditions have been the chief support of polygamy, and the present days when so many women have no prospect of marriage makes a revival of polygamous doctrine and practice possible.

Pioneer Missionary Killed by Bandits

Dr. A. L. Shelton, Disciples missionary who in 1920 escaped his brigand captors in western China, was killed recently by a new brigand band which had captured him. The cable news is brief, and up to the present time there is little in the way of particulars save that the tragedy occurred on February 17. Dr. Shelton was born in Indianapolis in 1875 but most of his childhood was spent in Kansas. He served in the Spanish-American war. Immediately after the war he was married, and obtaining a scholarship in the medical department of the University of Kentucky, he completed a four-year course in medicine. In 1903 he went to China under the direction of the Foreign Christian Missionary Society, whose work is now carried on by the United Christian Missionary Society. Dr. Shelton was held for ransom by the band of outlaws in 1920, but refused to allow himself to be ransomed, as this would subject all other missionaries in the region to the danger of capture. He asked his captors to kill him, but his courage made such an impression on them that they did not dispose of him this way, but carried him about for forty days. He developed a tumor which nearly cost him his life, and was left by the bandits in a dying condition when he was rescued. Mrs. Shelton is in India at this time doing some translations, and had expected to rejoin her husband in Tibet when this translation work was finished. Dr. Shelton's daughters are in California in school. Two new missionary families went out with Dr. Shelton on this trip, Mr. and Mrs. J. E. Morse of Tulsa, Okla., and Mr. and Mrs. M. H. Duncan of Buffalo.

Veteran Disciples Minister Dies

Rev. I. J. Spencer of Lexington, Ky., died in a hospital in Peoria, Ill., recently following an operation. He was filling the pulpit at Eureka, Ill., when he was taken ill. His twenty-seven years of service at Lexington, Ky., in Central Church of the Disciples was the outstanding fact of his life. Last year he was given a retiring pension by his church equal to the full annual salary he had been paid, and his wife is provided for on the death of her husband with half this salary.

Would Set Up Family Altar in Every Christian Home

The Family Altar League, a non-sectarian, international organization which has been laboring for fourteen years in the interest of daily Bible reading and prayer in the home, announces in its annual report that in 1921 it passed the

50,000 mark in the number of homes in which it has been instrumental in establishing family worship. The league, in celebration of this attainment of its goal of years, has embarked on a new era of service. Its quota for 1922 has been set at 100,000 new homes maintaining the family altar. A literature is being prepared for the use of the churches. The organization makes its headquarters in the Marquette building of Chicago.

Baptists Will Build Million Dollar Structure

The Baptists of Rochester, N. Y., will erect a million dollar structure in the near future. The Baptist Temple will be wrecked and an office building will be erected several stories high which will include the auditorium of the Baptist Temple. The total project will reach a million dollars. At the same time it was decided to build a new Baptist church in the eastern part of the city at an expense of \$75,000. Rev. Clinton Wunder is pastor of the Baptist Temple, and during his ministry a great advance in the work of the church has taken place. The presence of Rochester Theological Seminary in the city has helped to make the city of Rochester a strong Baptist center.

Movie Film Shows Work of the Minister

The Presbyterian Board of Ministerial Relief and Sustentation has produced a new film for the exploitation of its cause called "Soldiers of the Cross." The picture is in four reels and is adapted from the story by Thomas Nelson Page called "The Shepherd Who Watched by Night." The film has been reproduced to circulate from various centers so that most Presbyterian churches will during the year see the presentation of the picture. Mr. H. M. Rossiter is the custodian of the picture in Chicago.

Christian Endeavor Promotes Libraries

Among the many useful tasks performed by the Christian Endeavor societies of the land is that of conducting libraries. The Avondale Congregational church of Chicago has a society which has accumulated 500 volumes of modern books. Two members of the society serve as librarians, and anyone in the community may draw books. The cost of maintenance for six months has been five dollars. In addition to carrying on this library work, the denominational papers have been circulated through the church by the young people. In California a society has presented to the San Quentin penitentiary a library of a thousand volumes, which will be of great significance in the lives of the prisoners.

Organization Puts the Bible in Daily Papers

On January 1, 1920, there was incorporated in the state of Ohio the Back-to-the-Bible-Bureau, which has for its object to carry the Bible to the people through the medium of the secular press. How successful this work has been in

the past two years may be seen from the following report of the organization: "The first insertion of a verse of Scripture for the bureau was made in a local paper January 1, 1920. From this small beginning the work has grown until today the bureau is serving 871 papers in this country, 26 in Canada, 2 in Hawaii, 2 in Alaska, 1 in the Virgin Islands, and recently the bureau filled a request for the service in far-away Korea. The combined circulation of these papers is something over 10,000,000, or the equivalent of 40,000 congregations of people of 250 each."

Methodist Superintendent Approves Federation

The federation of a Congregational and a Methodist church at Guilford, Conn., was approved by the district superintendent of the Methodist church last year, though some Methodist authorities in the middle west take the position that they will cooperate with no federated church which does not receive a Methodist minister from the conference. After a year of federation the annual report is now out and shows that the offerings to benevolent purposes have been doubled. The Methodists have sold their property and moved in with the Congregationalists. Formerly there were three churches in Guilford, and now there is one. To Rev. David N. Beach, Jr., much of the credit is due for the success of the federated church. Through his efforts two Congregational churches were united, and a federation with the Methodists set up.

Congregational Young People Recruited for Christian Work

In days gone by a good-many Congregational ministers and missionaries have come from other denominations. This will not be so characteristic of the denomination in the future if all Congregational centers follow the practice of the Chicago churches this winter. The Educational Society of the denomination has been holding life-work conferences in different parts of Chicago. The first two were held in Pilgrim church of Oak Park and in Bryn Mawr Congregational church. Two more will be held in Waveland Avenue church and LaGrange church. The conferences have been largely attended and great interest has been awakened in the young people on the subject of life investment.

Bishop Is Taken to Task

Bishop Gailor, president of the National Council of the Protestant Episcopal church, has been widely quoted as in favor of the repeal of the Volstead act. Rev. William H. Anderson of the Anti-Saloon League of New York, who is better known for his valor than for his discretion, has taken the bishop to task in a public statement in these words: "You say that since December you have attended five big formal dinners in New York and at every one of them there was red liquor in plenty. Were they Episcopal dinners? The Episcopal church in New York City has an un-

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Professor Alva W. Taylor, of The Christian Century staff, holds that this is a book which every community leader—especially ministers—must read, in order to play a helpful part in solving the present industrial problems which almost threaten to overthrow our civilization. Bishop McConnell was chairman of the Commission of Inquiry responsible for this report.

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usual proportion of the wealthy, influential persons who today constitute the main respectable backing of the bootleggers and liquor criminals here, and most of the rectors of the leading Episcopal churches in this city have lacked the vision or the courage, or both, to take even as high ground as the judges of the country as represented by the judicial section of the American Bar Association, who say that such persons are "aiding the cause of anarchy and promoting mob violence, robbery and homicide."

Underlying Principles of Christian Union

The World Conference on Faith and Order hopes to hold a meeting in 1922 which it was not able to do in 1921 on account of lack of funds. The churchmen of the world are interested in the study of several underlying questions. These are stated as follows: "What degree of unity in faith will be necessary in the reunited church? Is a statement of this one faith in the form of a creed necessary or desirable? If so, what creed should be used, or what other formulary would be desirable? What are the proper uses of a creed or a confession of faith?"

Syracuse Baptist Church No Longer Requires Immersion

English Baptists have long practiced what has come to be called open membership, that is, the receiving of unimmersed Christians into membership, but the procedure has not been so general

among Baptist churches of this country. Recently the Fayetteville Baptist church of Syracuse voted by a two-thirds vote to drop the requirement of rebaptism for membership in their church. Meanwhile the movement spreads among Disciples churches, a number of these churches in different sections of the country having adopted the "practice of Christian union," as it called in their communion.

Congregationalists Bring New Englander to Lead Illinois Work

Henceforth the Illinois Conference of Congregational churches will be led by a New Englander, Rev. C. C. Merrill, who was until recently superintendent of state work in Vermont. A large part of Congregational work in Illinois is in the city of Chicago, which is said to be the strongest Congregational city in the world. Many of the rural Congregational churches, like the rural churches of other denominations, have become weak and disorganized, and it is hoped that the new leader will know how to solve their problems.

Y at Shanghai Has Busy Program

If anyone doubted that the Y would catch on in foreign cities they have only to study some characteristic reports to see how mistaken they were. In Shanghai the association has been particularly active. A great many classes are conducted on various themes, chiefly in the study of the Bible. In a single typical

week in the autumn 65 classes and meetings were held in the building, and the attendance at these gatherings was 2,263. Outside the building 36 meetings and classes were held, and at these gatherings the attendance was 2,080. Thus over four thousand Chinese young men were touched by the Y in a single week's work.

Religious People Will Bring Pressure on Congress

The ratification of the treaties elaborated in the recent Conference on the Limitation of Armaments is now before the Senate, and it is apparent that the approval of the various treaties will be opposed by many interests. Four great religious organizations of America have joined in sending a letter to the clergy of the nation asking that the ministers petition their congressmen in behalf of the treaties. The organizations joining in this effort are the Federal Council of the Churches of Christ in America, the National Catholic Welfare Council, the Central Conference of American Rabbis and the United Synagogue of America. Each minister of religion is asked to present the matter to his congregation and to interest lay people generally in the adoption of the treaties. President Harding is quoted as saying: "Either these treaties must have your cordial sanction or every proclaimed desire to promote peace and prevent war becomes a hollow mockery. If the senate does not advise consent, it will be futile to try again."

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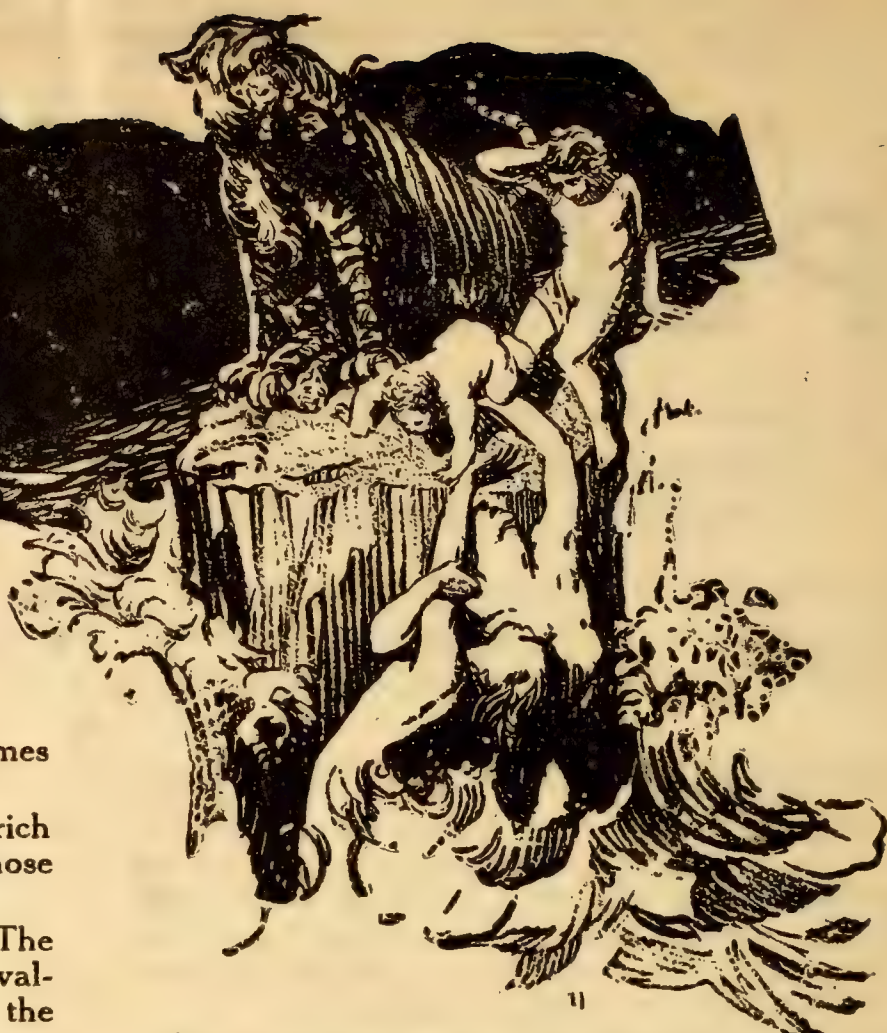
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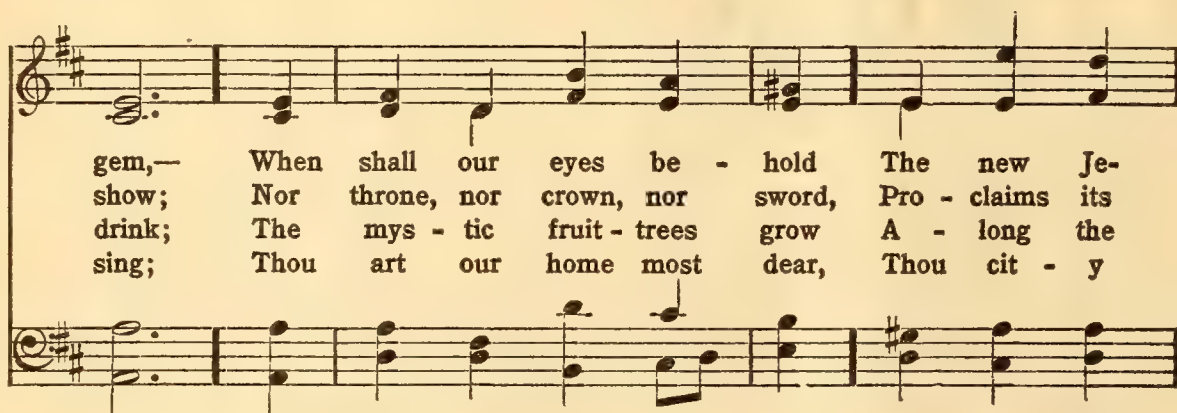
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WILLIAM W. HOW, 1871

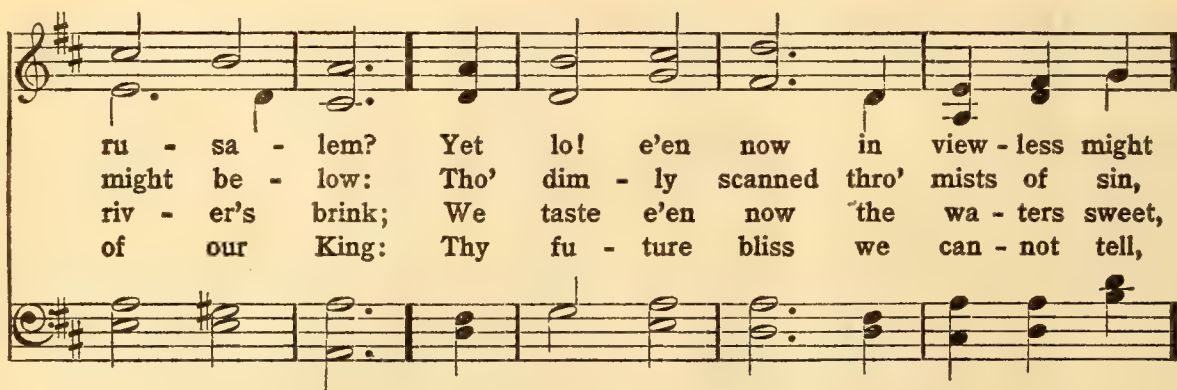
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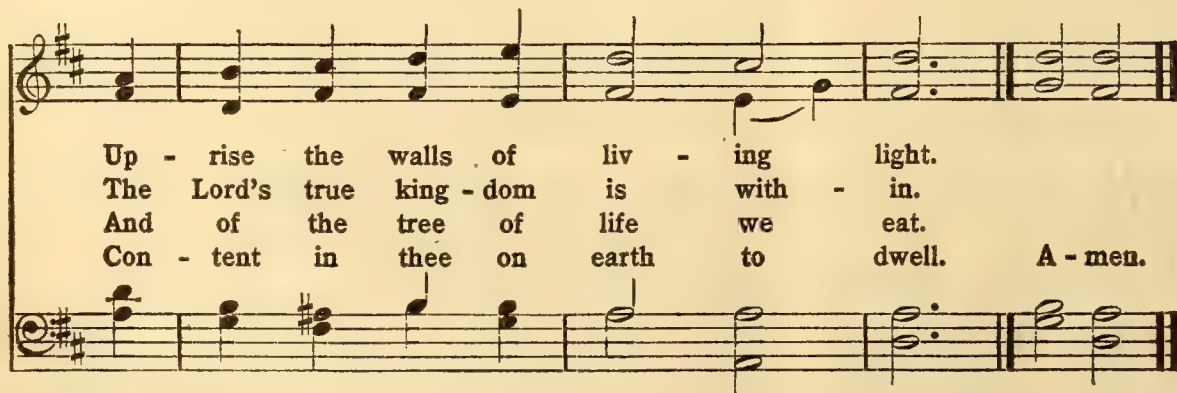
1. The cit - y paved with gold, Bright with each daz - zling
2. The king - dom of the Lord, — It com - eth not with
3. The liv - ing wa - ters flow That faint - ing souls may
4. Not home - less wan - d'ers here Our ex - ile songs we



gem, — When shall our eyes be - hold The new Je-
show; Nor throne, nor crown, nor sword, Pro - claims its
drink; The mys - tic fruit - trees grow A - long the
sing; Thou art our home most dear, Thou cit - y



ru - sa - lem? Yet lo! e'en now in view - less might
might be - low: Tho' dim - ly scanned thro' mists of sin,
riv - er's brink; We taste e'en now the wa - ters sweet,
of our King: Thy fu - ture bliss we can - not tell,



Up - rise the walls of liv - ing light.
The Lord's true king - dom is with - in.
And of the tree of life we eat.
Con - tent in thee on earth to dwell. A - men.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

CHICAGO, MARCH 23, 1922

Number 12

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EDITORIAL

Religion Embarrassed by Its Loud Defenders

DR. FOSDICK, with his usual lucidity and directness, says the right word about the Bryan crusade against evolution when he speaks not in the name of science, but in the name of religion. His *Times* article, republished in this issue of *The Christian Century*, opens the true channel through which the pent-up protest of modern Christian intelligence should find a full and varied expression. Whatever the scientists have to say in response to the bad science of such a crusader as Mr. Bryan it is incumbent upon religious leadership to make response to his bad religion. Even granting that evolution is false, religion is placed in the sorriest predicament if the religious implications of Mr. Bryan's argument become prevalent. If unimaginative literalism can be used to destroy the evolutionary doctrine, it can be used to destroy any other piece of scientific knowledge, even such common beliefs as that the earth is round. This doctrinaire use of the Bible in the face of facts does not so much hurt the facts as it hurts the Bible. When Voliva, the present autocrat of Alexander Dowie's Zion City, declares that the earth is flat and quotes scripture to prove it, he is on the same ground as that upon which Mr. Bryan stands. This makes the Bible an impossible book. And with the disparagement of the Bible in intelligent esteem religion is disparaged. The doctrine of evolution, like that of gravitation or the nebular hypothesis or the rotundity of the earth, stands upon facts or falls for the lack of them. To conceive the Bible as containing a final and authoritative view of the physical universe is to make it unbelievable, not to scientists alone but to Mr. Bryan himself. Likewise with the idea of God which the anti-evolutionists think they are defending. It is not in the interest of evolution but in the interest of an adequate God that religious faith

must make its protest against the current propaganda. The scientists will take care of science, but prophets of God may not stand indifferent while organized efforts are being made to shrink God back into a figure of the proportions with which childhood and the childlike stage of human knowledge conceived him.

Reactionary Talk Not Without Good Effects

MEANWHILE, it is well to discern in the millennial and anti-evolutionary crusade a beautiful illustration of the paradox of providence. God makes the wrath of man to praise him. Whatever ill comes of the present agitation will be more than counterbalanced by the good. Mr. Bryan is stirring up legislatures and masses of inert Christians to *think* about religion. This itself is good. The trouble with religion is that it is taken too much for granted. The great mass of Christians have no real convictions of their own. Their views are customary or inherited. They have no intellectual vitality. But if a bill like that which so narrowly escaped passage in the Kentucky legislature could be introduced in the legislature of every state in the union, there would be a remarkable gain in religious intelligence throughout the nation. What religion needs just now is resurrection from the limbo of antiquities and the crypt of esoteric circles of specialists. It needs to be brought out into the open forum where public opinion is formed, and discussed there in dead earnest. There will be a heap of foolish talk. But so long as people think foolishly they are better off if they talk than if they keep still. Discussion is purgative and educative and leads to progress. The important thing just now, therefore, is to make sure that Mr. Bryan and Dr. James M. Gray and such talkers do not have the platform all to themselves. Scholars must talk, too.

Reform in Church Statistics

FIGURES do not lie, it is alleged, but any intelligent person who looks over church statistics knows that something is wrong. The Unitarians have rightly protested a mistake which showed that they had lost one-third of their membership in five years. Church statistics come from the various denominational organizations. Each denomination has its own standards for enumerating membership. What better service could the Federal Council of Churches perform, if it wants to take a hand in the business of giving statistics to the world, than to arrange a meeting of the official representatives of the various denominations in this country who have for their business the compiling of church statistics. These gentlemen should work out some common standards for all the denominations. For instance, how long can a church cease to meet and still retain its place in the list of churches? How far can a church member depart from Christian duty and still be included on the roll as a Christian? It is well known that thousands, perhaps millions, of those who are included in the reports as Christians did not last year attend a single service of the church nor give a single cent to the support of Christian work. People of this sort would not be counted as lodge members. If they refused to pay their dues, they would immediately be suspended. It is of course easier for a denomination closely organized, like the Presbyterians, to secure accurate figures than for Baptists and Disciples to do the same thing. The Disciples loss in recent years is partly to be accounted for by growing conscience in the matter of church statistics. Were Disciples figures as carefully gathered as are the Presbyterian, there would be even more shrinkage. The promotional temperament of the Methodists has sometimes made them slow to recognize reality in the matter of denominational strength. Meanwhile, the churches all need to learn something from Safed the Sage. He would not love his Keturah any more if she weighed three hundred pounds! We all love our mother church for something other than her size.

Fundamentalists Are Found To Be Too Liberal

CONSERVATIVE religionists in America would greatly threaten progress were it not for the fact that they cannot get on well with each other. Heresy-hunting is a sport so alluring to some minds that after all the higher critics and evolutionists have been driven out of the camp, new victims must be found. The Baptists of the southland are not facing with equanimity the inroads of the fundamentalist movement which is so marked a feature of certain evangelical denominations of the north. The fundamentalist position is rejected by a number of Baptist newspapers of the South because it is too liberal! In that section heresy-hunters now find themselves among the hunted. The objections to such staunch Baptists of the north as Dr. Masee, Dr. Riley and Dr. Straton is that they countenance "alien-immersion." Now lest some of The Christian Century readers may not know what a

terrible thing "alien-immersion" is, it is to be explained that it is the recognition of baptism by immersion when performed by a non-Baptist, for example, a Methodist or a Presbyterian. It is also charged by the southern leaders that the northern Baptist premillennarians are accustomed to consort in union meetings with premillennarians who have never been immersed, which practice is inimical to the progress of the Baptist faith. We have therefore the very amusing spectacle of the arch-heresy hunters of the north going down to the south only to fall under the very kind of suspicion which they have created against their brethren back home. It is this fact which is the seed of death in the whole conservative movement in evangelical Christianity. Because they make agreement in certain opinions and arguments the condition of Christian fellowship, there is an endless process of division and subdivision in circles of conservative theologians. Only men who use a scientific method in formulating their teaching, and who accept the New Testament emphasis that love is after all more important than opinion will ever find union. The union of the churches, manifestly, is a task whose only hope of accomplishment presupposes some such spirit of tolerance as is possible to men and women of modern mind.

Secular Education Is Lopsided

NEW ZEALAND is one of the most progressive countries in the world. At present its people are seriously contemplating the results of their program of secular education. Like the people of the United States, New Zealand has been trying the experiment of a system of grade-school education which teaches secular topics, but avoids moral and religious disciplines. The discontent with the results gained by such methods, matches the widespread discontent in the United States. A committee is now at work to secure new legislation that will restore the study of the Bible to its proper place in the education of the child. This committee has a point of view about such a plan which appears in all the literature that it sends out. An education that does not include a knowledge of the most formative literature that western civilization has had is even from a purely secular point of view quite inadequate. Education without the Bible is far worse than education without Shakespeare and Milton. It is asserted that the study of the Bible increases one's mastery of his mother tongue. The use which great political leaders make of the Bible in adorning their addresses is evidence of this fact. Nearly every great position taken by Abraham Lincoln found expression in a text of scripture. Certainly a republic which depends upon the franchise of its citizens must have something more than scientific knowledge in its educational program. Without honesty and uprightness any republic falls. The troubles of China and Mexico in trying to operate a republic arise not alone from backward intelligence but from the lack of religious education in its citizenship without which no republic can long endure. The welcome being accorded to Protestant missionaries in Mexico these days indicates that the president of Mexico at least recognizes this fact. Meanwhile

we still have many belated defenders of bare secular education in the United States. These all should visit the juvenile court once a week with open minds, and only a few weeks will be required for their conversion.

Arbitrary Tests of Religious Loyalty

MANY religious observances are defended by the conservative thinker on the ground that they are tests of loyalty. The Roman Catholic will have no meat for forty days, not because the eating or not eating of meat in Lent has any real relation to religion, but because it is a test of loyalty. A long time ago a pope found the fishermen of Rome in dire straits. As bishop of Rome, he did something to help them out of their plight. Now working people all over the world eat by order from Rome, without regard to the question of the influence of meat-eating on religion. In many religious groups, the same thing can be found. The immersionist all too often finds in the plea of loyalty his best weapon. He does not realize that he must somehow connect up his practice with religious experience, or his dogma will inevitably lose its potency. The high churchman finds his major thrill in getting men episcopally ordained before they preach. He forgets that both Jesus and Paul were unordained men, who were opposed by most of the ordained religious teachers of their time. The non-rational tests of loyalty in the various religions are the friction points. As the democratic spirit develops in the world, men are more and more unwilling to do things which express servility. Were blind unreasoning obedience the goal of life, then the more absurd a command was, the more virtue it would have. But life's goal is the development of free personality in cooperation with other free personalities. Religious customs which, like the communion service of the church, depend upon no commandment, but invite the fellowship of those who would remember Jesus Christ, are of greater service than the mere ceremonial observance. No intelligent man who has thought his way very far in religion objects to the dramatic side of religion. What he objects to is the investment of religion's drama with magical significance so that the sign and not the thing signified becomes all-important.

The Worth of an Ethical Reputation

GOOD-WILL has long since been counted an asset in business, and has often been valued in dollars and cents in business reports. Is there to be a new item appearing in annual statements, a valuation of the ethical reputation of the concern? At any rate some concerns are finding it very expensive these days to buy back the reputation for honesty and fair-dealing which they have lost. Once professional baseball was able to boast that it was the cleanest sport in all the world. When that reputation was lost through the scandals of two seasons ago, the only way that seemed open was to pay Judge Landis fifty thousand dollars a year to guarantee the honesty of the great American game. The reputation for

honesty in this sport now has a commercial rating. The moving picture business has contracted to pay Mr. Will Hays, former postmaster-general, three times the salary of the president of the United States. The price is very low if Mr. Hays can help the American people to forget the lewdness and scandal of recent years that have come to light among moving picture actors. Mr. Hays has the task of cleaning up the moving picture business. Shrewd business men think that a clean bill of health will be worth a fifth of a million every year and pay dividends on the investment. It is not unknown for stock companies to secure the presence of a minister, that the man of the cloth shall in some measure guarantee the quality of the enterprise. Meanwhile it is worth-while to suggest to the various groups of business men who are seeking to buy an ethical reputation that the cheapest way to secure such a reputation is to earn it as they go along. It does not require any Judge Landis or any Mr. Hays, if one nails the ten commandments up on the office wall when the business is started and if one puts the golden rule where it can be seen any hour in the day.

Propaganda or Education

HERBERT CROLY'S critique of the church on the question of its relation to war has helped to define the issue. While jealous for the good name of the church and the Christian religion, our best service both to religion and the church is not rendered by so blind and naive a claim as that which Secretary Charles S. Macfarland made on behalf of the church's alleged virtue in making certain pronouncements against war. The church has too much depended upon propaganda instead of upon education. At the present moment we are passing drastic resolutions upon war, economic injustice and other evils of the times, but we are building up no proper teaching agencies with which these resolutions may be made effective. The Christian Century has said more than once that were the lay members of the Protestant denominations ever to learn how radical are the industrial and economic attitudes of the Federal Council, the Y. M. C. A. and other organizations, there would be a hue and cry heard throughout all the churches. That these resolutions are hidden away in offices and are unknown to more than a very small per cent of the membership of the evangelical bodies indicates the futility of adopting creeds and passing resolutions unless behind these there is an educational program that will make them effective. Some of our greatest reforms will await the action of the oncoming generation. The men and women at present in control of affairs are not big enough for the task. But the next generation will also fail unless the subject matter of religious education throughout the churches is brought into harmony with the declared principles of the churches. Meanwhile the present situation which affords us a set of radical resolutions to show to radicals while the defenders of the existing order of things are satisfied with the complacency of the church amid crying evils is as intolerable as it is disingenuous.

Punishment by Taxation

A **S**IZABLE proportion of the American people have recently passed through a peculiarly harrowing experience. On the fifteenth day of March a man of not extraordinarily large affairs was asked over the phone for a brief business appointment. In a distressed voice he pleaded for a postponement, for, said he, "this is the busiest day in the year for me." He was in the last grapple with his income tax returns.

It proves, indeed, a grapple for multitudes, and a vexation of spirit which is rapidly reducing our citizenship to madness, or is at least cultivating stubborn doubts of the possibilities of civilization. The layman has long since given up hope of understanding the science of taxation. Indeed, the chairman of his state committee in the legislature of one of the eastern commonwealths is accustomed to assert that any man who allows himself to be accredited as a tax expert is either a fool or a knave. It is not surprising that proposals for summary and straightforward measures like Henry George's single land tax should gain a vogue. Few pretend to be able to master the arguments pro or con, but the proposition sounds simple, and, after a struggle with income tax returns, and a futile engagement with the capricious general property tax assessor, simplicity seems to the average citizen a boon to be got at any price.

Something must be fundamentally wrong. Here is a business man of complete probity, who pays his debts with a scrupulosity and promptness which sets him on high among his fellows, who has yet been wearing his nerves to a frazzle for days before March 15th, devising means and justification for working his obligations to his government down to the absolute minimum which the most liberal application of the law will enable him to get away with. Here is a minister who has succeeded in figuring it out that, spite of his salary of four thousand or more from his church, and other incidental income, no income tax is due from him at all. Here is a university president on whose salary, derived from the state, the law permits no income tax levy. Any lawyer will assure you that a government would make itself ridiculous which would tax itself or its employes. Millions and billions of government securities are exempt from the more palpable forms of taxation, in so much that private corporations are in a towering rage over the injustice, which draws all conservative wealth to that form of investment, and leaves them impoverished, or able to attract capital only at prohibitive rates. In short, the government is out to defend itself and to get all it can from those who serve as its prey. As a European cynic-statesman has put the case, skillful taxation consists in getting the maximum of feathers with the minimum of squawking from the goose.

In countless ways we are reminded that government, even under refined democratic sanctions, is a holdover from days when it was arbitrary power exercised by an overlord, whose chief concern was not the service he could render his subjects, but how much he could get out of them before they should rise up and cut off his head. The same citizen will trim his tax assessment down to the absolute minimum, and finally pay his five hundred dollars

with a howl which may be heard across the country, who the following day will smilingly draw his check for a thousand dollars for the Red Cross, for the erection of a new church building, or for some other of half a hundred philanthropies which every modern, self-respecting man of affairs cheerfully concedes it to be his duty to support. He never thinks of his taxes as a service to his society. It is a—well, it is a tax. That says all necessary. Fight it, get out of it, howl, raise the biggest kind of row, on general principles. It is a tax!

On purely economic grounds, it might be demonstrated that taxes are the best investment the citizen makes. He gets most for them. With all of the muddling and corruption in public administration, no large block of money serves society so efficiently as does tax money. The degree of efficiency such administration attains is, indeed, the test of the ability of all other funds to serve their purpose, in the supply of commodities, or in the insurance of the luxuries and refinements which distinguish civilized life. No expenditures are consecrated to such fundamental and holy purposes as are taxes paid the government. No money should leave the hands of the citizen with such a thrill of hope and assurance of good in return, as should that he transmits to the tax collector. In the payment of no bills should he haggle less than in providing for the common interests. They are his dearest interests. But paying taxes, in spite of all our fine theories, continues to be a punishment, or the exaction of a usurper, to be resisted to the limit of personal safety.

To assert that we all ought to feel differently will not solve this vexed problem. We have not found a basis for taxation; that is our abiding embarrassment. We are trying to operate democracy on a holdover from the days when taxes were collected by the agents of an overlord at the point of the sword. A large proportion of the revenues of our government are derived from fines for misconduct. In some homes the common punishment for misdemeanors is a stint of scripture to be committed to memory. In "Christian" colleges the punishment for infractions of campus rules has often been the reduction of possible cuts from daily prayers or chapel religious exercises. One father punishes his little son by compelling him to sit on his lap for a stated period. On similar principles, violation of law is met by compulsion to pay fines in support of the government. And the results are what might be expected all the way around. Scripture acquired under the conditions mentioned has not remained in the memory a solace in distress and a light in the hour of gloom. Religion in some of our Christian colleges has not thrived under the penal code in vogue. Affection does not drive the son to seek his father's arms in evening greeting. Foregathering with bootleggers, and rakes, and thieves, and highwaymen, in the financial support of the government, has not particularly enhanced the glories of paying taxes. During brief periods of high patriotic emotion, such as that of the late world war, the financial support of the government took on a different aspect, and there was some genuine pride shown even in meeting the tax levy. Income returns were phenomenally large, not, one may venture to guess, altogether because personal profits reached such prodigious totals, though they were actually

very high, but because, during that period, the ambition to trim the returns to the absolute minimum permitted by law, or by practicable evasions of law, was for the time supplanted by a genuine desire to serve the common good.

The cure? Oh, the tax expert, alleged or real, will laugh at crude proposals from laymen. Our technique would seem ridiculous, to be sure. But we may at least venture the suggestion that good democrats cannot be fined, and dragooned, and herded with common criminals, into cheery and loyal support of government. Tax paying is embarrassed by evil associations. Its descent from disreputable ancestors clouds its pedigree. The society it keeps brings it into shocking disrepute. We must find a way to glorify tax paying as service to the common good. It must be organized, not as a penalty we pay for being bad, but as a privilege we enjoy, to the limit of our ability, in being good.

The Great Companion

A Lenten Message

TWO profound truths over-arch and under-lie the life of faith—the truth that man lives in God, and the truth that God lives in man. They are the convex and concave sides of the same reality, and each should be emphasized according to our need; but they are inseparably related. Either one, without the other, leads to an inadequate faith, and ends in something hard to know from error. For if it be true that “God without he findeth not who finds not God within,” it is also true that over-emphasis on the divine indwelling leaves us with the dread that God exists nowhere save in the upward-reaching aspiration of man.

While the Bible keeps these two truths together, the Old Testament emphasizes the truth that God is the home of the soul, our refuge and defense amid the fluctuating shadows of time; and the New Testament his life in us as the ground of our being and the inspiration of our faith and hope. One sets forth the contrast between God and man, and the other their kinship. The prophets and psalmists knew that God lives in man, and St. Paul knew that “in him we live and move and have our being”; but the distinction of emphasis holds true none the less. The difference Jesus made, dividing time into before and after, was in his revelation of “the human life of God,” making our fellowship with him intimate, ineffable and happy. The idea of God was reborn on Christmas day, with its song, its glory and its insight linking a little child with a far-off, wandering star. God, born as a babe, growing as a child, walking our human way, bearing our infirmities and taking little steps by our side—it is the most stupendous truth ever told among men, marking the discovery of the life of God in man, and lighting up the universe like a sunrise.

As at the beginning, so at the end of those swift and gentle years, like the music of vesper bells those words fall upon our hearts: “Lo, I am with you always, even to the end of the world.” No one else has ever uttered such words to humanity; no one else can do it. Words like

these on the lips of Buddha, Plato or Moses would be empty and meaningless. In imagination we can see Plato walking to and fro in the porch of philosophy, and the young Greeks listening to his sublime discourse; but the scene is far off and long ago. With Jesus it is different. We do not think of him as dead or as belonging to old ages and things long gone by. In a sense unique and real, he is an eternal contemporary, a thousand times more beloved than in the days of his flesh; and his words are like bits of radium, new with each new age, opening new vistas of divine surprise. They have a life quiet, deep, undeniable, and they grow, peopling the vacuity of Time with shapes of beauty and of power.

No words of Jesus touch the human heart more deeply and surely than the promise of his continuing presence; and the amazing thing about them is that they are true. The deepest need of the human heart, as each of us can testify, is for a Friend stronger than man, more tender than woman, and more intimate than either, a Companion whom time cannot change nor death take away. At times, in rare moments, the sea that washes between personality and personality — “unplumbed, salt, estranging” — rolls away, and we touch soul to soul, but only for a brief time, so profound is our isolation. In every life there are days when those nearest to us seem strange and far off; hours of temptation, of depression, of loneliness when no human hand can help. Yet, somehow, in a way known to no other, Jesus enters—a dear, familiar friend—into the innermost chambers of the soul, abolishing the divinity of distance and making friendship the way of life. No words, no music can tell what this ministry has meant, and still means, to the Christian ages.

In this faith, in this living fellowship with a living Christ, the early church—whose story reads like a book of romance from the library of heaven—suffered, triumphed, and wrought its wonders. It won by faith, by fortitude, but also by “the deep power of joy”—hilarity, as *Hermas* called it—born of a vivid and creative experience of the living Christ. Not the death of Christ, but his living presence, was the central reality of their faith and life, making the sacrament not a memorial but a festival. The faded paintings, broken sculptures, and rude epitaphs in the catacombs show us how bright, gentle and joyous was the life of the early church. Strangely enough, the cross is not found among its emblems at all. Indeed, not until the sixth century did artists begin to represent the death of Christ, and the crucifix dates from a century later. No, the early church did not brood over the death of Christ; it lived triumphed in his radiant presence. By the same token, in every age when the church has been aware of the living Christ, it has been a power perpetuating not only his incarnation, but his resurrection. When it has lost the sense of its living Lord, it has been bereft of influence and appeal.

Never was this fellowship with the living Christ more needed than it is today, when the purpose of life is seen to be “the redemptive making of personality,” and yet the tendency of thought is toward the impersonal. More and more—until very recently—the ideas of God set forth in modern philosophy have left us wondering whether he is more than personal—if such a thing can be—or less than

personal. For years, while the mind has been struggling with the difficulties of a divine personality, the heart has suffered a sad loss of rich, warm, vivid fellowship with God, without which religion falls to a lower octave. Here, no doubt, we find the explanation of the Christward tendency in the last twenty years in poetry, drama and fiction, at once so widespread and remarkable. Not only in literature, but in religious thought, the last two decades have brought a rediscovery of Jesus, both as a Figure having a date in time and a place in history—as real as Tacitus, as tangible as Tiberius—and as a living Presence; of all world-powers making for the higher life the most pervasive and redeeming. It is an awakening, in response to a deep need, of what in days of old Thomas Goodwin called “an instinct for Christ,” of the existence of which the whole religious history of man bears witness.

Over against those who say that all this is poetic imagination, we have a right to invoke the historic witness of Christian experience. Paul, Ambrose, Bernard, Wesley, Woolman, men of many ages, many races, many types of temperament and training, tell of One who walked with them along the way. Yea, a multitude no man can number have found fellowship in loneliness, deliverance from the tyranny and cruelty of time, and a peace that is also power both to do and to endure, in his companionship. Surely, if human experience can register reality, the witness of the Christian ages is overwhelming—in heroic faith, in lofty character, in fruitful service—and we must admit that Christ does live with men day by day, age by age, as he promised to do. No vague, sweet memory can explain an experience at once so personal and so dynamic, the authenticity of which is attested in souls made radiant with blessing and guidance to their fellows, no less than in prophetic social ministry.

How can we share in this experience of fellowship with the living Christ. First of all, there is the Book of his life, aglow with his presence, instinct with the atmosphere and impress of his personality, ineffably rich with his faith and wisdom. Yet how little men read that most personal of all records, how little time is given to the study of the ways and words of Jesus. Here is his very image in a book of immortal loveliness—“he himself with his human air”—and to know him in the days of his pilgrimage is to learn that in the land of the spirit there is no distance. By lifting that Figure from the gospel page and enthroning it in our mind, heart and imagination, we shall find it a path by which we may enter into communion with him as he lives in the eternal world. Take each day a passage, a scene, and ponder it, reproducing in the mind the details of its vivid human color, until his very voice and gesture become real, and as you walk with him there in the wonder of his life, living over its scenes in the heart, somehow he will draw near and walk with us here in this strange and troubled time. Life may thus become a walk to Emmaus, its daily bread a sacrament, its eventide an hour of revelation.

Then there are the treasures of Christian biography, in which we may see the spirit of Jesus reincarnated in flesh and blood, amid trials and temptations like our own. No one can read the life of Phillips Brooks without receiving

a double impression—a human soul fine, high, richly spiritual, tenderly human, and the sense of Another living in him, working through him, transfiguring his pure and rejoicing humanity. The same impression is repeated in the life of Maurice, who was brought up in the faith of Priestly and Channing, but found it unequal to his need, whereof he tells in a noble letter to his mother. Tennyson, Browning, Florence Nightingale—what a revelation of the dynamic Christ is shown in great Christian lives! Something we have missed, something that answers to our uttermost need and yearning, if we fail of this fellowship with the Eternal Christ in the midst of time, which—as we see in the lives of Bushnell and Dale—adds a whole dimension to our human days, making abstract truths concrete, so that we may know in very truth that our Redeemer liveth.

No dead fact stranded on the shore
Of the oblivious years;
But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

The Ill and the Remedy

A Parable of Safed the Sage

I JOURNEYED from the city where I reside, by the space of an Hundred Miles, and I spent the night, and caught an Early Train home. And there sat over against me in a Turned Seat a mother and Four Children. And she and one child rode backward, and Three Children rode facing them. And the Children were Americans but the Mother was from the North, even from Scandinavia. And it was Winter.

And the mother had had a time of it getting the Children ready for that Journey, and had no mind to unfasten their clothing for a ride of Three Hours. And they wore Heavy Coats, and Caps that pulled down over their Ears, and Overshoes and Heavy Leggings. And the car was Hot.

And all the Children had Colds.

And the mother had an Handkerchief.

Now she tended to them not one by one, but waited until they were all more or less in need of her assistance; and then did she give them Seriatim. And every time she did her duty she gave unto each Nose a Wrench that left an Howling Child where the nose had been.

And those Four Children sat, like the Three Hebrew Children, bound in their coats and their hosen, and cast into the burning fiery furnace of that car and submitted to whatever happened unto them.

And I considered how many folk there be in the world who are Professional Reformers who do their necessary good in like fashion, and thus make Virtue Odious.

Now, there once lived in a land named New England, a man of the race of the Yankee and he was a Philosopher, and sold clocks. And part of his Philosophy he thought out for himself, and part of it he learned from his mother. And thus spake Sam Slick, the Connecticut Clock-maker, saying:

I guess that it were better not to wipe the nose of a child, and so said my mother, than to Wring It Off.

Mr. Bryan and Evolution

By Harry Emerson Fosdick

THE editor of The Times* has asked me to reply to Mr. Bryan's statement on "God and Evolution."

I do so, if only to voice the sentiments of a large number of Christian people who in the name of religion are quite as shocked as any scientist could be in the name of science at Mr. Bryan's sincere but appalling obscurantism.

So far as the scientific aspect of the discussion is concerned, scientists may well be left to handle it. Suffice it to say that when Mr. Bryan reduces evolution to a hypothesis and then identifies a hypothesis with a "guess" he is guilty of a sophistry so shallow and palpable that one wonders at his hardihood in risking it. A guess is a haphazard venture of opinion without investigation before or just reason afterward to sustain it; it is a *jeu d'esprit*. But a hypothesis is a seriously proffered explanation of a difficult problem ventured when careful investigation of facts points to it, retained as long as the discovered facts sustain it, and surrendered as soon as another hypothesis enters the field which better explains the phenomena in question.

A HYPOTHESIS

Every universally accepted scientific truth which we possess began as a hypothesis, is in a sense a hypothesis still, and has become a hypothesis transformed into a settled conviction as the mass of accumulating evidence left no question as to its substantial validity. To call evolution, therefore, a guess is one thing; to tell the truth about it is another, for to tell the truth involves recognizing the tireless patience with which generations of scientists in every appropriate field of inquiry have been investigating all discoverable facts that bear upon the problem of mutation of species, with substantial unanimity as to the results so far as belief in the hypothesis of evolution is concerned. When Darwin, after years of patient, unremitting study, ventured his hypothesis in explanation of evolution—a hypothesis which was bound to be corrected and improved—one may say anything else one will about it except to call it a "guess." That is the one thing which it certainly was not. Today, the evolutionary hypothesis, after many years of pitiless attack and searching investigation, is, as a whole, the most adequate explanation of the facts with regard to the origin of species that we have yet attained, and it was never so solidly grounded as it is today. Dr. Osborn is making, surely, a safe statement when he says that no living naturalist, so far as he knows, "differs as to the immutable truth of evolution in the sense of the continuous fitness of plants and animals to their environment and the ascent of all the extinct and existing forms of life, including man, from an original and single cellular state."

THE REAL SITUATION

When, therefore, Mr. Bryan says, "Neither Darwin nor his supporters have been able to find a fact in the universe

to support their hypothesis," it would be difficult to imagine a statement more obviously and demonstrably mistaken. The real situation is that every fact on which investigation has been able to lay its hand helps to confirm the hypothesis of evolution. There is no known fact which stands out against it. Each newly discovered fact fits into an appropriate place in it. So far as the general outlines of it are concerned, the Copernican astronomy itself is hardly established more solidly.

My reply, however, is particularly concerned with the theological aspects of Mr. Bryan's statement. There seems to be no doubt about what his position is. He proposes to take his science from the Bible. He proposes, certainly, to take no science that is contradicted by the Bible. He says, "Is it not strange that a Christian will accept Darwinism as a substitute for the Bible when the Bible not only does not support Darwin's hypothesis, but directly and expressly contradicts it?" What other interpretation of such a statement is possible except this: that the Bible is for Mr. Bryan an authoritative textbook in biology—and if in biology, why not in astronomy, cosmogony, chemistry or any other science, art, concern of man whatever? One who is acquainted with the history of theological thought gasps as he reads this. At the close of the sixteenth century a Protestant theologian set down the importance of the book of Genesis as he understood it. He said that the text of Genesis "must be received strictly"; that "it contains all knowledge, human and divine"; that "twenty-eight articles of the Augsburg Confession are to be found in it"; that "it is an arsenal of arguments against all sects and sorts of atheists, pagans, Jews, Turks, Tartars, Papists, Calvinists, Socinians and Baptists"; that it is "the source of all science and arts, including law, medicine, philosophy and rhetoric," "the source and essence of all histories and of all professions, trades and works," "an exhibition of all virtues and vices," and "the origin of all consolation."

LUTHER AND BRYAN

One had supposed that the days when such wild anachronisms could pass muster as good theology were passed, but Mr. Bryan is regalanizing into life that same outmoded idea of what the Bible is and proposes in the twentieth century that we shall use Genesis, which reflects the pre-scientific view of the Hebrew people centuries before Christ as an authoritative textbook in science, beyond whose conclusions we dare not go.

Why, then, should Mr. Bryan complain because his attitude toward evolution is compared repeatedly, as he says it is, with the attitude of the theological opponents of Copernicus and Galileo? On his own statement, the parallelism is complete. Martin Luther attacked Copernicus with the same appeal which Mr. Bryan uses. He appealed to the Bible. He said: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the very best.

* This article appeared in New York Times, Sunday, March 12.

This fool wishes to reverse the entire science of astronomy, but sacred Scripture tells us that Joshua commanded the sun to stand still, and not the earth."

Nor was Martin Luther wrong if the Bible is indeed an authoritative text book in science. The denial of the Copernican astronomy with its moving earth can unquestionably be found in the Bible if one starts out to use the Bible that way—"The world also is established, that it cannot be moved" (Psalm 93:1); "Who laid the foundations of the earth, that it should not be moved forever" (Psalm 104:5). Moreover, in those bygone days, the people who were then using Mr. Bryan's method of argument did quote these passages as proof, and Father Inchofer felt so confident that he cried, "The opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous; the immovability of the earth is thrice sacred; argument against the immortality of the soul, the existence of God, and the incarnation should be tolerated sooner than an argument to prove that the earth moves."

THE HEBREW UNIVERSE

Indeed, as everybody knows who has seriously studied the Bible, that book represents in its cosmology and its cosmogony the view of the physical universe which everywhere obtained in the ancient Semitic world. The earth was flat and was founded on an underlying sea (Psalm 136:6; Psalm 24:1-2; Genesis 7:11); it was stationary; the heavens, like an upturned bowl, "strong as a molten mirror" (Job 37:18; Genesis 1:6-8; Isaiah 40:22; Psalm 104:2), rested on the earth beneath (Amos 9:6; Job 26:11); the sun, moon and stars moved within this firmament of special purpose to illumine man (Genesis 1:14-19); there was a sea above the sky, "the waters which were above the firmament" (Genesis 1:7; Psalm 148:4) and through "the windows of heaven" the rain came down (Genesis 7:11; Psalm 78:23); beneath the earth was mysterious Sheol where dwelt the shadowy dead (Isaiah 14:9-11); and all this had been made in six days, each of which had had a morning and an evening, a short and measurable time before (Genesis 1).

Are we to understand that this is Mr. Bryan's science, that we must teach this science in our schools, that we are stopped by divine revelation from ever going beyond this science? Yet this is exactly what Mr. Bryan would force us to if with intellectual consistency he should carry out the implications of his appeal to the Bible against the scientific hypothesis of evolution in biology.

THE BIBLE'S PRECIOUS TRUTHS

One who is a teacher and preacher of religion raises his protest against all this just because it does such gross injustice to the Bible. There is no book to compare with it. The world never needed more its fundamental principles of life, its fully developed views of God and man, its finest faiths and hopes and loves. When one reads an article like Mr. Bryan's one feels, not that the Bible is being defended, but that it is being attacked. Is a 'cello defended when instead of being used for music it is advertised as a good dinner table? Mr. Bryan does a similar disservice to the Bible when, instead of using it for what

it is, the most noble, useful, inspiring and inspired book of spiritual life which we have, the record of God's progressive unfolding of his character and will from early primitive beginnings to the high noon in Christ, he sets it up for what it is not and never was meant to be—a procrustean bed to whose infallible measurements all human thought must be forever trimmed.

ORIGINS AND VALUES

The fundamental interest which leads Mr. Bryan and others of his school to hate evolution is the fear that it will depreciate the dignity of man. Just what do they mean? Even in the Book of Genesis God made man out of the dust of the earth. Surely, that is low enough to start and evolution starts no lower. So long as God is the Creative Power, what difference does it make whether out of the dust by sudden fiat or out of the dust by gradual process God brought man into being. Here man is and what he is he is. Were it decided that God had dropped him from the sky, he still would be the man he is. If it is decided that God brought him up by slow gradations out of lower forms of life, he still is the man he is.

The fact is that the process by which man came to be upon the planet is a very important scientific problem, but it is not a crucially important religious problem. Origins prove nothing in the realm of values. To all folk of spiritual insight man, no matter by what process he at first arrived, is the child of God, made in his image, destined for his character. If one could appeal directly to Mr. Bryan he would wish to say: let the scientists thrash out the problems of man's biological origin but in the meantime do not teach men that if God did not make us by fiat then we have nothing but a bestial heritage. That is a lie which once believed will have a terrific harvest. It is regrettable business that a prominent Christian should be teaching that.

DANGER OF MATERIALISTIC TEACHING

One writes this with warm sympathy for the cause which gives Mr. Bryan such anxious concern. He is fearful that the youth of the new generation, taught the doctrine of a materialistic science, may lose that religious faith in God and in the realities of the spiritual life on which alone an abiding civilization can be founded. His fear is well grounded, as every one closely associated with the students of our colleges and universities knows. Many of them are sadly confused, mentally in chaos, and, so far as any guiding principles of religious faith are concerned, are often without chart, compass or anchor.

There are types of teaching in our universities which are hostile to any confidence in the creative reality of the spiritual life—dreary philosophies which reduce everything to predetermined mechanical activity. Some classrooms doubtless are, as Mr. Bryan thinks, antagonistic, in the effect which they produce, alike to sustained integrity of character, buoyancy and hopefulness of life and progress in society. But Mr. Bryan's association of this pessimistic and materialistic teaching with the biological theory of evolution is only drawing a red herring across the real trail. The distinction between inspiring, spiritually minded teachers and deadening, irreligious teachers is not

at the point of belief in evolution at all. Our greatest teachers, as well as our poorest, those who are profoundly religious as well as those who are scornfully irreligious, believe in evolution. The new biology has no more to do with the difference between them than the new astronomy or the new chemistry. If the hypothesis of evolution were smashed tomorrow, there would be no more religiously minded scientists and no fewer irreligious ones.

HEART OF PROBLEM

The real crux of the problem in university circles is whether we are going to think of creative reality in physical or in spiritual terms, and that question cannot be met on the lines that Mr. Bryan has laid down. Indeed, the real enemies of the Christian faith, so far as our students are concerned, are not the evolutionary biologists, but folk like Mr. Bryan who insist on setting up artificial adhesions between Christianity and outgrown scientific opinions, and who proclaim that we cannot have one without the other. The pity is that so many students will believe him and, finding it impossible to retain the outgrown scientific opinions, will give up Christianity in accordance with Mr. Bryan's insistence that they must.

Quite as amazing as his views of the Bible is Mr. Bryan's view of the effect of evolution upon man's thought of God. If ever a topsy-turvy statement was made about any matter capable of definitive information, Mr. Bryan's statement deserves that description, for it turns the truth upside down. He says: "The theistic evolutionist puts God so far away that he ceases to be a present influence in the life * * * Why should we want to imprison God in an impenetrable past? His is a living world. Why not a living God upon the throne? Why not allow him to work now?" But the effect of evolution upon man's thought of God, as every serious student of theology knows, has been directly the opposite of what Mr. Bryan supposes. It was in the eighteenth century that men thought of God as the vague, dim figure over the crest of the first hill who gave this universal toboggan its primeval shove and has been watching it sliding ever since. It was in the eighteenth century that God was thought of as the absentee landlord who had built the house and left it—as the shipwright who had built the ship and then turned it over to the master mariners, his natural laws. Such ideas of God are associated with eighteenth century Deism, but the nineteenth century's most characteristic thought of God was in terms of immanence—God here in this world, the life of all that lives, the sustaining energy of all that lives, as our spirits are in our bodies, permeating, vitalizing, directing all.

GOD IS NOT A CARPENTER

The idea of evolution was one of the great factors in this most profitable change. In a world nailed together like a box, God, the creator, had been thought of as a carpenter who created the universe long ago; now, in a world growing like a tree, ever more putting out new roots and new branches, God has more and more been seen as the indwelling spiritual life. Consider that bright light of nineteenth century Christianity, Henry Drummond, the companion of D. L. Moody in his evangelistic tours. He

believed in evolution. What did it do to his thought of God? Just what it has done to the thought of multitudes. Said Drummond: "If God appears periodically he disappears periodically. If he comes upon the scene at special crises, he is absent from the scene in the intervals. Whether is all-God or occasional-God the nobler theory? Positively the idea of an immanent God, which is the God of evolution, is infinitely grander than the occasional wonder-worker who is the God of an old theology."

Mr. Bryan proposes, then, that instead of entering into this rich heritage where ancient faith, flowering out in new world views, grows richer with the passing centuries, we shall run ourselves into his mold of medievalism. He proposes, too, that his special form of medievalism shall be made authoritative by the state, promulgated as the only teaching allowed in the schools. Surely, we can promise him a long, long road to travel before he plunges the educational system of this country into such incredible folly, and if he does succeed in arousing a real battle over the issue we can promise him also that just as earnestly as the scientists will fight against him in the name of scientific freedom of investigation so will multitudes of Christians fight against him in the name of their religion and their God.

VERSE

Question

O H, if upon the deep and surging tide
Of life we knew just whither we are bound,
Were love more sweet, the joy of living found?
Or, muffling up our faces, horrified,
Would we sail on into the darkness wide,
And think of rocks, and hear the dreadful sound
Of whelming waters that upon them pound—
No light, no hope, no Captain at our side?
Why question we? No man may read the scroll
Of Destiny; we cannot fathom life;
The haughty stars—their riddle is complete.
Therefore, unfurl the canvas of the soul,
And welcome joyfully the winds of strife;
High-hearted, fearless, every dragon meet.

CHARLES G. BLANDEN.

At Ocean Beach, California

WHEN what is Time, Eternity?"
My Mind has asked in vain of Me.
I never knew, I could not guess,
Until I looked upon the sea.
I heard the ocean's ceaseless voice,
I watched the endless ebb and flow,
The miracle of moon-drawn tides,
And now—I know!
I know what everlasting means,
And changelessness, O sea!
My little span of life is Time—
Yours is Eternity.

LEAH DURAND JONES.

What's the Matter with Chicago?

By George C. Sikes

WHEN I was a young man, just coming to voting age, the Populist movement was much in evidence. I often wondered how the people of states like Kansas and Nebraska could give such strong support to leaders of the queer type that were in the forefront of that movement. On one occasion, however, I heard an address by Senator Thurston, corporation attorney and Republican leader of Nebraska. After listening to the Tory-like talk of Senator Thurston, and after learning in other ways what he represented in Nebraska politics, I could understand why the voters of that state were Populists for a time, and could even sympathize with their position.

In my younger days I assumed, too, that the proneness of New Yorkers to vote for Tammany candidates was proof of the perversity and depravity of the New York City electorate. More knowledge of the nature of the forces opposed to Tammany Hall has enabled me to understand the seeming devotion of New York voters to Tammany. It is not that they really like the kind of government provided by Tammany Hall so much as it is that they have a stronger dislike for the alternative. In the mayoralty campaign of 1921 the issue stood out so plainly that many discerning persons outside of New York could sense it, especially after the election was over. Governor Miller, acting for a combination of political and corporate interests, had placed on the statute books legislation of an unusually bold and offensive nature, even for New York, overriding principles of democracy and of local self-government. The people of New York City had no other means of recording an effective protest against Millerism than by voting for Tammany candidates for city offices. There are, of course, many estimable men and women in the anti-Tammany movement but at critical political junctures the people also see in the forefront of that movement representatives of powerful special interests working hand in hand with respectable citizens whose pharisaism and contempt for democracy are extremely offensive. As against this combination of powerful special interests and pharisaism, Tammany is pretty certain to hold control of New York City, so long as its chief offenses are inefficiency, stupidity and spoils rule. But when Tammany leaders—as they at times have done—turn from the ordinary graft in connection with jobs, political privileges and moderate sized contracts to the larger graft to be obtained from service of the franchise holding interests the people of New York City vote them out of office if given the opportunity to choose something better.

LACK OF DEMOCRATIC LEADERSHIP

These references to New York and to Nebraska in Populist days help us to understand what's the matter with Chicago. Fundamentally the trouble in different American communities is pretty much the same. It is lack of trusted democratic leadership on the part of capable citizens from whom effective leadership in the public interest is naturally expected. Whenever the people of a com-

munity continue to give political power to cheap demagogues and coarse spoilsmen it is a fair presumption that the principal fault lies with those who should furnish the right kind of leadership but fail to do so. It is a libel on human nature to assume that the people of misgoverned American cities do not want better government than they get. They merely prefer what they have to something they fear may be worse, or that at least runs counter to deep-seated prejudices.

Lincoln Steffens, in one of his earlier magazine articles, gave a good incidental characterization of Chicago in referring to Carter Harrison as a "mayor who followed a people that wanted to be led." Chicago is democratic to the core. Its people cannot be driven. They yearn for leadership of the right sort. In the absence of such leadership they give power to the politicians who cater to their prejudices and who denounce the would-be leaders of the undemocratic type.

REFERENDUM VOTES

I believe it can be demonstrated that the people of Chicago disapprove of Thompsonism and do not want Thompson for mayor. Most between-election events of political significance point that way. Referendum votes on public questions indicate weakness of Thompson policies. The principal exception was the vote on the traction settlement ordinance of 1918, when Mayor Thompson took what proved to be the popular side, that of opposition to the ordinance. All the English speaking dailies but one—the Evening Journal—and many of the business and civic organizations were for the ordinance. At the important judicial election of 1921, when the anti-Thompson political leaders for once displayed intelligent regard for public opinion and followed in the main the leadership of the Chicago Bar Association, the Thompson judicial ticket was beaten badly and completely. A few sitting judges of high standing without previous Thompson affiliations who accepted nominations on the Thompson ticket in preference to places on the opposition coalition ticket, presumably because of the supposed better chance of success of the Thompson ticket, found themselves on the losing side. When Mayor Thompson himself was a candidate for reelection in 1919, he had a very small plurality over his nearest competitor in a field of several candidates. He received only 38 per cent of the total vote. Most persons of good political judgment think Mayor Thompson surely would have been defeated had it not been that his principal opponent, the nominee on the Democratic ticket, was popularly suspected of being too friendly to the utility interests. In other words, Mayor Thompson, though obviously held in strong disfavor with the electorate, manages to nose out on election day a competitor representing groups and interests held in even greater disfavor.

The people of Chicago know what they want. In referendum votes on public questions, beginning with the adoption of the civil service act in 1895, they have shown remarkable alertness and intelligence. The people of Chi-

cago want municipal ownership and operation of the local transportation system. They want the right to manage their own local affairs as they see fit, free from continual interference by the state government. As one means of exercising democratic control they want the opportunity to make use of the initiative and referendum. If the people of Chicago, when they come to choosing among candidates, have no chance to vote for what they want, they are likely to use their ballots in the way best calculated to indicate their dislikes. And as between demagogic spoilsmen on the one side, and on the other a combination of selfish business and political interests, supported by respectable citizens contemptuous of democracy and bent on preventing the people from getting what they want, the people of Chicago are practically certain to manifest the greater antipathy to the latter.

Mr. Thompson is serving his second four-year term as mayor, which will expire in April, 1923. Judging from expressions of disapproval heard on every side, his re-election would seem to be an impossibility. There can be little doubt that in a choice for mayor between Thompson himself or a typical candidate of the Thompson organization and a candidate representative of public interests, free from control by sinister and unpopular groups, success would lie with the latter. But will there be any such choice open to the electorate on election day? The anti-Thompson political leaders who control nominations seem perversely bent upon forcing the people to accept a tool of a combination of unpopular political and business interests as the only alternative to continued Thompson rule. The principal newspapers and many leaders of civic and business organizations supinely follow these anti-Thompson leaders, instead of boldly demanding a free mayor committed to the service of the whole people.

Despite the obvious unpopularity of the Thompson administration, there are signs in abundance that Thompson or a Thompsonite may be made mayor of Chicago again by the stupid maneuvers and undemocratic attitude of those who want above all things to bring about the overthrow of Thompsonism. This applies to the principal newspaper opponents of Mayor Thompson—the Daily News and the Tribune. Twenty years ago, when Chicago was overthrowing gang rule and making remarkable progress in municipal affairs, these papers, especially the Daily News, were furnishing courageous and intelligent leadership along democratic lines. They were fighting the battles of the people against franchise holding interests. They were helping to prepare the way for municipal ownership. They were for municipal home rule and for a large measure of direct popular control of the agencies of government.

NEWSPAPERS ON PUBLIC POLICY

Today these newspapers are distrustful of the people and of popular policies and in turn are distrusted by the people. These papers in recent years have been for franchise settlements and against municipal ownership. They are opposed to the initiative and referendum. Up to the time that Mayor Thompson's friend, Len Small, became governor of Illinois, they were deficient in enthusiasm for home rule. It is a widespread popular belief that if

Oglesby had been made governor instead of Small, Illinois would have seen such an orgy of state interference with the local affairs of Chicago as has never been witnessed before.

In this situation it is easy to understand why Mayor Thompson not only welcomes, but invites and deliberately provokes violent newspaper opposition to himself. It helps more than it injures him. The newspapers fall into the trap and unwittingly play Thompson's game.

Most of the working newspaper men in Chicago sense the situation correctly. They know that the way to bring about the overthrow of Thompsonism is to cease violent attacks upon Thompson in the news and editorial columns; to tell the truth about the Thompson administration in impartial and uncolored language; to direct critical comment against anti-Thompson political leaders, like Deneen, Brundage, and George Brennan, who might be influenced by newspaper criticism to quit playing the political game in selfish and undemocratic ways that are offensive to public sentiment; and to give vigorous support to progressive public policies. But the advice which might be given by working newspaper men evidently is not sought by autocratic proprietors who withdraw more and more to the seclusion of private clubs and who get continually more and more out of contact with the real city-wide public opinion. And the worst of it is that these autocratic proprietors of newspapers that once were courageously democratic in many ways seemingly do not realize the change that has come over themselves and their publications in the past twenty years.

DECAY OF CIVIC ORGANIZATION

The most important thing that is the matter with Chicago is the failure of the principal newspapers of the city to function as they once did. Perhaps the next most important thing the matter with Chicago is the failure of civic organizations, and of citizens prominent in them, to furnish the genuine democratic leadership which they have furnished at times in the past and which the people so much desire. The most conspicuous example is the Municipal Voters' League, which has to its credit a record of accomplishment more brilliant probably than that of any other civic organization in the country. It was the prime factor in transforming the Chicago city council from the franchise granting and blackmailing den of thieves which it was a quarter of a century ago into the capable and trustworthy body which it was fifteen and twenty years ago. When the league was organized in 1896 not more than ten of the sixty-eight members of the city council of that time were even suspected of being honest. When the league with the backing of the newspapers furnished real public-spirited and democratic leadership the people of Chicago responded with their votes and effected great improvement in government.

The Municipal Voters' League today is almost a negligible factor. It still goes through the motions but exercises little if any net influence upon the political situation. The reason is that the league has ceased to a large extent to furnish democratic leadership. It lacks the spirit given to it in earlier days by George E. Cole and William Kent. The popular favor gained by vigorous and picturesque denunciation of Mayor Thompson is offset by an apology

for a traction settlement ordinance which the people repudiate on a referendum vote by a large majority. The only criticisms of Mayor-Thompson that carry weight with the people of Chicago are those that come from leaders who have something more than mere denunciation to offer—who stand for constructive democratic policies. The league in its later days has become stale and conventional. It has gained standing in highly respectable quarters and lost the favor with the common people which it once had. Its refusal to publish the names of its executive committee was so stupidly inexcusable that even its friends could not defend it from attacks on this ground by Mayor Thompson. Unless the league can thoroughly rejuvenate itself soon by fresh popular contacts and reorganize on democratic lines the community would be better off if it should cease to exist. An agency that occupies a field but does not function vigorously in it may do more harm than good by serving to prevent the development of new agencies that might be of much greater public service.

ANOTHER PICTURE

Turn now from the unlovely spectacles of municipal government presented by Chicago and New York to the situation in Michigan's rapidly growing metropolis. Detroit today undoubtedly has the best administration of any large city in the country. Is the explanation that the voters of Detroit are so much more intelligent and more public spirited than those of Chicago? I doubt it. I believe the voters of Chicago would gladly elect as mayor a man of the type holding the position of mayor of Detroit if they had the chance. The difference between Detroit and Chicago is that the former has in its mayor, James Couzens, a political leader who is both capable and democratic. That is, Couzens is a democrat with a little "d." In national party affiliation he is a Republican. Detroit also has newspaper support for progressive leaders and progressive policies. The Detroit News continues to be one of the strong champions of municipal ownership. The principal civic organizations of Detroit continue to function as did the Municipal Voters' League of Chicago some years ago.

Mayor Couzens of Detroit is a capable and highly successful business man. He is also a millionaire. Yet the common people vote for him gladly, re-electing him in 1921 by a very large majority. He stands for popular control of government and for popular policies. Against great difficulties, he is bringing about the municipal ownership and operation of the street car lines of his city. As an incident to the carrying out of popular policies, he is producing much greater administrative efficiency than is secured in cities where leaders of a different type clamor for efficiency while denying to the people the right to have their wishes respected with reference to important questions of policy.

What Chicago needs and wants is civic leadership of the kind given to Detroit by Mayor Couzens. The trouble with Chicago is that its newspapers, civic agencies and capable citizens do not develop and support leaders of the Couzens type. Instead they acquiesce in political maneuvers, if they do not actually aid them, having for their

object the thwarting of the popular will. The political slump which fostered Thompsonism in Chicago was due in large measure to the belief of the people that newspapers and political and civic leaders who had promised early municipalization of the traction system could not be trusted to aid that policy. The 1907 traction settlement ordinance was approved by the people on a referendum vote on the distinct understanding that it was to be the last franchise; that it was a step toward early municipal ownership; and that action soon would be taken under the provision of the ordinance authorizing the city to acquire the property at any time on six months' notice. Newspapers and civic and political leaders who had promised the people early municipal ownership under the 1907 ordinance not only made no move in fulfillment of that promise, but they favored new franchise proposals in direct derogation of that promise. And the Municipal Voters' League which had used the traction in earlier years as the principal issue in reforming the city council, registered no protest. It allowed Mayor Thompson to gain additional political support for himself by being the principal political leader to oppose new franchise settlement arrangements.

Whenever a leader of the Couzens type appears in Chicago he will make the chief feature of his program fulfillment of pledges to the people to bring about as soon as possible municipal ownership and operation of the traction system. Until a trustworthy political leader does appear who will champion such a program, it is pretty safe to say that the people of Chicago will continue to vote for Thompson or a Thompsonite for mayor. The Thompson group, to be sure, does not produce results. Its services are negative merely. Mayor Thompson rides popular issues for his own political benefit, without actually getting the city anywhere. The peculiar municipal ownership plan which has the name of Thompson blown in the bottle will not meet the needs of the situation. But the people seem to believe that under Thompson the plans of the traction interests for franchise renewals will be thwarted. The only way to get municipal ownership is to amend the constitution of the state so as to give the city the borrowing need for the acquisition of the properties. Anti-Thompson leaders continue to talk about "ultimate" municipal ownership, with more franchise renewals in the meantime, but they refuse to permit the amendment of the constitution to give the city the financial power needed to make municipal ownership possible. Recently some conservative leaders, as an anti-Thompson move, have favored a proposal to amend the constitution so as to give Illinois cities additional borrowing power for municipal ownership purposes. This is a hopeful sign.

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Unrecognized Christians

By Ervin Moore Miller

ACCORDING to the implications of the judgment scene pictured by Jesus in the twenty-fifth chapter of Matthew there are many who do not know Christ in human life, and many also who do not realize that they are Christians. It is a scene of surprises in which many discover a new Christ and in which many new and unknown servants of his are recognized. One can easily imagine that there are many among the "righteous" who have been unconscious servants of the unknown Christ. Those who have proclaimed themselves to be Christians of the most genuine type have never thought of these people as Christians, nor have these servants of his ever thought of themselves as Christians, because they did not do the things that the recognized Christians deemed necessary, and because they did many other things which the recognized Christians condemned. This judgment scene introduces us to a judge who sees the facts of life as they are when stripped of superficial appearances and merely human judgments. He sees the righteous as those who have cooperated with him in bringing more abundant life to those who were most in need of help. He judges men by their attitude toward their human brothers, saying that their attitude toward their brothers is their attitude toward him. Whatsoever men do unto other men they do even also unto Christ.

THE CHRISTIANS WE KNOW

According to this teaching there are many unknown Christians among us. The Christians we know are known by their attitude toward doctrines, the church, the Bible, and a few orthodox sins. It is more important to be right about these things than to do good to men. In fact one's goodness is not good unless one first gets right with the creeds of the recognized Christian.

But if the truth here expressed is true and there is a real Christ in human life, may it not be more important to be right in our relations to him than to any kind of creed or dogma? May it not be true that there are many who are out of line with the creeds and dogmas who are sufficiently right in their relations to this unknown Christ to make them true Christians? Cannot a person enter upon the Christian life through the narrow door of unselfish service to one's fellows as well as through the narrow door of specific belief and customary confession?

Perhaps these words of Jesus are true after all: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me all ye that work iniquity." Many who have been recognized by themselves and others as Christians he will not know because they have not *done* the will of God; and no amount of calling him high sounding names will take the place of this. Christ

is not anxious for the tributes, and praises, and favors that please kaisers, kings, and politicians. He wants people to cooperate with him in bringing all men and the relations of life under the direct influence of God's will of love and righteousness. All those who do this do the will of God whether they are conscious of being Christians or not.

SERVICE OF CHRIST

The unknown Christian is one whose life contributes to the realization of the kingdom of God on earth by serving the Christ in human life. Those who serve this Christ, though they fail to recognize in him the Christ of the recognized Christian, do God's holy will, whether they receive any credit or not, and though they go through life unknown as Christians to themselves and others. Unknown Christians are those whose lives bear the spiritual likeness of Jesus; who daily, and often in tougher circumstances than many recognized Christians have ever known, take up the self-denying cross and carry on. They find their lives by losing themselves in unselfish service of the Christ in human life. Their Christian character gets its qualities, not from beliefs and forms of confession and worship, but from the relation of their lives to other lives. They sidestep their own selfish interests often that full and freer life may come to others. To do this is to have real communion of spirit with him who came not to be ministered unto but to minister.

My path of life has been crossed by many of these unknown friends and followers of Christ. Among them are some whose friendship I most highly prize. Sometimes it has been my joy to make them see and recognize the Christ they love and serve. Often I have been unable to make them see that the Christ of the recognized Christian is the Christ in human life, because, perhaps, to so many recognized Christians this Christ is still unknown. Perhaps we can do a great service to God's kingdom if we learn to recognize Christians by their relations to the Christ in human life rather than by their relations to recognized correct intellectual beliefs. There may be many whom popular notions of religion describe as Christians because they pray, read their Bibles, and say grace at meals every day; because they support and attend the church; and because they do not do some of the things recognized Christians are not supposed to do, who will one day hear an impartial judge saying, "Inasmuch as ye did it not unto one of these my brethren, even these least, ye did it not unto me." It may also be that there are many who have been too busy at drudgery to pray in public, too tired to read the Bible, too hungry to say grace at meals, too poor to feel comfortable in church, who have done many things that recognized Christians condemn, who will one day hear an impartial judge saying, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." With great surprise and much gladness of heart will these unknown enter into the joy of their Lord!

I see before me a multitude of people with bowed and burdened souls and bodies making their way in life beneath a load too heavy for their strength to bear. The field of life in which they spend their days is fenced in and narrowed by barbed entanglements of ignorance, poverty, disease, and inconveniences. Many there are in this narrowed sphere whose loyalty to duty, loved ones, and those in need, gives to their lives the likeness of the Christ of God. With generous hearts they share the best they have to share with those in whose company their humble lives are spent. Many of them lay down in early years their burdened lives in the service of those for whom they feel responsible. Not always do they bear without complaint the heavy cross society has put upon them; but many of them do bear heroically to the end, carrying their own and others' burdens until beneath the weight they fall, bruised and broken offerings, at the feet of the Christ in human life.

CHRISTIANS IN REALITY

Thus do many of these unknown spend their days. Living with souls and bodies bared to contact with the bitterest forces that function in our common life, face to face with the constant presence of hopeless poverty, hard toil, and little joy they make their way through life to fall down bruised and beaten at the end. Many of the things that make up the meaning and measure of their lives, give them the marks of the spiritual likeness of Jesus and on their heads I see his thorns again.

There is another type of unknown Christian especially peculiar to our day. This is the person with a passion for truth, whose mind is not satisfied with traditions, who feels impelled to get a reasonable basis for his faith by digging in the facts of our existence. In the process of doing this he often becomes unable to subscribe to doctrines which he has once accepted without examination and which the recognized Christian holds as essential to a truly Christian life. Others of like mind who have never subscribed to the doctrines of the church find less reason for doing so as they progress in their search for truth, and thus are never suspected of being Christians.

It is not always true, but it is often true that among these people whose intellectual honesty has caused them to be classed as heretics by the recognized Christians, is to be found the finest manifestation of the spirit of Jesus that is to be found anywhere. What the world owes to these heroic souls who have shed the light of truth on the night of ignorance and superstition, putting legions of demons to flight, at the cost of most bitter persecution by those they sought to help and did help, cannot be measured.

Whatever recognized Christians may think of them, say about them, or do unto them, they stand in the spiritual fellowship of the prophets and Jesus. They have done service of the highest kind in helping prepare in the wilderness of ignorance and blind belief a highway of truth over which the kingdom of God must come. How often they have been cast out and stoned by the self-appointed priests and scribes of religion! How well they know the pain and agony of opposition born of religious bigotry, superstition,


ignorance and hatred. At how many points their lives touch the experience of the prophets and Jesus who dared to teach and preach the truth! In the silent sanctuary of their souls they have often felt a divine companionship with Jesus; a companionship born of a common experience of opposition to intellectual laziness, blind belief, religious bigotry, narrowness of mind, and bitterness of spirit.

Often in these days there comes to my mind that sad picture of Jesus weeping before Jerusalem, and saying, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Often do I see him thus with face hard pressed against the opposing wall of bigotry of his Jerusalem, until the tears ran down his cheeks, calling back the happy hens and chickens of his childhood to contrast with those unhappy Jews who would not hear his call!

Ye who have felt the barbs of opposing bigotry tearing through your bodies and your souls as you pursued your way determined to know the truth in the faith that in the knowledge of the truth men shall find freedom, rejoice, that you have fellowship with him who said, "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake." I thank God that I can see you all standing with Jesus, your faces hard pressed against the pricking opposition of the bigotry of your Jerusalem, until your forms take on the spiritual likeness of Jesus and in your eyes I see his tears again! May God's full measure of comfort and peace be yours through a conscious fellowship of the opposed and persecuted Christ in human life!

Let us pray God for strength to bear all things that life puts upon us in the true spirit of Jesus. Let us pray for insight into the realities of life which will help us to see his spirit wherever and under whatever conditions it is made manifest. Let us pray for the coming of a day when men shall be called Christians, not so much for what they believe as because of the spirit in which their lives are lived. Let us seek for that fellowship with him and with man that comes from a like experience with those forces and facts of life which made his crown of thorns, and nailed him to the cross. And let us seek in the lives of men that character which marks them with the spiritual image of Jesus; and which would make them his known followers if they but knew his spirit in themselves.

Wind Song

 **W**HAT does the wind take
When he goes his way?
The seeds of tomorrow,
The rocks of yesterday.

What does the wind leave
When he works his will?
The plowing and the reaping,
And the church on the hill.

VIOLA C. WHITE.

Washington: A Step Toward Geneva

ALL the great united religious organizations have joined in a plea for the ratification of the Washington treaties. They seek to rise above partisan consideration and urge ratification as a step in the direction of peace. The Federal Council of Churches through its committee on international friendship, the National Catholic Welfare Council, the Church Peace Union and the two rabbinical associations of the Jewish synagogues have united in the appeal. In the senate the cleavages which emerged at the time of the league of nations discussion are still more or less in evidence. At the center is a solid, conscientious core made up of senators who desire to see conference substituted for diplomacy and the days that drift into war. With them, on this issue, are the party-before-peace Republicans who wrecked the league of nations treaty. Against them are the "isolationists" who are conscientious in opposition to any sort of alliance, treaty or league that would bring America into European political affairs. With them are some Democrats who were for the league because there were party advantages involved and who desire to act now, just as Lodge and his cohorts did with the peace treaty, that is, play for party advantage. Senator Lodge's partisanship in this and other matters was well illustrated in his opposition to the Colombian treaty when a Democratic administration urged it and his advocacy of it as soon as a Republican administration took it up. Of course we would make full allowance for honest differences of opinion. It was possible to fear the league because of its far-reaching organization and yet favor these treaties because they do not reach far, and it is possible to advocate the league because it provides against "balances of power" and to fear the four power pact lest diplomats in the future twist it into a "balance of power" alliance.

* * *

World Parliament Must Evolve

Whether we establish a federation of states of the world through a league or an association of nations, or revert to the Hague tribunal and a world court, or proceed by a series of international conferences between blocs of states interested in particular and emergent problems, or build up a series of conciliation and arbitration treaties after the model of the Bryan treaties of which there are now some thirty-two on America's calendar, the main issue is that we do something toward evolving a means for the judicial settlement of frictions that create war. The processes of evolution are not over careful about the methods used, nor in the least concerned about parties or great names receiving the credit. They care only that the experimental method be adopted, conserving all forward steps actually made, abandoning mistaken attempts, even mistakenly scrapping some things that promise well, but always building up a spirit and a will to match its growing organization.

The league of nations covenant was perhaps too ready-made a thing to justify our expectation of its immediate success. True, the crisis was great enough to warrant its proposal, the four hundred years of advocacy had wrought out well considered plans, and the catastrophe that had befallen the world made its creation a necessity that could no longer be delayed. Its immediate fate so far as America was concerned hung on such trivialities as the following: Had President Wilson taken such well known advocates of a league as ex-President Taft and Elihu Root to Versailles with him the partisan issue would have been precluded and the senate would have adopted any covenant they brought back. Had Newberry not been able to purchase his way into the senate the committee on foreign relations would have been pro-league and the partisan discussion fomented there would not have divided a citizenship that was overwhelmingly for a league during the war and for the covenant until it was made a football of party advantage in that committee.

With America in, the league constitution would have begun its evolution. It would no more have remained what it was as its first draft was struck off at Versailles than our federal consti-

tution has remained without amendments. Our fathers had no sooner made our constitution than they passed a bill of rights and several amendments modifying and strengthening it. The league would also have had power and motive force through our membership in it that would have enabled it so to function as to throw great issues before it and give it progress through effective operation.

* * *

"The Great Deception"

A book with the above title* written by a Republican who supported Harding in the last campaign, makes an unanswerable demand upon the present administration to enter the league with reservations, or to ask for such modifications in the league's constitution as will enable us to enter. The "great deception" is the notion that the American electorate repudiated the league in the last national election. Mr. Colcord reviews the case from the inception of the Lodge reservations until election day as Republican party history and calls upon his party to fulfill its promises. He points out that the Lodge reservations were a Republican agreement, that their adoption would have put us in the league but for Mr. Wilson's rejection of them, and that in the presidential primaries every candidate was pledged to them excepting only Senator Johnson, Mr. Harding not only voting for them in the senate but allowing himself to be understood, along with Wood, Lowden and Hoover, as for them while the primary voting was in process. In the primary Lowden and Wood received overwhelming majorities over others and both were particularly emphatic in their advocacy of the league with the reservations. After the nomination the greater number of the party newspapers stood for the league with reservations. The campaign was conducted on that issue. Mr. Harding made no definite commitments in his desire to hold the "isolationists" in the party fold but the rank and file accepted his support in the senate as sufficient. Men like Mr. Colcord joined in urging the electorate to elect Harding and a Republican senate because that was the only way to get adoption of the league covenant; the Republican senate had voted to go in with reservations and the only way now to get in was to accept the reservations. Root, Taft, Hoover, Wickersham, Hughes and other great party leaders joined in this appeal.

Mr. Colcord also analyzes popular sentiment as expressed in resolutions, straw votes, the election vote and in the reflection of the press. There was the great after-the-war reaction; it was a blind, mass reaction without discrimination as to issues; there were the solid Irish and German votes; there was the unbroken front of the churches for a league of some kind; there were such straw votes as those taken by the National Economic League bringing 93 per cent for some sort of a league, the college referendums over the country that were even more overwhelmingly for a league, and a striking vote taken since the election by The Woman Citizen of New York showing that the women who voted for Harding expected, by four to one, that he would lead us into the league.

* * *

Will the Churches Advocate the League?

The churches of this land presented an unbroken front in their advocacy of a league of nations both during the war and during the peace negotiations. Their advocacy was militant until the issue was thrust into the bitterest kind of party politics when, of course, they had to withdraw from official pronouncements. The overwhelming majority of ministers and church leaders voted for Cox because he advocated the Wilson league or for Harding because they thought the better way to get America in was by way of the Lodge reservations. Had Woodrow Wilson led a party fight against the Washington treaties or even against the four power pact the churches could not now advocate adoption. Let it be said to his credit that he has steadily refused to return

* The Great Deception, by Samuel Colcord, 194 pages; Boni & Liveright.

an eye for an eye, while Mr. Bryan denounces attempts to line up Democrats against the pact as "partisan stupidity."

The issue is clear. The churches were yesterday for a league—most of the leaders for *the* league. The vote of conscience in this country, whether Democratic or Republican, was for America to go in under some terms. The Washington treaties are steps in the right direction. We cannot afford to parley over any partisan advantage designed in their making or to be acquired out of their adoption. They do not carry us far, but they carry us in the right direction, and it is only by getting on the highway up and out that we will ever get on. The next step by these

church councils and committees should be that of urging the party in power to live up to its pre-election vote and its electoral mandate by offering to enter the league under the Lodge or some tantamount series of reservations or amendments. The fifty-two nations already in the league will grant us anything within reason—anything in fact that will leave a league. Article ten will be readily scrapped to suit us, the Shantung issue is on the way to settlement, the world awaits unanimity in action. We saved it in war, we must save it in peace. Without us it cannot be saved.

ALVA W. TAYLOR.

British Table Talk

London, February 20, 1922.

IT is a sad experience for a church to lose in two days its chairman and its ex-chairman. This has been the lot of the Congregational Union. On Saturday Sir J. D. McClure died after a short illness of pneumonia following upon influenza; on Sunday the Rev. A. J. Viner, who succeeded him in the chair, fell dead in the street at Oldham. Neither of these men had finished his lifework as it seemed to us. They were in the fulness of their intellectual powers and had never been more powerful in their influence for the kingdom of God. But in a moment they are gone and we are left the poorer.

* * *

The Head-Master of Mill Hill

Sir J. D. McClure for about half his years was head master of Mill Hill, the great public school to the north of London. The history of the school under his leadership was an unbroken story of expansion and prosperity. He had personality. None could forget him who had once seen him; most of his friends will carry forward his jests and his inimitable stories; but they will remember far more than these things the genuine simplicity and goodness of the man. To see him with his Old Boys was a revelation of his qualities as a school master; they had for him that blend of respect and familiarity which is as rare as it is admirable. When he preached, he was welcome everywhere whether in the university or in the village. Of his services to the churches there is much to be said. He was the leading spirit in the preparation of the hymnary now in use, for he was a doctor of music among his other attainments. When he was called to the chair of the Congregational Union, he gave a fine address upon worship. But alas! he allowed himself a few asides upon certain hymns, and the press remembered these and heard no more that day. His main counsels were not sufficiently heeded. Humor is the antiseptic of theology; but it has its perils. The loss of its head will be a severe loss to Mill Hill; but the school will have the memory to carry forward of a great chief who was also a great Christian walking in simplicity and in humility with his God.

* * *

Viner of Oldham

On Sunday, February 18, as he was returning from preaching, the Rev. A. J. Viner fell down and died in the streets of the town in which he had lived for twenty-six years. He had tried to do the work of at least three men and in the end he fell under the pressure; those who knew him will agree that except for the pain which such a death leaves with his loved ones, Viner would have chosen to die in harness. He was a Spartan in disposition, with a scorn for all indulgences—he never wore an overcoat, he lived for his work and would never let any call go unheeded. It is enough to say that at one and the same time he was chairman of the Congregational Union, secretary of the largest county union, moderator of the northwest provinces. Toward the end he was busy upon the task of reconciliation between the churches in the field of religious education. He

had always been an enthusiast for education. But it is hard to say in what department of service he did not take his part. To the London Missionary Society he was a tower of strength; once he traveled in the South Seas as a member of a deputation. Such a man paid the penalty of his tireless service. But perhaps he could not do otherwise and even had he known that the closure would be moved so soon, he would have chosen still "one crowded hour of glorious life."

* * *

Mr. Balfour Returns

Mr. Balfour has been welcomed most warmly on his return from Washington. Much amusement has been caused by his reference to the title given to him on the other side, the "Grand Old Man." That was the title which was always appropriated for Gladstone, whom Mr. Balfour fought in his younger days. Yet there is something appropriate in the handing on of the title to "Prince Arthur," as he used to be named. He is a statesman of whom we have been proud and are still prouder now after Washington. He himself has spoken of his experiences in memorable words; whatever success there had been had come "not through the wretched machinery of posts and telegraphs, not through dispatches and paper arguments, but of actual human intercourse of man to man and soul to soul." It was refreshing to hear from him that the world needs both the Washington conference and the league of nations. Each could do something that the other could not do. After a time of uncertainty there appears to be a growing conviction that the league of nations is making good, and that it provides for the nations a tribunal and a council chamber without which they would be more helpless in the present distress than they were. There has been both in this country and in France a steady rise in the shares of the league.

* * *

Mr. J. A. Spender

Mr. Spender has left the desk in Fleet Street from which he has guided the thoughts and helped to clear the political consciences of multitudes of readers. He was editor of The Westminster Gazette for many years; that paper came to mean "Spender." It sold not because of its news service but because of its leaders. Mr. Spender has written little over his own name; but few writers can have penned so many words as he. At the present moment he is writing the life of Campbell-Bannerman, and this with special articles will probably take up his time. We shall agree with the saying of Canon Barnett years ago: "We miss our Spender in The Westminster when he is away, don't we?" only now we must be prepared to go on missing him. A great publicist, a journalist of unimpeachable integrity, a force that made for honor and righteousness—all this he was, and in a day when journalism has many temptations for the time server. He has been a perpetual protest on the side of honesty and liberty. With these comments agree the following words of a journal, widely separated in its political views from Mr. Spender:

"The resignation of Mr. Spender is an irreparable loss to Fleet

Street at a time when opportunism and insincerity are the besetting vices of journalism. One by one the papers that have stood in their time for great ideas fall away and join the ruck of the insurance-and-Pip-and-Squeak brigade. In honesty of purpose, fundamental knowledge, and lucidity of expression, Mr. Spender has been an example to his profession; and it may well grudge the diversion of these rare qualities even to the kindred world of pure literature."

* * *

From John Drinkwater's

"Oliver Cromwell"

"Bridget: It's as though life were different suddenly. Do you feel it, grandmother?"

"Mrs. Cromwell: I know there are times when wrath comes and beauty is forgotten. But it must be.

"Bridget: (from the letter) 'This is God's service and all must be given.'

"Bridget: But do you think father is right?"

"Mrs. Cromwell: Yes, child. He could do no other. That's his tribute to necessity. We all pay it. He will pay it greatly."

There can be no doubt on which side Mr. Drinkwater's sympathies are; and it is a fine thing to have a dramatist who will not take the cavalier side so tempting to the romantic writer, and will show the inner character of the struggle in which Cromwell and Hampden and Ireton won their souls and saved England.

EDWARD SHILLITO.

CORRESPONDENCE

What Does "Lost" Mean?

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Hogue's article, "The Church and the 'Lost' College Student," raises several questions, which I should like him to answer in your paper.

1. If these students are lost, what does he mean by "lost?"
2. If dishonesty of church leaders is the cause, as he intimates, will he specify what said dishonesty consists in?
3. How do these students differ from the large number of unchurched young men—not students—in every community? Is the situation new and peculiar to this age only?
4. If these young men possess "idealism, sincerity, honesty," as he asserts, why worry about them? Why not take off the mask and be plain?
5. If "orthodox religion" has failed, has he a better brand? If so, why does he not reveal it?
6. When the young man asked the meaning of "Are you saved?" what did he answer? Is the question obsolete? Is Romans 3:23 true today? Did he talk to that young man as Jesus did to Nicodemus?
7. Where does he mean to get by criticizing church leaders and tearing his shirt? Why does he not state the problem specifically, and offer a solution?

Many men are working at the job and don't appreciate the lemons handed out by visitors. They would appreciate a demonstration.

Allerton, Ia.

C. R. PIETY.

Basis of the New Apocalyptic

EDITOR THE CHRISTIAN CENTURY:

SIR: I quite agree with the writer of "Wanted—a New Apocalyptic," in The Christian Century of March 2, that there is need of a new interpretation and proclamation of kingdom truth which will appeal to the imagination. The apocalypticism which he finds so wrought into the fiber of the New Testament makes such an appeal. It made a mightily effective appeal to the imagination of the early church; it makes a tremendous appeal to imagination today as it is used by the schools of interpretation which stress it. Premillenarianism makes its appeal to millions today by its literal use of the old apocalyptic. This, however, is not the "new apocalyptic"; and the writer leaves one a bit uncertain as to just what means are to be taken to kindle the modern imagination with the use of the purely spiritual conception of the kingdom of God. That it can be done I have not a doubt. That it should be done goes without saying. But how?

Can there ever be a worth-while new apocalyptic until we eliminate the old from our thinking? Can the spiritual reign of Christ in the world, with the accompanying transformation of human society, ever be made to grip the modern imagination until Christian teaching has divested itself of Judaistic apocalyptic ideas? If these ideas are essentially Jewish they should not be taught as Christian. But being in the New Testament

they appear to be Christian; and there's the rub. For these conceptions cannot be made to appeal to the modern scientific temper. They are not adjustable to modern conceptions of truth. Are they to be displaced by a positive preaching of "the new apocalyptic?" Is there any other way possible? Yet to do this is to run counter to the whole tide of present-day conservative Christian teaching. It is to deny the old eschatology. Are we heroic enough to do this? Are we sufficiently honest to do it?

I am vitally interested in all this because I have recently broken the denominational affiliations of half a lifetime for the reason that I could not honestly teach the things demanded in an overwhelmingly conservative group of churches. Take the matter of the doctrine of the second coming as an illustration. The synop- tists represent Jesus as plainly teaching that he would return visibly, materially, for the establishing of his kingdom. The writers of the epistles clearly held the same view. But this is not all: they also taught that this return was imminent. He was to return *soon*, within their own lifetimes. This was *an essential part* of their expectation. This expectation was disappointed. History proves that this particular hope was a mistake. The question I have had to answer is this: How can I take this language in which the New Testament writers voiced a mistaken expectation, transfer it bodily over nineteen hundred years of time, and make it today the basis for teaching the same expectation which history has proven was mistaken? Yet this is the demand of conservatism and "fundamentalism" today. To me it is a matter of intellectual integrity. I find it possible, with honesty, to explain how this teaching finds its way into the New Testament. The writers carried over into their Christian thinking their old Jewish conceptions of the kingdom and the messiah. Their reports of the sayings of Jesus were colored by these conceptions. Jesus himself may have adapted his teaching to the thought of his time, or to the needs of his hearers. All this is possible to honest thinking, it seems to me. And when my fundamentalist friend says to me, "What, then, becomes of your doctrine of inspiration which eliminates the possibility of mistakes on the part of the biblical writers?" And then I ask him to defend a doctrine of inspiration which holds that the all-wise spirit of God led men to embody in their beliefs and teaching an expectation of the coming of Christ which he, the all-wise spirit of God, *knew would be disappointed*. And to justify the use of the language in which this mistaken anticipation was couched is perpetuating the mistake today. Perhaps my thinking is at fault, but to me this is commonly dishonest.

Have I lost my faith in Christ, then? Far from it. I believe in him more profoundly than ever. My faith does not rest on a foundation so faulty as the statements of men whom history shows made some mistakes in thinking and in teaching. My personal experience of the living and loving Christ easily outlasts the discovery of fallibility in a biblical writer. And the Bible itself is immeasurably more valuable and inspiring to me now that I find myself facing all its problems with perfect candor and honesty.

Pardon this chapter out of my personal experience. I recur to

my first inquiry. How are we to get a new apocalyptic except as we have courage enough to proclaim it in the place of the old and no longer serviceable one? Must we not clear the way for the new apocalyptic by simple honesty in thinking in the realm of Christian truth?

Junior College,
Riverside, Cal.

HARRY LINCOLN BOARDMAN.

From Editorials To Advertisements

EDITOR THE CHRISTIAN CENTURY:

SIR: The last time I wrote it was a sort of criticism. This time I am writing for the pure joy of having such a paper as The Christian Century coming regularly with its wealth of information, suggestion, inspiration, and all-around helpfulness.

The issue of March 2 was an especially delightful number. The editorial, "The Pilgrim," and the article, "The Lion in His Den," brought me valuable information concerning four books that will be worth my while. I will know now that I will be making no mistake in getting them. Mr. Devan's article, "Wanted—a New Apocalyptic," was splendid and encourages me greatly in doing just that which he urges, and which I was doing without knowing that I was, in a very small way certainly, helping to create a new apocalyptic. That article was mightily worth while.

There were two beautiful and helpful poems in that issue, "My Study Desk," by Madeline Sweeney Miller, and "Faith," by Laura Bell Everett. I cannot say whether by the canons of literary and poetic criticism these are great poems or not. But I know they suited and delighted me. And let me say while speaking of poems that The Christian Century seems to have a peculiar genius for finding poems of the sort that delight and help ordinary folk who have poetic appreciation without literary pretension.

Even your advertising pages are shot through with the same freshness and vital spirit that characterizes the body of the paper. I can find book reviews and criticisms without number in other magazines and periodicals. But your advertising pages keep me informed of what is fresh and vital in religious thinking. I read them all every week.

Minneapolis, Minn.

ARTHUR S. HENDERSON.

The Social Bloc a Useful Agency

EDITOR THE CHRISTIAN CENTURY:

SIR: You will grant that the people of America, whether they are farmers, laboring men, business men, or professional men, have grown up out of rank individualism. The motto of each has been, "Everyone for himself, the devil take the hindmost." This has been a practical guide in America simply because of the bigness of the country and the richness of the country. Any man who was active and possessed of keen intelligence could make a good living and enjoy life simply by keeping busy.

Conditions have changed. The country is getting crowded. One man is no longer sufficient unto himself. Neither is one family, nor one section of the country. In fact the United States today depends upon the rest of the world as never before.

Classes and organizations among the above mentioned social groups have been formed because it has been found that, by and large, the members of the organizations find larger life within than without the organizations.

There is no agency in this country that sees to it that each citizen gets justice in all ways without a demand from that citizen. The citizen has to take the initiative. At least this was true till the organization of unions and guilds and associations. Now the organization takes the initiative or else nothing is done to bring about justice. The much talked of "public" seems to be the agency that should look out for each component and see that he receives justice. Experience shows, however, that neither it nor any other agency does anything or

even thinks about doing anything till a loud noise or threat is raised against it. Usually it takes actual inconveniences to stir this imaginary "public" to thought or action.

If the gospel of Christ means anything for the individual it means that he shall identify himself with his family, his community, his state, his nation, his group in the church, his church, the Federal Council of Churches, if he belongs to the right denomination, his occupational group, at once local, state, district, national, and international, his lodge, local, state, etc., as far as it goes, and his cultural groups including the international organization of each if there is one. By identifying himself with these groups, all of which include himself but are bigger than himself, he works for the welfare of the people in them. When this matter of identifying himself with groups larger than himself is carried to the end he will be identified with the all inclusive group, humanity. Then he will love his neighbor as himself which becomes one and the same thing. By this time he is a full fledged Christian.

Men are so constituted that they can not love mankind, which is all-inclusive without beginning on a small scale and working up. The fact that a man belongs to a social class and is class-conscious is a good thing. He should work for the welfare of all of the members of that class. If they are not getting a square deal he should help set up a loud howl and work till they do get a square deal.

The way to try the gospel of Christ is not to deride classes and blocs. It is rather to get men into varied social groups including political, religious, occupational, fraternal, and some subdivisions of these four, which I shall call cultural. Domestic, educational, and playgrounds should be added to the list. In this way the man would become conscious of his relation to his neighbors near and far and the democracy of God would prevail.

WARREN M. BLODGETT,

General Secretary, University Y. M. C. A.

Lawrence, Kansas.

THE SUNDAY SCHOOL

Backed by Almighty God *

A STRONG man makes a prayer: "God, there is none beside Thee to help, between the mighty and him that hath no strength: help us, O God, for we rely on Thee and in thy name we come against this multitude." This is not the desperate prayer of a man who comes only to God in a pinch; all his life Asa has been consistent; he has relied on God always. This is not the prayer of a lazy man. Asa has been building walled cities and training armies for years. He has done his part; now in the day of threatened calamity, when vastly superior forces come against him, he can with a clear conscience call upon God to help him. Spurgeon has a good sermon upon the text: "As thy days so shall thy strength be." That great preacher had implicit faith that almighty God could and would supply every need of his. God will not supply strength according to our desires; he will not give Monday's strength on Saturday night.

God will not supply strength according to our fears; that would be a big waste. What would be the use of supplying an old lady with strength to die in the poorhouse when she was destined to die in her own quiet home! The powerful London preacher shows how deeply we need strength. (1) When we are on duty. We may start out bravely, only to find how much we need certain qualities that only God can supply. (2) When we suffer. We are brave soldiers by the fireside, hearty sailors on land, but when the storm of suffering strikes us, how do we fare? Racked by pain we need the strength of heaven. (3) When we are tempted. It is then that we appreciate how pitifully weak we are humanly. We

* Lesson for April 2. "Asa Relies on God." 2 Chronicles, 14:1-12.

escape drink to be caught by lust; we escape lust to be caught by greed; we escape greed to be caught by pride; we escape pride to be caught by laziness. Who can avoid temptation? Only God can give the strength to bring victory over all temptations. (4) When we try to run the heavenly race; when we try to make progress in the Christian life. It seems to be like climbing a slippery hill. To grow in grace and knowledge of the truth is most difficult. We need the strength of God. But if we accept this promise we may cast away all fears. The Christian Scientist will have nothing on us! Why should we fear? God will take care of us. When you went to college your father probably said to you: "I plan to give you an education. You will have money for all that you need, but not one cent to waste." If you needed room and board, there was the money; if you needed a new book, there was the money; if you needed a new suit of clothes, there was the check, but not a cent to throw away. God takes as good care of us as our earthly fathers, does he not? If not, then you had better worship your ancestors!

In one of our rooms at home hangs a gilded cage and in that cage has lived for five years a most wonderful songster; how that canary does sing! He just pours out his soul in melody. Many a time he has rebuked my gloomy moods. Suppose that bird had said to himself five years ago: "Here I am shut up in this cage. I cannot get out. These people may forget all about me. I am of very small interest to them. They may put gasoline in the car but will they put birdseed in this little cage? What will happen to me when they go away on long vacations; will they not leave me here to die miserably? How can I sing—I am so nervous and fearful—I cannot make a sound—surely not a joyful sound—the universe is against a poor, little bird in a cage!" But winter and summer have rolled around time and again and every day someone has put seed in one end of the cage and water in the other, the whalebone has not failed and occasionally a lettuce-leaf has appeared. The bathtub has been put in place and thoughtful minds have guarded every moment of that precious singer's earthly career. Are you not of more value than a bird? Take a lesson from this parable and sing—and sing—and sing—flood your little world with melody—for God will take care of you.

If we could only cast off our fears; the average man and woman is a victim to phobias. God will take care of us. If we will be good and decent, if we will work and trust, God will supply every need of ours. The righteous will not be forsaken. Jesus was crucified; God did not forsake him; his cross lifted up the world. Everything will work out for good for those who love and follow God. Asa went out to battle with this prayer upon his brave and trusting lips. The odds were all against him—as far as he could see—but almighty God gave him the victory. Thus does history repeat, over and over, until it would seem that the most timid and downcast of us could put our trust in him. "If God be for us—who can be against us?"

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Mass Meeting on Peace Held in Washington

Under the leadership of the Federal Council of Churches, the various Christian communions of Washington held a mass meeting on March 13. At this meeting the ratification of the treaties prepared by the recent Conference on Armaments was urged by such speakers as Henry Noble McCracken, president of Vassar college; Dr. John H. Finley, one of the editors of the New York Times, Dr. Charles S. Macfarland and Dr. Sidney L. Gulick. Similar meetings are to be called together in various parts of the country in an effort to solidify public sentiment behind the treaties.

Country Community United in Religion

Out in Washington state the little country community known as Kendall had had nearly every variety of religion. There were Lutherans, Presbyterians, Disciples, Church of God, Methodists, Pentecostal Christians and perhaps others. Dr. S. E. P. White, the Presbyterian lumber camp missionary, came to this community, and held evangelistic meetings. As a result of his efforts a community church has been organized, and the people joined in an enterprise of equipping a place of worship with their own hands. Many improvements were made. Though the community church movement must make headway against the attitude of most of the denomination officials, nearly every week brings news of some new enterprise of this sort in one section or another.

Son of Noted Evangelist Addresses Young People

Gypsy Smith, Jr., son of the noted British evangelist, will address the young people of Chicago in an evangelistic conference at the Moody tabernacle April 6. The meeting is being held under the auspices of the Chicago Church Federation. The Moody chorus of 300 voices will sing. Sons of ministers who become ministers are rather rare and this, the appearance of the younger Gypsy Smith, is being awaited with interest in Chicago.

Unitarians Making a Drive for Members

The Unitarian Campaign for a twenty-five per cent increase in church membership is described by the leaders as "a campaign by members for members." There has been so little interest in the past in recruiting that it is claimed that many Unitarian churches have large numbers of people in the community who work with the church but who are not members. October first was the day of starting the drive. Palm Sunday will place emphasis upon consecration, and on Easter a simple and dignified service of consecration will be used in the churches. Eight bulletins have been sent out to the local church committees, and the emphasis is laid in these bulletins on "warming up the folks." The Unitarian Lay-

men's League with its 262 chapters and its 12,716 men is taking a large part in the campaign this winter. In many of the city churches there will be preaching missions which will supplement the work of the ministers.

Contest Over the Body of a Church Trustee

Anthony Naimo, a trustee of the Italian Chapel of Calvary Presbyterian church of New York, died recently. Some members of his family were Roman Catholics, but up to the time of his death he stoutly insisted that he was a Protestant, and he refused the rites of the church. Nevertheless his remains were buried by Roman rite in the consecrated ground, and the Presbyterian church of which he was a member had to satisfy itself with a memorial service. It is said that the memorial service was larger than the funeral in the Catholic church. The incident indicates some of the problems of home life that result from households divided in religion.

Stated Clerk Marks Denominational Progress

Dr. Lewis Seymour Mudge, the new Stated Clerk of the Presbyterian church, has recently published an address entitled "Progress and Presbyterianism." In this address he tells the story of the progress of his denomination in striking terms. He says: "In the year 1717 our denomination in the United States consisted of 19 ministers and 40 churches, and in round numbers 3,000 communicants. Today we have in round numbers 10,000 ministers, 10,000 churches, one million and three-quarters of communicant members, and one million and a half Sunday school members. Last year we gave to benevolences \$16,000,000 and spent for the support of local congregations upward of \$31,000,000. We sometimes fail to realize that as great as our church is, we are only a small section of the great body of Christian people holding to the Presbyterian system in church government and doctrine. There are at least 13,000,000 of communicant members throughout the world today in churches holding to the Presbyterian system, and a modest estimate adds to these something like 40,000,000 adherents, making a total well above 50,000,000 of members and adherents."

No More "Hip, Hip, Hurrah" Music

A meeting was held recently of the officials of the International Sunday School Association to plan for the convention program to be given at Kansas City June 21-27. One of the most important decisions was not to have any more "hip, hip, hurrah" music, if one may use the words of the committee. In place of this the idea is set up to use the fine art in the service of religion, and Professor H. Augustine Smith will be director of music pageantry and art. Professor Smith has occupied the chair of Church

Worship, Music, Hymnody and Pageantry of Boston University since 1917 and in 1920 was made director of the department of Fine Arts in Religion and World's convention in Tokyo. The first three afternoons of the convention this year will be given over to the consideration of the report of the Committee on Education. Many departmental meetings will be held at other times. On the mornings of Wednesday, Thursday and Friday various institutes will be running in various parts of the building.

Minneapolis Has a Church Federation

One by one the various large cities of the nation are organizing the Protestant forces in city federations. Minneapolis is one of the largest cities to be added to the list. Dr. Roy B. Guild has spent a whole month in the city bringing the organization into effective shape. A whole time secretary will be employed and the institution will begin to develop according to the peculiar needs of Minneapolis, for it is not the point of view of the Federal Council of Churches that all federations should do the same things.

Ku Klux Klan Gets Church Endorsement

Recently Rev. L. Walter Greep, pastor of the Disciples church at Commerce, Tex., preached on the Ku Klux Klan. In the midst of the service three robed klansmen came in and handed him a letter thanking him for his service to the community and gave him a check. This custom seems to be growing in the west and south.

Church People Fail to Get Anti-Evolution Law

The Anti-Evolution bill introduced into the legislature of Kentucky failed of passage. It was sponsored by many church people of the state representing most of the evangelical denominations, though probably in every denomination there were some who would not favor the bill. The vote on the measure indicated that a great many of the legislators were in sympathy with it, and it was defeated by a small margin. Thus narrowly have the evangelical churches escaped adding another chapter to the incident of Galileo.

Preachers Are Mixed up With a Lottery Scheme

Presbyterian journals are taking to task three Presbyterian ministers of New Orleans, La., Drs. Sumney, Alexander and Mooney who are alleged to have become involved in a lottery scandal in that city. The plan was to establish a home for homeless urchins, and the enterprise was to be an interdenominational one. The chairman of the committee was a Roman Catholic priest. Gypsy Smith, who was preaching in New Orleans at the time was embarrassed to find the nature of the enterprise after he had publicly endorsed

it upon the recommendation of his preacher friends. The raffle tickets were to give to the holders of lucky tickets a chance at a whole fleet of automobiles.

Appeal Heresy Case to Archbishop

The English heresy case which has filled the newspapers this year, the charge brought by Rev. E. C. Douglas against Rev. H. D. A. Major, was decided by the Bishop of Oxford in favor of the accused after the bishop had secured the advice of three prominent theologians of Oxford. Mr. Douglas then appealed the case to the Archbishop of Canterbury, who refused to take jurisdiction in the case, insisting that the word of the bishop was final. All that is now left for the complaining clergyman is to challenge Mr. Major to a debate before the Christian Evidence Society. Mr. Major's heresy was the denial of the resurrection of the flesh, a heresy that is now recognized by the bishop as orthodoxy.

Disciples Institution in Grave Danger

Texas Christian University of Ft. Worth has buildings worth a million and a half, the finest buildings to be found anywhere in the community. The board of trustees met recently and faced the fact that the teachers could not be paid for the winter quarter, and that the present floating indebtedness of the institution is \$69,000. Prominent Disciples ministers of the state were called in from all over Texas, and a committee was appointed to apportion the deficit among the churches. It is hoped to provide the funds to redeem the financial obligations of the institution for this year within the next few weeks.

Ministerial Supply Opens a Social Question

Current reports indicate that there are 4,000 fewer clergy at work in the Church of England at the present time than at the opening of the war. The poverty of hundreds of the clergy has discouraged good families from encouraging good families to enter the ministry. The Bishop of Durham suggested recently that the ministry be recruited from the ranks of the artisans as well as from the families of squires. This suggestion will be noted with astonishment in America where so many of the religious leaders have come from the farm, and from the homes of hand-workers. But in England certain traditions have shut up the work of the ministry to certain favored classes. A school opened to educate artisans for the ministry failed recently.

Close Up Business for Religious Worship

Roman Catholics, Jews and Protestants will co-operate in promoting a religious revival in Ft. Worth for two weeks before Easter. Every morning between ten and eleven the stores will be closed, and

signs will announce that the proprietor and clerks have gone to church. At a recent mass meeting representatives of all the great religious communions sang hymns, and promoted the revival spirit for Ft. Worth. The Chamber of Commerce of Ft. Worth makes a point of the religious life of the city.

Religious Instruction for Adults

How may an adult that was denied religious instruction when he was young secure it now? The ordinary Sunday school class is not always taught by people who understand the needs of educated men and women. St. Paul's Cathedral of the Episcopal church in Boston is securing some teachers of religion from among the people who are eminent in the city life, and classes are being organized to expound the essentials of Christianity to adults who are highly intelligent in secular things, but who have no adequate ideas of what Christianity is.

Hungarians Become Episcopalians

The movement away from Rome has influenced thousands of Hungarians in this country as well as in Europe. The American Hungarians are to be Episcopalians henceforth, if they are Protestants. A conference between their leaders and the bishops of the Protestant Episcopal church has resulted in an agreement that their ministers shall be reordained and that they shall come under the authority of the Episcopal bishops. It is said that about 20,000 Hungarians will thus become Episcopalians in the near future. In the matter of liturgy the Episcopal church is willing to grant considerable latitude for such nationalistic groups.

Constitution Makes Bible Reading Legal

The constitutional convention that is now engaged in drafting a new constitution for the state of Illinois has taken up the subject of religion and definitely ruled that no judicial system shall hereafter be possible which would make the reading of the Bible in the public schools

illegal. Thus an absurdity in the court records of the state will be wiped out and the local community will be given the freedom of ordering daily Bible reading or forbidding it as may seem best. The religious section of the new constitution as recently adopted by the convention is as follows: "The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no person shall be denied any civil or political rights, privilege or capacity on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the state. No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preferences be given by law to any religious denomination or mode of worship. The reading in the public schools of selections from any version of the Old and New Testaments without comment, shall never be held to be in conflict with this constitution."

Methodist Superintendent Regrets Expulsion of Heretic

Time is the great healer and it is possible for the religious communions of Chicago to take a broader and a kinder view of some events of a generation ago. David Swing was forced out of the Presbyterian church and Rev. H. W. Thomas out of the Methodist church on account of theological views. Superintendent

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Kindly notify about removals to New York

John Thompson of the Methodist church in Chicago in his little quarterly, *The City Foursquare*, says of the Thomas heresy trial: "It was only yesterday that I came upon the account of the expulsion of the Rev. H. W. Thomas from our Rock River Conference. I had heard of it but was not privileged to read the record. To me it was painful reading indeed. I have not read in all church history a nobler statement or one breathing a finer spirit of loyalty and devotion than that read by Dr. Thomas before the conference. In reading the findings of the other side you cannot feel the thrill of the same spirit of love and Christian charity. So he was expelled because of his larger hope for the human race in the Fatherhood of God. I am sure if I had known him I would have liked him. He is in Heaven today in the Father's house and may have met some of his old-time opponents. How silly and foolish and un-Christian the whole matter must look now as they view it from the purer, kinder light of that other life. Jealousy for a particular view of hell led the conference to break a brother's heart, sever a lifelong friendship. Pharisaism seems ever set to guard creeds."

Reserve Army Chaplains Are Called For

The government is building up an officers' reserve corps against time of need and is now seeking to enlist a number of clergymen who would be subject to call. These would draw salary only when in actual service. It is a striking fact that since the world war closed the number of candidates for chaplaincies has been quite small.

Protestant Strength in the World Continually Underestimated

On account of the different methods of enumerating membership the Protestant strength in the world is continually underestimated. A writer in the *Boston Transcript* says that were the Protestants to take their census on the same plan as do the Catholics and the Greek Orthodox church, there would be 825,000,000 Christians in the world, of which 416,000,000 are Protestants. Just now the Orthodox church is in a mood to develop closer relationships with the Christian world and it is an interesting question whether it will be absorbed some day in the Roman Catholic church, or whether it will become affiliated with the Protestant group of churches. Patriarch Meletios, who visited this country recently, has distinctly Protestant leanings. He is the spiritual head of 121,000,000 million Christian people. The Roman Catholic population of the world numbers 228,000,000.

Distinguished Baptist Leaves His Church

Dr. Robert Stewart MacArthur is one of the most distinguished Baptists in the world, having served as president of the international organization. He was made pastor emeritus of Calvary Baptist church of New York after a long pastorate. Last year he resigned as pastor emeritus of the congregation as a pro-

test against the alleged sensational methods of the pastor, Rev. John Roach Straton. Recently Mr. Straton arranged a debate in the church with the theatrical manager, William A. Brady, and this was regarded as the last straw by the aged pastor. Dr. MacArthur has withdrawn from membership in the Calvary church along with his wife and family.

Chicago Ministers Will Meet More Frequently

The development of a greater esprit de corps among the ministers of Chicago is one of the noteworthy features of the religious life of the city during the past two years. Under the guidance of the Chicago Church Federation there is co-operation in many new ways. This makes necessary a monthly union ministers meeting in place of the bi-monthly meeting which has been the rule in recent years. The program committee for the meetings is made up of one member from five of the leading denominations of the city, Baptists, Congregationalists, Disciples, Methodists and Presbyterians. To these is added a sixth to represent the smaller denominations. The committee personnel in the denominational order named above is composed of the Revs. Charles T. Holman, D. P. Breed, Karl Borders, C. Claud Travis and Arthur R. Ewert. Bishop Fallows represents the other denominations.

Dr. Crossfield Goes to William Woods College

Dr. R. H. Crossfield, whose brilliant administration of Transylvania University made him a well-known figure among the Disciples, is back at the educational task again, having accepted the presidency of William Woods college made vacant by the resignation of Rev. Joseph A. Serena, who went to the Cape Girardeau State Teachers' college. Dr. Crossfield has been a secretary of the Federal Council of Churches the past year, dealing with the difficult finances of that organization. During his secretaryship a considerable reduction was made in the debts of the organization.

War Hatreds Overcome

In France the war hatred is naturally greater than in many other countries for they have suffered more. It is a cheering bit of news therefore to read that the Protestant churches of France are taking up a collection for the starving children of Germany and Austria. The offering cannot be as generous as a similar effort in this country, but any kind of an offering that is participated in generally by the churches of France has a spiritual value that makes it of great significance.

Congregationalists of Boston Report Progress

For the past twenty-five years the Congregationalists of Boston have maintained the Church Union of Boston. This includes Congregational churches within fifteen miles of the state house. The organization has been particularly interested in aiding in church erection

projects, and in each case where aid is extended, a reversionary clause is put into the church deed so that the property is forever safe to the Congregational denomination. The property about Boston that is held in this way now totals a million and a half of dollars in value. In 1895 the property value was reported as \$775,800, so there is evidently a very significant increase in Congregational property interests.

Only One Congregational Hospital in United States

Protestant sects have not been very forward in the building and maintaining of hospitals, and most of these at the present time are in the hands of Methodists and Presbyterians. The Congregationalists have only one hospital in the United States, according to the official journal of the denomination, and that is located at Des Moines. The number of patients received in this hospital the past year was 1,372. An effort is being made to secure the funds with which to build a nurses' home at a cost of \$100,000. There are 24 nurses in training and the number graduated the past year was 13.

Dr. Gilroy Feted by Former Parishioners on Way to New Task

Dr. W. E. Gilroy, who has gone to Boston to become editor of the *Congregationalist*, was given a beautiful evening at the Congregational church at Fond du Lac just preceding his departure. The church presented him and his wife with a complete dinner set of solid silver flatware. The resolutions adopted were most kindly and appreciative. On the way to Boston, Dr. Gilroy stopped with former parishioners in several churches he served in Canada, and in each case was given a reception and godspeed in his new task.

Y. M. C. A. Succeeds in Jerusalem

That the holy city of three religions should have a Y. M. C. A. indicates how our world is changing. A printed bulletin is issued from this organization which is called "Jerusalem Men." In this journal are noted the various activities of the organization which include a Bible class on the Life and Times of Jesus, a debating club for students of English and a fortnightly round table for the exchange of views. One of the mottoes of the organization is "Greece had a mind, Rome had a body, but Jerusalem had a soul."

Y. W. C. A. Substitutes for the Dance

The dance craze which has swept over the country following the war has brought with it forms of dancing that have proved embarrassing not only in evangelical circles but even to religious leaders in the Episcopal and Catholic churches. The Chicago Y. W. C. A. has a physical director with views on recreation for the young people. Miss Florence Lawson says: "I am not offering a substitute for dancing, for I don't believe there is such a thing. I am add-

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EUROPE AND THE NEAR EAST

A SMALL party is going to make an absolutely de luxe trip this year to Europe and the eastern Mediterranean. Four weeks will be spent in visiting the Holy Land, Egypt, and Greece, and to this will be added six solid weeks of sight-seeing in Europe. The opportunity to combine the Holy Land and the Passion Play will not present itself again for at least eight years; and Europe, still marked by the War, is of endless interest. The trip will be positively first-class in every respect. Steamers, hotels, and land transportation everywhere will be the best available.

This is my eleventh trip. References, both financial and personal, will gladly be given, and the right is reserved to ask them of others who wish to join the party. Details will be sent upon request.

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A NEW HYMNAL BY EASTER

WORSHIPFUL and beautiful services are now coming to be the chief desideratum in the churches. In these days the apostolic injunction to "let all things be done decently and in order" is being truly heeded. But have you ever entered a church where the building was of the best, where the sermon and other features of the service were according to the most refined standards, but where the hymn books used were actually shabby-looking?

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ing something else besides dancing to the social curriculum. Dancing is unsocial. People forget they have tongues and lose the art of conversation. Organized games are social. They get everybody acquainted. Of course there is always the supercilious youth who refuses to play 'Going to Jerusalem,' and the dance-struck girl who is bored by the childishness of 'Spin the platter.' But the majority of 'teen age folk enjoy the old-fashioned games if they have some one to lead them."

Jewish Evangelization an Interesting Theme

The Board of Home Missions of the Presbyterian church is feeling the challenge of the large Jewish population in New York City. This board has recently issued a booklet on the Jews of Greater New York, from the pen of Rev. Robert Anthony. In this book the meager efforts of a hundred years are summarized. Mr. Anthony says: "Jewish evangelization in America began with the first convert, Rabbi Judah Morris of Boston, who was baptized about 1730 and became professor of Hebrew at Harvard. Joseph Samuel C. F. Frey of London made an unsuccessful attempt to organize a mission for the Jews in 1816, but had to give it up for general work. The first society was called the American Society for Ameliorating the Condition of the Jews, and received its charter April 14, 1820. Frey became its agent and prospered for a time. Later it was revived by the Rev. John L. Lichenstein and John Neander from Germany, 1845 and 1850, and did a good work. At present there are several independent missions in greater New York, some of them doing excellent work. The only distinctively Presbyterian enterprises are the Labor Temple and the East New York Neighborhood House, Brooklyn." Mr. Anthony calls attention to the fact that 90 per cent of the Jews are not connected with the synagogue, and to evangelize them is to reach men and women without a religion. As to the relative value of missions for the Jews as compared with the program of making them truly welcome in Gentile churches, he does not discuss.

No Easter Bonnets for These Women

Mrs. Martin Kent Northam has sent out a letter to the various women's organizations of Illinois, including clubs, missionary circles, and women's fraternal organizations, asking them not to buy an Easter hat this year. The price of such a hat would feed a child in Armenia three months. Among the other economy measures suggested are the following: "Deny yourself the pleasure of afternoon teas during Lent; they need bread. Carry your own market basket; the saving will help near east relief carry on. Abstain from purchasing candies; the eating may be limited to candy presented to you by friend husband or brother. Resist the temptation to ride in taxis and even street cars on clear days; the walking will help your health and complexion. Avoid extra desserts;

the saving will help increase the contributions. Darn the old stockings; the cost of a pair will feed a child for a month. Desist from using perfumes; the aroma of the consciousness of doing good will sweeten your life. Wear your old shoes half-soled; the price of a new pair saves a soul over there. Save on amusements and contribute amount saved to near east relief; the contributions given will fill you with joy.

Unitarians Aroused Over Membership Statistics

The story released by the statistical department of the Federal Council of Churches to the effect that the Unitarian churches of the land had lost 30,880 members during the past five years has stirred up things in the Unitarian camp. The Federal Council fell into error inadvertently because there are three sources for ecclesiastical statistics in this country, and the methods used by different organizations are not the same. The Unitarians have sent to every city newspaper in the land a reprint of an article in the Christian Register, in which correction of the Federal Council figures is made.

Wealthy Disciples Establish a Foundation

Certain wealthy Disciples laymen who are known for their support of institutions with a conservative leaning in theology have formed a Christian Foundation. This organization will provide funds for enterprises in various sections of the country which are approved by the trustees of the Foundation. About \$150,000 has been paid in already, and it is hoped to have a considerably larger fund, some daring to talk in terms of millions. It is said that G. B. Peake of Des Moines will be president of the Foundation and W. G. Irwin of Columbus, Ind., the treasurer. Up to the present time Mr. Irwin is the chief benefactor of the infant concern.

Benevolent Offering Taken on a Single Day

The Presbyterians of the nation have on a single day made the canvass for the budget of their respective boards. The day set this year was March 12. It is too early yet to learn what results were secured in the drive for \$14,500,000. Only a few years ago the budget for these agencies was \$5,000,000, but the development of Presbyterian enterprises makes it apparent that a very much larger budget can be profitably expended in the work. The campaign has been one of education with a careful allocation of financial responsibility.

Sunday School Teachers Are Ignorant of the Bible

Were the average minister to put his Sunday school teachers through an examination for Bible knowledge he probably would be shocked to find out how little they knew of the subject that they are trying to teach. At the Minneapolis Community Training School recently the instructor, L. L. Dunnington, gave an examination to a group of teachers. The

method was to put down statements about the Bible, and to ask the teachers to mark them true or false. Here are some of the statements: "Barnabas was the first Christian martyr." Five of them marked this statement true. "The Sanhedrin was a Jewish temple." Four of them marked this true. "During the absence of Moses the Children of Israel made a serpent of brass for an idol." Thirteen marked this true. "Jacob left home for fear his brother would kill him." Sixteen thought this was false. "Joshua was the leader of the Israelites after the death of Moses." Twelve, strange to say, thought this was false. "Gideon was a prophet of Israel." Fifteen marked this true. "David was the first king of Israel." Thirteen thought it was true. "Samuel did not want Israel to have a king." Twenty-seven thought this was false.

Death of Missionary a Challenge to Young People

At Lathrop, Mo., when the news of the death of Dr. A. L. Shelton was received, the church at once arranged a memorial service and raised additional funds for foreign missions. Much more noteworthy was a similar service held at East Enid, Okla. At the latter service a call was made to the young people for recruits to take the place of the fallen missionary. As a result of this appeal, 28 young people volunteered for the foreign field. Many of them are students in Phillips University.

United Topics for Holy Week

The work of the Protestant churches in connection with the Easter season will be more unified and standardized than ever before. The Federal Council has sent out a list of topics for the week of prayer and evangelistic effort, which will be widely used. Beginning on Palm Sunday these topics are: "The Redeemer, the Son of God," "The Work of the Redeemer," "Kinship with the Redeemer," "Following the Redeemer," "The Worth of the Redeemer," "The Victory of the Redeemer," "The Living Redeemer."

How the Churches Concentrate

The concentration of the churches of a city in a single desirable territory is well illustrated by the facts recently gathered by a Louisville newspaper. Of the church budget of Louisville, \$120,000 is spent on a single bit of street six blocks long. In this section the Presbyterians have two churches. Other denominations represented are Christian Scientists, Unitarians, Episcopalian, Disciples, Methodists and Baptists. Besides the churches, the following religious institutions are in this section: Southern Methodist Board of Church Extension, Presentation Academy, Nazareth College, Visitation Home and Knights of Columbus hall. In many large cities the combined efforts of the various denominations is to secure a regrouping of the churches to provide every neighborhood with religious conveniences.

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Grand Forks, North Dakota

KARL R. STOLZ
Religious Education

February 23, 1922.

The Rev. Lloyd Douglas,
Pastor First Congregational Church,
Akron, Ohio.

Dear Dr. Douglas:

The other day I bought your book, "Wanted — A Congregation" and after everybody else had gone to bed I started to read it. I did not stop until I had finished.

In my preoccupation I let the furnace run low, but before I built up the fire I went to my wife's bed-room, woke her up from a sound sleep and read passages to her which I knew she would keenly enjoy. It is not often that a book disturbs the routine of our home, but yours did. From the introduction to "too much gas and not enough spark" it is the best course in practical theology I have ever taken.

I want to commend you for sounding and sustaining the high note of worship as the end of the preacher's task.

Sincerely yours,

K. R. STOLZ.

[The price of "WANTED — A CONGREGATION" is \$1.75,
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EDITORIAL

The Rejuvenation of the Quakers

QUAKER stock has gone up amazingly in recent years. A handful of religious people whose principles and tenets are hardly known in evangelical circles, save as they are criticized at times for a lack of interest in the ceremonies connected with baptism and the Lord's supper, have made an impress upon the entire civilized world. While evangelical organizations have been holding conventions and passing resolutions, that denomination which is perhaps the most deficient in organization, has carried on an amazing work of administration in Europe. Behind the lines in France the children of France were cared for for a season. When the armistice was declared the workers sought entrance into Germany as quickly as possible and for two years they have been feeding the under-nourished children of our former enemies. In so doing they have carried out the injunction of our religion, "If thine enemy hunger, feed him." The hatred of Germany has been modified by this Christian ministry. The boys of Germany learned to substitute: "Have you been Quakered?" for "Have you had breakfast?" And now after a thousand tons of foodstuffs have been doled out to the most needy, the work is being closed up that the workers may go on to still more arduous duties. The dying thousands of Russia call to the Quakers, and men and women who in Germany faced hard work only will go on to a field where there is added the hazards of typhus and other diseases. Meanwhile in this country a great many people want to know what kind of a religion it is that produces results such as these. Perhaps a closer acquaintance with the Friends in America will disclose that they have their faults like all of the rest of us, but the performance of so essentially Christlike a ministry

will go far as a proof of their doctrine. The Christ of all the churches has laid down but one test: "By their fruits ye shall know them."

What Sectarianism Costs in Alaska

A HUNDRED thousand dollars a year was for a while poured into Alaska by one of our leading Protestant denominations. This money was being spent upon a shifty transient population which has never been over sixty thousand, and which is now 38,000. At Seward there had been a single struggling Methodist church in a shack. The Disciples leaders felt they must have the benefit of the romance with which the public mind invested Alaska, so they sent a missionary to Seward. He bought property when his equipment was more than matched by new Methodist equipment paid for out of home mission funds for the most part. Alaska people have money, and they went far beyond their quota on war causes, but they have for years been educated to believe that their religion will be paid for by the home mission societies. Cut-throat denominational competition has piled up real investments in town after town. Ministers are sent out who return in a little while to report the futility of their enterprise. These are replaced by others, for the exploitation of Alaska has made a good talking point for the societies. The conscientious element among the Alaska missionaries are demanding two things of the home missionary societies of America. In the first place they ask for some federation of religious work that will protect the missionary in his field while he builds up a difficult work. The Home Missions Council now has a committee at work on an agreement that would create something like the United Church of Alaska. If this agreement is signed, it will

help to wipe out an abuse and a scandal. In the second place these missionaries are asking for a program of honor in home mission propaganda. Money raised for Alaska should be spent there. Instead of using a romantic word as a cloak for raising funds for a wide variety of enterprises, strict fidelity to trust should be observed. Foreign mission enterprises have had the advantage of a glamour of romance arising from distance and strange customs. The home secretaries have seen in Indian work, work in Alaska and immigrant work a money-getting propaganda.

Dr. James Moffatt to Visit America

DR. JAMES MOFFATT, of the University of Glasgow, whose translation of the New Testament has become almost a standard among us, and whose lectures on "The Approach to the New Testament" have just been published, is to arrive in America early in April for an extended visit. He is one of the most distinguished scholars of Great Britain, and will be everywhere welcomed, his fame having run ahead of him from end to end of the land. It is understood that he has completed a translation of the Old Testament, as a companion to his version of the New Testament, which will put the religious world under further obligation to him; doubly so because his translations are also interpretations. The men of Scotland, almost more than the men of any other land, seem able to face all the results of scientific study, and yet keep their piety; and therein they are examples to their brethren everywhere. Americans have much to learn from their British brethren as to liberty and thoroughness in theological thinking; as our British friends have something to learn from us in the organization of Christian enterprise.

Community Religion In Lenten Time

MORE and more it is becoming the custom, especially in eastern cities, to organize united community Lenten services, in the effort to deepen the religious life of the community, regardless of sect. Generally the services are held in a centrally located down-town church or theater, and more often than otherwise distinguished preachers and leaders are invited to discuss the problems of the moral and spiritual life, both personal and communal. It is significant that the tendency is toward more inclusiveness, and a great Jewish preacher like Rabbi Wise is much in request for such services. Sectarianism of any kind is taboo; differences are forgotten, and the emphasis is laid on things universal, vital, and that have to do with the highest life which all are seeking. Surely this is a token of the times and a good omen. If our sectarianism is taboo in Lent, time will make it so, more and more, all the year through, as religion finds communal interpretation and expression. It also suggests the possibility of having a number of preachers at large, who might be interdenominationally employed—men of ability and power and fame—to devote themselves to this larger ministry. Our leading preachers cannot meet such demands without neglect of their own churches, or overtaxing their strength;

but a few outstanding men dedicated to such service would be a blessing to all the churches.

"The Gentle Art of Spilling the Beans"

ONE of the joys of living in New England is the privilege of reading the editorials of "Uncle Dudley," in the Boston Daily Globe. Who Uncle Dudley may be no one knows; perhaps he is not one man, but many. Anyway, his editorials are nothing short of events, and are followed with eagerness by a multitude of readers. He thinks that the best thing Mr. Wilson did at Paris was to teach the world the gentle art of spilling the beans; that is, the art of speaking to the people over the heads of the diplomats—in short, letting the cat out of the bag. Others have learned the lesson, as witness the publication of the famous telegram by Mr. Montague, of the British cabinet, which cost him his job, but which let light into the dark processes going on in respect to India. The people have been flimflammed so much that they rejoice when some man is brave enough to spill the beans of secret diplomacy, and so de-bamboozle the benighted public as to what is really going on behind the scenes. This new art of government by upsetting the beanpot of facts not hitherto known might have been followed to advantage by the Washington conference, avoiding much suspicion of hidden deals and understandings not made explicit in the published documents. It is also to be commended to church boards and other agencies of secret diplomacy in affairs ecclesiastical. Blessed be the man who spills the beans!

Building the Church by Education

HORACE BUSHNELL was the first voice in the evangelical church to call us back from the false assumptions of an out-grown Calvinism. In New England up to his time, thousands of men who were Christian in faith and life had never joined the church for lack of a "clear call." The Christian experience included a vivid experience of sin, and a clear call of God to repentance. Only the neurotic and the mystic could qualify in some churches. The sane and educational program of Christian nurture advocated by Horace Bushnell carried us farther back than the historic Episcopal, Lutheran and Catholic churches. He led all the way back to the New Testament where the Master himself preferred to be called a teacher, and whose chief work had been to train other teachers. During the past five years the denominational growth of many religious denominations came to a halt. Read the church statistics with care, and you will learn that the denominations that had most depended upon mass evangelism and mob psychology were the very ones that suffered most. Baptists, Disciples, Methodists and Presbyterians all registered losses for a season. The Methodists have been known for the success of their mass evangelism. They analyzed their successes and failures long before the other denominations of similar tradition began to do so. The money of Methodism is at this hour being withheld largely from the old-time revivalism, and is being put into religious education. Both at Boston

University and Northwestern University large departments of religious education have been created. The Methodist church cannot accept further losses through wrong methods. Henceforth she will teach her young the essentials of her faith. A whole series of new booklets and manuals is being turned out by the Methodist Book Concern for this purpose. In the end the success of the Methodist church with the new methods will force all other evangelical bodies to a similar reform. New England Calvinism is dead. Its place will be taken not by Arminianism or some other theology, but by a fresh interest in New Testament methods and points of view.

Robert Browning: Poet of Adventure

SIR ERNEST SHACKLETON, whose brave spirit passed to the great adventure while he was seeking to explore the hidden mysteries of the far south seas, was a lifelong lover of Browning. When a lad in his teens he came upon a volume of selections from the poet, and thereafter, to the end, he was a reader of his poetry, always carrying a copy of his works with him. Asked, shortly before he sailed on his voyage, what Browning had taught him during the years, he replied in words worthy of remembrance, summing up the gospel of the poet: "I tell you what I find in Browning—a consistent, a spontaneous optimism. He never wobbles. You never catch him doubting a purpose in creation or quailing before the infinite. The bigger the universe, the more he likes it. He can't feel at home in the longitude and latitude of finity. There is no parlor skepticism in his soul. His spirit goes up with something more than confidence to meet the mountain-crags and the stars. He loves greatness and vastness. It's the Whole he is after, and the part can't trouble him. If he looks at doubt it is to smile—never to sigh. No poet ever met the riddle of the universe with a more radiant answer. He knows what the universe expects of a man—courage, endurance, faith—faith in the goodness of existence. That's his answer to the riddle."

Infidelity in the Colleges

REACTIONARY religious leaders are telling us that our Christian colleges are making infidels. The teaching of modern science and history is said to be tearing down the structure of the ages. Once the process was described as "blasting at the Rock of Ages." Now the conservatives are less confident. The present-day conservative feels that the Rock of Ages has had great chunks blown out of it. More careful observers of religion in the colleges think that the faith of the young people is less endangered by intelligent professors than it is by ignorant preachers. No section of the young life of America is as well church-ed as are our college young people. Go from the college town to the factory town where the most rigid orthodoxy often prevails in the pulpit and you will find only a handful of young people in the church services. These young people are not alienated

from the church by heresy. They have been scandalized by false teaching that has long gone under the name of orthodoxy. The evidence that the colleges have a virile religious life is seen in the enlistment of large numbers of young people for Christian work, particularly for that kind of Christian work which commands the largest amount of sacrifice, the work on the foreign field. The very schools which have been held up as the supreme examples of heresy in orthodox circles have often the finest list of missionary volunteers. Where can a man go in America to discover a larger group of volunteers than at the University of Chicago for instance? In many of the state universities where science goes its daily way without wearing any theological blinders, young people are pledging themselves in significant numbers to the task of world redemption. The virility of the Christian associations and many other smaller student organizations with religious values tells the story of faith in college circles. There have always been infidels in our colleges. Once they were in a vast majority. Today they are a small minority.

Curing Heresy By Starvation

IN many sections of this country, American citizens are refusing to contribute to Russian relief on the ground that Russia deserves her sorrows on account of her radicalism. It does not require much to induce a selfish man to withhold his money from any cause. Mr. Herbert Hoover in putting the ban on some of our effective relief agencies has helped to dry up our trickling stream of benevolence. In many sections of the country we hear of Russian relief meetings which have fallen under the ban of the "best citizens." A prominent clubwoman writes to Washington and learns that certain organizations are not approved by the government, not because they do not actually relieve the famine, but because they are supposed to have sympathy with bolshevism—a charge unsupported by evidence in most cases. Ministers absent themselves from these meetings and their churches will live through the year when the world's greatest catastrophe is taking place without contributing a cent. These have been made silent by fear of a new kind of heresy in church circles, economic heresy—the very sort of heresy by the way of which the early Christian church was for a while accused. Some important facts are to be kept in mind in these days when our people withhold their money while millions die. A great majority of Russians neither know nor care anything about the intellectual theories of Lenin and Trotzky. They are simple peasant people who accept whatever government there is as an act of God. Least of all are several million starving children responsible for the Russian government. The bolshevist leaders are not the people whose famine we are asked to relieve. It should be further remembered that when our Lord said, "I was hungry and ye gave me no meat," he gave no encouragement to withhold food from hungry people who were heretical. Misled by short-sighted leaders, America is today in a mood to play politics with its famine relief funds. In so doing it is sup-

porting one of the major contentions of the bolshevists that there can be no friendship between capital and labor. The Christian leader denies this contention.

The Indwelling Christ

THE experience of St. Paul, as recorded in the epistles to the Galatians and the Colossians, was a realization of the words of Jesus: "Ye shall know the Spirit of Truth; for he dwelleth with you, and shall be in you." Each epistle supplements the other, as setting forth two aspects of the same truth: the discovery and interpretation of the indwelling Christ—since he identifies the living Christ with the holy Spirit. They are the answer of the greatest preacher of our faith to the question: What think ye of Christ? What does he mean to the innermost life? What does he reveal as to the universe in which we must find our duty and our destiny?

The key to both epistles is the realization of Christ within, and the discovery in him and through him, as Coleridge would say, of "the very truth of all true being, and the very being of all enduring truth." There are those in our day who ask the question: Did humanity in Jesus rise to the conscious dignity of divine sonship, or did divinity descend in fatherly love to draw humanity upward? As well ask whether the flower rises to meet the sun, or the sun descends to meet the flower. St. Paul did not ask such a question. Enough for him was the union of the human and the divine; enough for him the unveiling of God in all, over all, through all. No one ever sought more passionately to realize the highest life, counting all things as refuse that he might win Christ and be found in him.

If in the epistle to the Galatians we learn of the indwelling Christ, in the epistle to the Colossians we are shown the cosmic Christ. Let us take the first truth first, as St. Paul did, so that we may find a clue to the meaning of the world by what is true and everlasting in ourselves. There are allusions in both epistles to the mystery religions in the midst of which the apostle was working, and he makes use of imagery suggested by them. For example, he thinks of Christian experience as an initiation into a secret long hidden, but at last made known. As in the House of the Hidden Place men learned a mystery, so in Christ the apostle learned the meaning of life as it arises within and without. In the light of Christ, as the Eternal Reason shining within, he passed into a lighted universe, in which the dark forces of nature which appal and affright were seen to be held together by the same spirit which held his own life together. What this insight means, what obligations it imposes and what promises it offers, he taxes the resources of his speech to expound.

John Bunyan tells how one day there fell into his hand—or, as he was wont to say, God cast into his hand—a book so old that it was ready to fall to pieces. It was the "Comment on Galatians," by Martin Luther. In its tattered pages the tinker found, to his surprise, his own inner tragedy interpreted in a startling manner, as if

some one had opened the door of his heart and looked in. Thereafter, next to the Bible, Bunyan loved "this book of Martin Luther upon the Galatians" before all the books he had ever seen. Again and again he read that tattered old book, and always with the delight of a man who had found a fellow-pilgrim who knew the road he had journeyed, the depth of his despair and the joy of his deliverance. It was while listening to the reading of another book by the same Martin Luther—his preface to Romans—in the old Aldersgate Chapel, in London, that Wesley felt his "strange warming of the heart," and there was kindled a white flame which ran from heart to heart all over the island, saving England from a revolution.

What overjoyed Wesley, as it did Bunyan and St. Paul, was the discovery of the indwelling Christ; the sense of sonship to God, of an overflowing fatherly love which washed the heart clean of sin and made life new. Wesley tells us that hitherto he had served God as a slave, abjectly and in fear, with scrupulous care for form and punctuality. He feared God, he feared death, he had always a restless sense of insecurity. He had no inner serenity, no joy in following Christ. But after the wonder of that night in May, he served God as a son, happy and free, with a new joy and a new power—albeit, not less scrupulously diligent in "the practice of salvation." On that evening in May it pleased God to reveal his son in Wesley, and it gave a new date to the history of faith. Suddenly, "about a quarter before nine," an old inner discord gave way to harmony, serenity, and a sense of power, as the lower, weaker, shadow self yielded to the Divine within.

Whether this discovery come swiftly as a trophy of tragic struggle, or slowly as the fruit of quiet growth, it is rightly described in the Bible as a new birth, a new creation, a resurrection. Whitman called it the heavenly death—the death, that is, of all that is unheavenly within us, and the advent of a brave, brotherly heart that believes in the good and follows it with joy. It is the great day of the Feast of Life. Naturally, the very fact that it is a new life promises variety of expression. Too often one type of experience has been made the test, and many have feared that they failed of attainment because they had no emotional explosion. That is to err, forgetting that it is not a matter of emotion merely, but of insight, of self-surrender to the highest, of the will to loyal obedience. The Confessions of Augustine show one type, but only one, telling of agony and bitter struggle with the lusts of the flesh. Another type is revealed by John Tauler in his lovely little book, "The Following of Christ," where we see the Christ-life growing up naturally, quietly, happily, as a flower unfolds, first the bud, then the bloom. Which is the most profound is hard to know, since each discloses something not revealed by the other.

Whatever the form of the experience, no man really finds himself until he discovers that in himself which Christ came to seek and to save. Saul of Tarsus—the scholar, the man of genius—did not know himself until that day when the voice sounded and the vision shone on the way to Damascus. His real life began on that day, and the secret of his heroic ministry is found in the words:

"It pleased God to reveal his son in me;" and those other words, "I was not disobedient to the heavenly vision." Thereafter, to the end, as Thomas Goodwin said, his life was "the practice of the presence of Christ," its ambition being to let Christ rule him utterly, till the old, narrow, limited life should cease to be and Christ live in him instead.

There is something of Christ in our humanity, an image of God, often dim and almost defaced, but never wholly erased. Jesus saw that image, believed in it, appealed to it, seeking by all his heavenly arts to evoke it. He went on long pilgrimages in quest of it, like the shepherd seeking a lost sheep. He waited, sorrowfully, for it to return, ragged and hungry, like the prodigal son. It was a Pearl of Eternity, so precious that he was willing to give all to buy the field where it was hidden. Nothing is more awe-inspiring than the faith of Jesus in the soul of man. However sin-bespattered, however far fallen, he never lost hope, never ceased to search for those lost to themselves, but never lost to God. By the same token, we speak to a deaf ear if we appeal to anything less than the divine in man. Nor can we reach the Christ in man save through the Christ in ourselves mediated through a tender, tactful human ministry. Let a man yield himself to the spirit of Christ, linking the Christ-life within with the life of Christ, and he will realize, to the measure of his power, the compassion with which Jesus looked upon men, his yearning for them, and his patience with them.

Here, no less, is the secret of that unity after which we are groping today, seeking to bring classes and sects and nations into an enduring fellowship. There is something in men deeper than race, sex, or nationality, something higher than sect or creed. "The fellowship of the mystery" was the phrase of St. Paul, of which Dora Greenwell said, what "he here speaks of is the mystery of fellowship, one that only fellowship can admit us to." For, if Christ dwells in all men, if all are touched by his spirit, even when they know it not, then to find Christ, we must find each other. "We have the mind of Christ," said St. Paul, not individually, but as a beloved community. It is too great, too deep, too rich for any one of us to possess. Only by sharing our insight and experience of things immortal, can we realize the richness of that revelation. Each of us has it in his power to become, in the words of Whitefield about Isaac Watts, "a bit of Christ." What we need is the genius of fellowship, the readiness to learn from each other, that each may share the faith of all, and all may enter together into the largeness of Christ.

There is a life of joy and power and beauty, nobler than we ever yet have lived, open to each of us when the real man, the Christ-man, shall rise and conquer that other man who is restless, fear-haunted, and confused. Evermore a sweet torment disturbs us, making us aware of another who is with us, and longs to dwell in us when we open the door and admit Him. Then we can say of a truth with the author of the old tattered book so beloved by Bunyan: "Should anyone knock at my breast and say, 'Who lives here?' I should reply, 'Not Martin Luther, but the Lord Jesus!'"

Taking Counsel for a Christian Social Order

AN ecumenical council of the evangelical churches on "Life and Work" will be held in 1924. If it is kept free from ecclesiastical and traditional hold-backs it may become as historic as some of the great doctrinal councils of history. In a true sense it could be made a great doctrinal council, using the term "doctrinal" in its virginal meaning of "the teaching," for it is the teaching of Jesus in regard to society that will chart the course of the Christian religion in the centuries just ahead of us. It will enlist Christian men and women in the task of creating a Christian social order. The church must bring in the kingdom of God.

In England a national conference on the relation of the church to social, civic, industrial and international questions will be held in 1923. The organization is already set up and at work and a large personnel is being developed. The Bishop of Manchester, the youthful and progressive Temple, is the chairman. It will be a union of Anglican and free churchmen. In the social gospel there are no traditions to preserve, no ecclesiastical lines of demarkation to cross, no creedal formularies to protect—nothing but the teachings of the Master and the needs of humanity to unite in a common passion. Along that road lies true Christian unity. Christians are exhorted to be one, that the world may believe; when we unite in dead earnest to save the world we will do that one and only thing by which it can be saved.

Today our objectives are too petty, our channels of action too restricted and our passions for service are small fires, confined too much by creeds, institutions and traditional things. If there is one prayer which above all others we need to utter it is, "Lord, give us the same passion that was in Christ Jesus." There was no party, sect, creed or tradition-saving in his passion; it was a passion for men and through them for the coming of the kingdom of God on earth.

A conference of Christians who are willing to dedicate themselves to the bringing in of a Christian social order is called to meet at Lake Mohonk on May 10 and 11 next. A preliminary council was held in New York City some time ago. It was called by Sherwood Eddy, sponsored by a group of socially minded Christian leaders and attended by several score of persons from a dozen different states. After two days of discussion it was decided to launch a Fellowship for a Christian Social Order. Preliminary organization will be made at Lake Mohonk in May. It is expected that representatives from all the states in the east and middle west will attend with many from the south and some from the far west.

Another great enterprise now definitely in process of organization is that of a national conference on the relation of the church to the social problems of our time, to be held late in 1923. Its inception dates from a study of the British conference proposal by the Sherwood Eddy group when in England last summer. The British brethren were very desirous that a like conference be held in

this country. Both these national meetings should become excellent promotional agencies for the ecumenical conference on Life and Work in 1924. Let us hope similar national meetings will be held in 1923 in both Scandinavia and Germany, or perhaps upon the continent by all evangelicals.

The administrative committee of the Federal Council of Churches gave this enterprise a start by appointing a convening group. This group will now have full autonomy and the Federal Council is not responsible for anything they do. Professor William Adams Brown of Union Theological Seminary is the convener and will call the preliminary meeting soon. The group will then add to their number until at least one hundred leaders in the movement for a social interpretation and application of the gospel are members. They will represent all evangelical communions and every section of the country. Personally we hope Canada and Mexico will be included on the committee and in the call to conference.

This will be a free conference of individuals. There will be no organizational diplomacy or limitations involved. It will be held for the purpose of interpretation and not to launch a new piece of machinery. There will be, we hope, no limitation put on as to who may attend or take part in discussion. The British will make some limitation but that is not the American way. If it is held in the mid-west so as to divide time and rail expense with different sections of the country, it should command large attendance and speak with a truly democratic voice.

Professor Harry F. Ward is proposing a Methodist conference on the Social Gospel for the coming month of May. It would be most salutary if several of the great communions would hold such preliminary discussions this year or early next year, and if all would promote the national conference, both as to public interest in it and by furnishing it with guidance.

Just what this conference will attempt will not be known until the convening committee organizes and formulates an agenda. Even then, no doubt, wide counsel will be sought. There is no purpose beyond that of conference in regard to the interpretation and application of the gospel to social problems. Such questions as citizenship, industry, race, poverty, property and universal peace will no doubt be considered. It is proposed that the model of the Edinburgh ecumenical missionary conference of 1910 shall be followed by appointing a number of committees whose business it will be to formulate reports in book size on each of the subjects adopted for discussion. Through such reports it is felt that the purposes of the conference will be adequately interpreted and the proposals for the application of the gospel to social problems will reach the impressiveness of moral authority.

We are passing out of the age of creed making and into the era of fellowship. No creedal formulations will be sought. The source of authority in a democratic society is decreasingly that of officials and official pronouncements and increasingly that of ideas, moral sanctions and the common mind. This conference should be a school of the prophets. Those who doubt the validity of the gospel for social issues will naturally have little interest in it. Let us

hope there will be no balancing of classes or of denominational rights in making up committees and no division of responsibilities between officials of any organizations whatsoever. What is needed is a free council of souls, a school of the prophets at work, a mobilizing of the ideas of socially-minded churchmen and women who will then seek through all the churches so to apply the gospel of Christ to society that it may determine the kind of world we are to dwell in.

A. W. T.

The Individual and the Mass

A Parable of Safed the Sage

THERE had been a War; and when it was ended, and the Boys Came Home, then after a Space of Certain Months was there a Great Naval Parade. And I took the daughter of the daughter of Keturah. And we had a fine seat, and we saw all that was to be seen. And as we came away, there stood a Guard at the Gate where the Reserved Seats were, and he saluted us as we passed out.

And we came again home, and the daughter of Keturah inquired of the little damsel concerning that which she had seen. And she asked, Didst thou see the Procession, and Hear the Bands, and see the Admiral and all his Officers?

And the little girl answered and said, Yes, Mother, and I saw a Sailor Boy.

She had seen Twenty Thousand Sailor Boys counting the Marines and the Naval Aviators; but the Sailor who saluted us at the gate impressed her more than them all.

Now this I considered, for there are many times when the Individual is more than the Mass. For Columbus was more than the men who sailed his three Ships; Yea, Columbus made even the Ocean seem small. And Moses upon Sinai maketh the mountain as it were an Ant-Hill. And there be times when One Man, and he a man chosen of God for a Great Work, standeth out on the rim of the Horizon more than an Whole Volume of Census Reports.

But I thought yet further of what the little girl said, and I think forward with happy foreboding to a day that yet shall be. For her mother, even the daughter of Keturah came to her mother and me in the years gone by and we said, Daughter, thou hast been to College and thou hast been to Europe and thou hast seen much: tell us, what hast thou seen?

And she said, O my father, and my mother, I have seen a Young Man.

And we spake kindly to our daughter and would not have had it otherwise but it was a solemn day for me and Keturah.

Yea, and the like message did Keturah take home to her parents, and that is an interesting fact to me. And I have always been Rather Happy to remember that I was of more interest to Keturah than the Whole Procession, including the Band.

For a Democrattick Nation can never afford to forget that God careth for Individual Souls. And so did Keturah and the daughter of Keturah.

The Many Germanys

By Francis Edward Clark

THE Autocrat (I refrain with difficulty from giving him the usual title "genial"), tells us, if I rightly recall my Breakfast Table, that he found three Johns in his boarding house, though only one young man who answered to that name, "John's ideal John, known only to himself, Thomas's ideal John, known only to Thomas, and the real John, known only to his Maker." I quote from memory, and I trust I shall be forgiven if I have not done justice to the Autocrat, for I am writing from the Black Forest region where English books are scarce.

If there were three Johns, and only one young man of that name, there are certainly scores of Germans in these days, if only one geographical entity. Indeed, there are almost as many Thomases as there are Americans, to say nothing of what John (Germany) thinks of himself.

Let me recount a few of them. The Machiavellian Germany is a very common one, especially in France and America, the Germany that is still hatching diabolical plots to blow up the world. Several Thomases among my American friends know all about it, though they have never crossed the ocean. They know that Germany is ruining herself, driving herself headlong into bankruptcy, depreciating her mark until it almost reaches the vanishing point, in order that she may carry out her devilish designs on the rest of the world. In fact, she is deliberately biting off her nose to spite her face. One wonders where these people who know it all get their information. It must be a matter of intuition or else an echo of their favorite yellow journal that they hear.

TREACHEROUS JAPAN

One of these papers recently informed Thomas most solemnly, and Thomas believed it, that Japan was indubitably preparing for war with America because she had recently bought cargoes of grain in Argentina, which, the paper affirmed, she was storing up against such a time of need. Another Thomas, a friend of mine (I will not call him a Tom fool), when he read of the recent explosion in a dye factory in Germany where a number of workmen were killed, deemed it proof positive that the nation was making demoniac explosives to destroy America. There are many such Thomases in other nations, notably in France, who see only hobgoblin Germany that will get us all "if we don't watch out." "M. André Lefèvre," said the *Manchester Guardian*, "curdled the blood of the French Chamber a few weeks since with a scenario of Germany's plot to recommence war," a speech which was even backed up by M. Barthou, the minister of war. The plot, in short, was that Germany was building a mighty secret fortress behind the Black Forest, constructing great railway lines, and raising a tremendous army of revenge.

I have been living for some weeks in the principal city of the Black Forest, Freiburg in Baden, and one would naturally get some inkling of such unprecedented military preparations here on the spot. Moreover, a mighty fortress is not exactly a hole and corner affair, which can be

tucked away out of sight of the vigilant Commission of the Allies, always on the lookout for such things. As I write, I have just returned from a long walk in the Black Forest, and I never looked upon more peaceful scenery in my life. The silence was at times almost oppressive. Occasionally a band of school children romped along, gay and melodious as groups of German schoolboys have a fashion of being when out for a holiday walk. I saw a few lover-like couples strolling in a very decorous way and half a dozen foresters hauling some long logs down the hillside. They looked to me like telegraph-poles, but I suppose M. Lefèvre and his fellows on both sides of the ocean would have seen in them rams to batter down the last remnants of civilization.

SEEING THINGS AT NIGHT

Truly France is "seeing things at night," and in broad daylight as well. "Any people would," you say, "who had suffered such untold calamities as she has known." But Germany suffered terribly, too, yet her nerves do not seem unstrung as are those of France. This city of Freiburg was visited by bombing planes seventy times during the war; three hundred bombs fell in the town, many were killed, and in a village not far away a number of children were slaughtered by a bomb on their way to Sunday-school. Yet the German friend who told me of this, knowing me to be a citizen of one of the former "allied and associate nations," courteously said he supposed the bombs were meant for the soldiers' barracks, and not for the citizens or for the university, one of whose chief buildings was also destroyed. His nerves seemed quite calm.

I have seen but two soldiers, to my knowledge, since I came to Freiburg, yet before the war the place was swarming with them, for it was the headquarters of several regiments that occupied two enormous barracks. "Oh, you innocent!" I can hear one of my American friends exclaim, "did you not know that the German soldiers are all in plain clothes, but are drilling every night, with their weapons concealed by day?" If my friend were here instead of in America I fear that the postmen, trügers at the railway station, and even the mild Salvation Army officers would give him fainting fits, for do they not all wear uniforms? Worse than all, each policeman wears a sword, as in the old days, but they are very little in evidence for they have no pedestrians to guard since there are no speeding automobiles.

A certain section of the world is like a worthy lady of my acquaintance who went crazy years ago on the one topic of the Russians. They were the source of all evil, and accountable for all disasters from a cyclone to the uncomfortable boil on her neck. She solemnly informed me that a Russian was concealed in every lamp-post, and was much grieved when I expressed my doubts.

But I must hasten to call up other Thomases. Thomas the Industrialist has come to Germany, and he sees a hard working, sober people. Every one seems to be busy. Working hours appear to be from seven to five or six, with a

scant lunch hour at noon. In an emergency he sees carpenters and painters working in the evening up to nine o'clock, but not as a rule, of course. Everybody in the street seems to be carrying a bundle in his hands or a pack on his back. Knapsacks, hand-carts and bicycles are as common as automobiles are in America, but he sees very few of the latter, not more than two or three a day in a city of a hundred thousand inhabitants. Most of them have gone with the cows, the oxen and the horses, to France. Nor does he hear any "canned music" nor see any phonographs or shops where records are sold.

The people in these parts, he would say, have eschewed luxuries, for all are exceedingly plainly dressed, and most are glad to get enough black bread and sausages to eat, and a roof to cover them. Yet they look healthy and hearty and contented. At least, if they are not, they do not whine, or wear their grieved hearts upon their sleeves. Industrious Germany must have a future, Mr. Thomas the manufacturer thinks.

EDUCATION STILL POPULAR

"Everyone here goes to school," says *Professor Thomas*, as he hears the swarms of boys and girls clattering along the tessellated pavements before daylight (in winter) on their way to the gymnasias, or to the primary schools. He also notes that the streets are full of red caps, blue caps, white caps, purple caps, yellow caps and green caps of the students belonging to the different student corps. They are attending Freiburg University, the fifth in size and importance in all Germany, an institution which is more crowded than ever before. The professor sees no swash-bucklers, and few scarred faces, as in the old days, though he lives directly opposite one of the largest university buildings. He sees no big mastiffs leading the corps students on a leash, and he misses the old songs or rollicking groups giving vent to their feelings in "Deutschland über Alles," or "Heil Kaiser, Dir!"

The young men look unusually serious and purposeful, he thinks, and many of them limp more or less with canes. He is surprised to see no pictures of Kaiser Wilhelm in the post office or public buildings, or in the shop windows and finds that pictures of the peace-loving Kaiser Frederic, father of Wilhelm, seem more popular than those of his son. Being a believer in co-education, he is pleased to see many young women entering the university doors, and he even hears of women lecturers to mixed classes.

"Something must have come over the old Germany where I studied," thinks Professor Thomas. "It is a more serious and studious Germany that I see now." *Reverend Luther Thomas*, also, is much pleased with the religious Germany which he finds. He had been in this country more than once, and, like Professor Thomas, had been a student in one of her universities. He remembers the empty churches, and the cold and barren worship in many of them. He is surprised to find the churches, both Catholic and Protestant, often filled to the doors, to learn that the Sunday-schools and Christian Endeavor societies have largely increased since the war began, and that the more evangelical churches at least, are apparently in all respects much stronger.

Another thing which surprises and pleases him is that

though all the German missionaries have been driven by the allies from the distant countries where they had established themselves, yet the missionary spirit is not dead, and that more money has been given of recent years for foreign missionary work than ever before, though they have at present no missionaries to send it to.

One day Reverend Thomas said to his wife, the only lady, of course, to whom he could propose such a conundrum: "Why is it, my dear, that the young women and girls dress so much more modestly here, as a rule, than in our own country, or in Paris? I have seen no extremes at either end of their persons. Is it because they are really more modest than our fashionable ladies and our shop-girls, or is it because they cannot afford silk stockings and high-heeled-shoes, and diaphanous upper garments?" The lady's answer is not recorded; perhaps she did not know. The Rev. Thomas saw these modes neither on the streets nor in the shop windows, except to a limited extent in the largest cities, and he went home convinced that he had found a more religious, as well as a more modest and poverty-stricken Germany than he ever knew in the old days.

If Thomas saw these many Germans, how many does John (Germany) himself see? Almost as many as there are Johns, or perhaps we should call him Hans. He sees a sorely stricken and humiliated Germany. He is amazed that "the iron tube and reeking shard" in which he trusted for a time, proved so poor a defense. He has seen his battleships sunk in Scapa Flow, his forts dismantled and leveled, impregnable Heligoland rendered as harmless as a New England sheep pasture. He saw most of his cattle driven off into France, and his milk is still three-fourths water, and very little of that, even at six marks a litre. He saw tens of thousands of children killed by the "hunger blockade" of the allies and he especially resents the presence of the brutal Senegalese in the occupied region. But he has at last accepted the inevitable, and, personally, is sneakily glad that he will never again have to waste the best years of his life in military service, or serve as cannon fodder for any emperor.

PRE-WAR FEARS

Yet Hans, before and during the war was undoubtedly honest in seeing a Germany surrounded by rapacious enemies who were seeking her destruction.

"Fee, fi, fo, fum,
I smell the blood of a German man,"

all the nations seemed to be saying. What else could he think when such thoughts had been whispered in his ear by friends, loudly shouted in the speeches of the junkers, and insinuated or proclaimed in most of the newspapers for years?

There was France with her undying grudge, rightful, if any grudge is rightful; England with a navy bigger than any other two, and Russia, in Hans' opinion as thick as thieves with both powers; Holland none too friendly; Switzerland, at the best, neutral, and the Balkan States always stirring up trouble. What was there for Germany to do, he thought, as he had been taught, but to strike first before they should all sweep down upon him. Of course

Hans was wrong, but he had small means of knowing that he was wrong. He could answer any objections to his views with arguments that seemed to him unanswerable. As a German friend wrote to me at the beginning of the world war, before America was involved: "If you blame us for our militarism, what about England's marineism?"

The Germany which this Hans saw (and there were many of him), having, perforce, put away her "militarismus," Hans is really very glad. He sees great opportunities for commerce, education and research now that the soldier has been taken off his back. Of course, I do not deny that still another Hans sees with vindictiveness and hate a humiliated Germany. He hears the shrill French cockerel not only at cock crowing but at all hours of the day and night. The new Alsaces and Lorraines that were carved out at Versailles are to Hans' imagination covered with mourning wreaths like the old ones in the Place de la Concorde of Paris.

But though he sees red at times it is not a red Germany that he hopes for. If there is any vision he dreads and hates it is the possibility of a bolshevist Germany. He is fundamentally conservative. He is a worker and not a dreamer. He has been under authority so long that he likes it. Not that he wants the old authority, or the soldier on his back again. But he enjoys law and order, and clean streets, and beautiful parks, and regulated prices so much that he is willing to take them from Saddler Ebert, or anyone else who can give them to him. This Hans may make a pretty good socialist, but he will never make a good communist.

Then, very likely, there is the Hans who sees another monarchist Germany in his dreams, but I have seen comparatively few of him. "What would you do if Emperor William should come back?" I said to a writer of stories and poems. "We would hang him to the nearest lamp-post," he replied, in a voice so loud that anyone in the room might have heard. *Lèse majesté* indeed! He expressed equally violent and uncomplimentary views of the rest of the Hohenzollerns, though he made certain reservations in favor of Prince Adelbert, who, he thought, was a decent fellow and a good sailor.

FEW KING-LOVING HANSES

There is Divine-Right-of-Kings Hans, too, who still loves his emperor because, in his estimation, Wilhelm was so devout and religious, but his tribe is dwindling in numbers. The emperor's flight into Holland has discredited him with most, and the abortive Kapp revolution of 1920 was such a small flash-in-the-pan that by it, small as it was, monarchism received a deadly wound. The Kapp revolutionists are being brought to trial as I write, and though the leader and a few others next to him are safe in Sweden, all the others involved are whining like little boys caught in a misdemeanor, "*I didn't do it, I didn't do it!*" Even the mighty Ludendorff now has none (or at most very few) to do him reverence, especially since he, too, pleaded that he knew nothing about the proposed revolution, though Kapp, himself, declares that he was in the thick of it.

I will not multiply my Germans further, or introduce my readers to more Thomases or Johns, though the num-

ber is by no means exhausted. Is it not the plain duty of every world citizen to give aid and comfort to the sensible Johns, and to discourage the rabid "fire-eaters," "bitter-enders" and "die-hards," both in America and Europe? Every newspaper article and speech that breathes hate and vengeance on the new republican Germany is strengthening the sinews of what is left of the Junker, monarchical party. A decently generous attitude toward the Germany of today, whatever she may have been in the past, will kill this remnant of autocracy quicker than all the poison gas we can make in the great factory on the outskirts of Baltimore.

While not condoning the past, let us side with Mr. Thomas, the Industrialist, and Professor Thomas, the Scholar, and the Rev. Luther Thomas rather than with the suspicious, vindictive Thomas. Let us give a cheery "Hello," to the Hans who rejoices to see glimpses of the better Germany that, bereft of her army and navy, her forts and her cannon, is turning her attention again to industry, philosophy and religion.

According to Dr. Holmes, there was yet another "John," "the real John known only to his Maker." He would be rash indeed who pretended to look upon Germany with the eyes of God, but if St. John's definition of Him is correct, "God is love," there must be some place in his heart for these sixty millions of beaten, humbled, but toiling and aspiring people.

The Seer and the City

By Lynn Harold Hough

SOMEBODY has to have an eye if the vision of the city of God is to be seen. With all our talk of the state, and humanity, and public opinion there is no such thing as an eye in general or an ear in general or a brain in general. If thoughts are to be thought somebody must think them. If visions are to be seen somebody must see them. You have to have an individual mind to think socially. You have to have an individual heart to feel socially. You have to have an individual will to decide socially, "I John" must see the vision of the city coming down out of heaven.

A great many people have come to have an entirely new conception of certain aspects of the life of New York at a certain period because they have read the amazingly effective stories of O. Henry. Here was a man who saw pretty much everything. He saw the things that were visible. And he saw a good many things that were invisible. He could meet people on the street and look right into their hearts. And so he painted his wonderful literary water colors of the great town. There is the raw material of a wonderful social passion in the writings of O. Henry. But O. Henry brought the seeing eye and the understanding heart. One responsive personality interpreted the life of the city. Years before the same thing had been done for London by Charles Dickens. He gave England new eyes to see its metropolis. He gave a new conscience to face the problems of its life. He gave

England a new heart to feel its human interest, the poignant pathos of its suffering and the hidden beauty of its common life. It required an individual to make the city articulate.

The city of God is hovering over every great town. But it requires a prophet to see it. It requires an individual mind to begin to think its great thoughts. It requires an individual heart to begin to respond to its great motives. The city of God must capture the city of man life by life and heart by heart. Great organization of noble ideals will come at last. Powerful codification of high principles must be achieved. But the basis of all this is first an individual man who sees the vision and dreams the dream. Then as he shares his purpose and his passion there are other individuals whose eyes glow with the same ideal. And finally there are enough human centers of a new social passion to renew the life of the town. In this sense there is nothing more individual than the movement for social renewal.

FIRST THE SEER

The city worker then has before him as a perpetual task the socializing of the minds of the men and women and children, especially the children, who are all about him. They must be brought to see the vision of the city of God come down out of heaven. They must be led to believe that the city of man can become the city of God. And if this is to be done the city worker must himself move about with an undimmed consciousness of the glory of that city whose messenger and prophet he is. There are many details of organization which require his attention. There is an endless amount of practical cooperative activity and of stern battling against entrenched evil and for the unattained good. But back of all this the one supreme gift of the worker to the city where he dwells will be his own undying faith, his own unabated confidence in the city of God.

All this is seen to be critically important when we remember that the city worker is just the man who will find it easy to get lost in details. He is just the man who will find it easy to lose his vision in the midst of hard and sordid actualities. He will find it easy to lose his passion in the midst of the disillusioning years. For he is no protected closet philosopher. He is in daily contact with things as they are. And sometimes when he is weary and disheartened he would find it very easy to pray the prayer of the horror-stricken character in the memorable poem who, unable to bear the knowledge of the awful realities of the world, cried out: "Oh, Goddess, make me blind again." The city worker sees sordidness in the daily practice of its ways of guile. He sees every noble word prostituted to an evil purpose. He sees every lovely ideal soiled upon the lips of men who give a verbal allegiance at the very moment when these ideals are being trampled underfoot. He knows what it is to see treachery undisguised, to watch the unmasked workings of ingratitude, to see the power of evil beating down the road upon every street of the city's life. And it is this man under this terrible strain who is to be a powerhouse of idealism, who is to be a source of permanent enthusiasm about the city of God.

Of course the amazing thing is just that so many city workers do it. They confront this supreme demand and they do not fail. Others who know a hundredth as much as they of the slimy evil which serpent-like crawls through human life become scornful misanthropists. And these apostles of the city of God know the worst and still believe in the best. There is no heroism more notable than this.

THE DEEPER SOURCES

And such heroism must have sources deep in the life of the soul. It must rise in perennial fountain from a life lived in contact with the God who is the hope of the city and the hope of the world. The living God is the only hope of the dying city. And that contact with the eternal mind and heart and will which renews human hope is a matter of the supreme strategy. It is here that we see the fashion in which the devotional life of the city worker perpetually renews his vision and sends him back where he sees things which cause his face to shine. And that is the mountain of his life alone with the great Master of life who is perpetually unwearied and who pursues his patient, powerful way for the renewal of the life of man.

George Matheson was perhaps the greatest preacher in Scotland of his time. He fought with terrible handicaps. He knew all the lonely tragedy of blindness. And yet it came at last to be felt that God made him blind in order that he might see. His physical liabilities were turned into spiritual assets. And as he stood in the midst of that great city, the Athens of the north, he brought the vision of things eternal to all who heard him. Sometimes it seemed as if all the other people were blind and he alone had power to see. He was never more graphic than in that sort of speaking and writing which appealed to the eye. At the very point where he was weakest he seemed to have become most strong. God had given him eyes in the midst of the darkness of the world.

The city worker may be blinded by the sordidness all about him. Or he may come by God's great help to the place where his hope is all the surer, his confidence all the more steady, the light of his faith the more effulgent because he speaks from the midst of areas of moral darkness. He finds his task when he opens his door. He finds his power to maintain a permanent passion in the time of devotion when he is enabled in some little measure to see with the eyes and feel with the heart and think with the mind of the great Master of life. So he becomes a center of undying social enthusiasm. So he keeps alive among men the vision of the city of God. So he finds energy for those endless conflicts which are the daily experience of those who do battle with evil in a modern town. So even the wheels of intricate organization come at last to move to the music of that city whose builder and maker is God.

Influence

I SAW him once—he stood a moment there;
He spake one word, which laid his spirit bare;
He grasped my hand, then passed beyond my ken;
But what I was, I shall not be again.

THOMAS CURTIS CLARK.

Johnson Offers a New Program

By Paul Hutchinson

"I'M going to start a new program in our church before long," Johnson told me last Sunday night, "and if this church won't try it, I'll find one that will. We are working on a program now that is hopelessly out of date."

Johnson is my pastor, and a mighty good fellow. Coming back to church life in the homeland during these furlough months, I have thoroughly enjoyed my Sundays in Johnson's congregation. And Johnson has formed the habit of dropping in at our house after the Sunday evening service, where we discuss every conceivable subject while he "lets down" from the excitement of the day.

"It seems to me you have a fairly live proposition here," I remonstrated. "Why do you think it is out of date?"

"Because it fails to deal with our conditions on anything like an adequate scale. Oh yes, we are just what you say, a live church, as churches are reckoned. We have all the proper organizations, and most of the methods that you hear about at the preachers' meeting, and we average something like two or three affairs of one kind or another every night. The man who knocks the church because it is busy only on Sunday and prayer meeting night doesn't hit us. Our janitor earns his pay.

"But activity and achievement are not necessarily the same thing. You may recall that the Pharisees carried through one of the most detailed programs of religious activity men have ever tackled. And I've come to believe that, with all our bustle, we are not doing the essential job that needs to be done much better than the poor old Pharisees did.

"Have you ever tried to analyze the ends at which we are aiming? They come perilously close to a devotion to statistical growth. Every year the church papers carry our religious census, and we get puffed up over the fact that there are forty million church members in the United States, while other demon statisticians go ahead to prove that our church constituency mops up about all the rest of the population that we haven't actually corraled on the church rolls.

POOR ADVERTISEMENT

"But it never seems to occur to us that those figures are a reproach rather than a cause for celebration. If we have all these folks either actually lined up with us or in the circle of our influence, and the country is cursed by the various kinds of injustices and rottennesses we all know, it is a poor advertisement for the quality of our work.

"Notice the number of books and articles that preachers buy in an effort to find out how to draw a crowd inside the church doors. We are told how to fill our preaching and our services with pep, so that we can compete with the movies and the autos and hang out the 'Standing Room Only' sign at the evening service. And it is almost impossible for a preacher not to feel a glow of self-satisfaction, to rank himself as a success, if he has an auditorium full every week. I know. I've been there."

"Well, isn't he?" I asked.

"Not necessarily. It depends upon why the people are there and what they get after they come. But never mind all that. You know as much about it as I do. Disregard the jazz preachers. What about the fellows who are honestly trying to discover their real job, and do it. Take me as an example. What have my aims been?"

"Good ones, as far as I have seen," I assured him. "You've got a church with a rather extensive program of service."

"Yes, service, that's right. I am like the majority of the honest preachers in this country. I've seen that the church of which I am pastor has a right to exist only as it renders service. And I've analyzed that service to be, first, to the local community; second, to the world community; and third, to the folks who have committed their spiritual fortunes to our keeping—our members."

"What's the matter with that? It seems to me it covers the ground about as completely as it needs to be covered."

"Oh, that part of it is all right. We preachers are sound enough there. The trouble comes when we try to apply our resources, such as they are, to these basic demands. For instance, how is the church to serve the local community? Now see if this isn't the way in which most of us go about it.

EVANGELISTIC EFFORT

"We have a certain amount of evangelistic preaching, in order to convert the folks that need converting. This varies in quality and quantity, but our most aggressive evangelical denominations, as we call 'em, put this down as almost number one in the list of their reasons for existence. Then we have some preaching, at times followed by action, that is aimed at cleaning up local abuses. We do quite a bit of philanthropic work among the poor, and support organizations that do more. We visit the sick, bury the dead, marry the young, baptize the children, and we give quite a group of youngsters from the general community an hour a week of religious instruction. I think we do more of this than we sometimes realize. That St. Louis survey, for instance, showed that 59 per cent of the Sunday school enrollment in all the Protestant churches came from outside their membership! On the other hand, I think the quality of much of this instruction is worse than we often suspect. Then we do quite a bit in providing recreational and cultural opportunities, and that is about as hard a job as we have.

"Perhaps you can sum all this side of our work up in the phrase that so many of us are ringing the changes on just now: The church as a community center. I sometimes wonder, while I am at work trying to bring that to pass, whether we have taken time sufficient to decide what ought to be two prior questions. For one thing, must the community have a center? And then, is the church to be it?"

"I think that the answer to both will be in the affirmative," I interposed.

Johnson nodded. "Well, perhaps so," he agreed.

"Then take our service to the world community," he persisted. "You are interested in that as a missionary, and you can see that we are just getting started at it. We are just learning that there is a world. So our job here is to create the sense of a world community in the local community; to give to missions and supply missionaries, and to get behind every movement that seems to promise a betterment of world conditions."

THE CHIEF TASKS

"You are doing fairly well at that," I suggested.

"Huh, I'd tremble at the results of an examination given the members of my church on present-day world conditions! But we're trying.

"Then we have our members. How do we serve them? Well, I preach to them as often as they will come to listen to me. My Sunday morning sermons are particularly aimed at them. Inspirational sermons, I presume you would call them, although I try to do a bit of expository preaching now and then, and I've even skirted the edge of some doctrinal suggestions this past winter. Sum it all up, and you can say that we give our members all the service we give the local community, plus such inspiration as they can get out of my sermons, plus such instruction as they can get out of other sermons and in the church school, provided they attend, and that then we offer them chances to serve in carrying through various parts of this program. Now, haven't I given a pretty fair outline of what most of our churches are trying to do?"

"And what's the matter with it?" I demanded. "It seems to me as well balanced as the Y. M. C. A. triangle. What is there you would leave out? And what do you think is left out?"

"It's not a question of out or in," Johnson insisted. "It's a question of emphasis. Which one of our three responsibilities is the greatest, to the local community, to the world community, or to the church member or constituent? And what is the important thing for us to do in the field where our responsibility is the greatest? Those are the questions that I have been facing recently, and it is the answer I have worked out to them that makes me determined to experiment with a new type of church program."

"All right, go ahead, shoot. What's the answer, and what's your program?"

"Our *primary* responsibility just now is, I claim, to our members. Mind you, I'm not denying responsibility to the community beyond our rolls. But if we are faithful to this first responsibility, I believe the rest will follow.

"Here are our members, forty million of them, we are told, in all the churches. We incline to emphasize the responsibilities they have assumed when they join us, but we need to remember the responsibilities we assume when we let them join us. Dr. Douglas is too correct for comfort in his depiction of the frivolous way we sometimes go about adding these names to our rolls. But it stands to reason that there is generally some element of spiritual desire involved in the transaction. These folks come to us because they want to follow righteousness and attain inner satisfaction, and we claim that we have the only

genuine method of doing this. But we aren't apt to advertise a 'satisfaction guaranteed or your money back' policy.

"Now, it seems to me plain that our responsibility to these folks is to see that they grow into the best citizens of the kingdom that they are capable of becoming. And the reason why we make so little impression upon some keen people these days, it seems to me, is because they don't see much evidence that our church members are growing. It's the old 'by their fruits' test all over again. And men are instinctively right when they judge us by the fruit of our impact upon the people who have committed their spiritual nurture to our keeping more even than by our effects on what we call the world.

"A program for a church today, then, ought to aim first of all at a continual enlargement of the inner life of its members. And, the more I have thought over that, the clearer it has seemed that this will require, on the part of the church and its pastor, two things. They must be loyal to *all* truth, and they must be willing to cut loose from past ideas and methods in order to center their attention on the spiritual education of the membership.

LOYALTY TO ALL TRUTH

"Loyalty to all truth will require a new attitude toward the Bible and the kingdom of God. Most of the preachers have this, or they are fast acquiring it. The frenzy of the fundamentalists only goes to prove that this is so. But we preachers have been slow, criminally slow, about sharing this rich treasure with our people. We say that the Bible is a more compelling book and the kingdom a more compelling conception to us because of the new way in which we now understand them. But we shiver before passing this on, for fear of 'undermining' faith in what we know isn't so, or for plain fear of trouble. We will lambast our laymen for not acting in their business on the loftiest ethical plane without regard to consequence, and then we will calmly sidestep at every chance we get the presentation of these truths that can do so much to make God and his purposes and processes real and attractive to modern men.

"We must be loyal to the new revelations of science. I see that Prof. Thomson is to publish an 'Outline of Science' this year that hopes to do, in its field, what Wells did with his 'Outline of History.' More power to him! And when he has his job done, then we ought to have a means by which we preachers, who are badly behind the procession in this field, can find out what scientific truth is today, and realign our thinking in accord with it.

"And we must be loyal to the new perceptions of Christian morality, that in such matters as industry, international affairs, and social relationships are bound to play hob with a lot of our cherished prejudices and settled ideas. I don't need to do more than outline these things. You know what I have in mind.

"Then I say we must be ready to cut loose from our old program of work and concentrate on the things that will really educate our people. The test ought not to be what we have done in the past, but whether any meeting, any organization, any activity on our calendars actually educates our members. That's the first responsibility,

remember, and growth will come through education. Of course, there is an education of service as truly as of information. But, by whatever means, overshadowing everything else, the program of the Christian church at this hour should be the education of its members."

"Well, that gives you quite an exciting lot of sermons to prepare, doesn't it?"

"Sermons! Who said anything about sermons?" Johnson exploded. "Sermons will play a mighty small part in this new program, at least the sort of sermons you have in mind. Of course I haven't worked the thing out in its entirety yet, and experience will modify any program, but when we get this to running you will scarcely recognize it as a Protestant church schedule."

"What will your calendar be?" I asked, wondering what means he had in mind of bringing all his theories down to earth.

"Oh, something like this. We will start in with Sunday morning dedicated to our members and the children in our Sunday school. We will all gather at ten o'clock for half an hour of supervised study of the Bible, or of various Christian themes. Then we will have three-quarters of an hour or so of worship, and a similar period of recitation. This will be in two sections, with the juniors worshipping while the adults recite, and the adults worshipping while the juniors recite."

"Yes, that's about what Betts suggests in his 'New Program of Religious Education,'" I said. "But can you get your present morning congregation to join in such a program?"

"If it is properly presented to them as an opportunity, and if proper teaching can be secured, I think I can. Certainly I can get the ones who are really in earnest about becoming better Christians, and those are the folks who signify something in our membership, anyway. Remember, I'm not worrying about the size of the crowd. It is the thoroughness of the work I have in view.

TRAINING THE ADULTS

"As for Betts, I'm indebted to him for a good deal of this. But he spends most of his time talking about what we are to do for the children, and I'm also concerned about our present adult membership. Betts is absolutely right in all he says about our responsibility to the children, but we actually have at least twenty million adults on our hands and a situation developing in our country and in the world that demands that we begin doing vital business *at once*. So I'm after the adults as much as the children."

"All right," I agreed. "What about Sunday night?"

"Sunday night we go after a different job. We throw open our doors and give ourselves up to discussion of the Christian relation to every problem that we can find is disturbing men, both within and without the church. That's going to be a testing service, Sunday night. It may be that I can get outside help for some of the discussions, but many of them I realize I will have to lead myself. And that will mean that I will have to know as much about the subject as any person in the audience. For, let me tell you, I don't want this to be any sham battle. I want to educate men to bring their questions

to our gathering just as readily as they brought them to Christ, and I want them to think they are getting as frank a reply as he gave them."

"And what will you do during the week?"

"More educating. If there's a service that doesn't fit that ideal, we'll either change it or scrap it. The mid-week service will be the first to be altered. I think we will do with it as so many churches have done successfully, divide it into study periods, and close with a united session of prayer. I don't think we'll introduce it with a feed. If the folks won't come otherwise, we may have to use food to get them interested. But I am constitutionally afraid of church work that smacks of the loaves and fishes, in whatever form.

"Two afternoons a week we will devote to our weekday religious education. Some time during the week our classes for training church workers will meet. There will be plenty of time for the meeting of any organizations that are making more developed Christians out of our people, whether by study, discussion or service. But a lot of meetings that seem to be held mainly for the sake of holding a meeting will come out of the calendar. I wouldn't be greatly surprised if, a year from now, every worker in the church, from me down to the janitor, finds more time for doing the things that have to be done."

THE NEW EVANGELISM

"There is a lot of sense in all this, and it is going to be interesting to watch you work it out," I told Johnson. "But where is the evangelistic end of it? What process have you whereby new members are to be added to your church?"

"For one thing," he replied, "you must understand that the piling up of increases in our statistics isn't our main purpose. It wasn't that of Jesus. If he had been forced to make out statistics, you remember, he could have put down several thousand on his constituency roll at the end of his first year, and a hundred or so at the end of the second, and a dozen at the end of the third! But look what he made out of that dozen!

"Then we will have our program of religious education for the children, in which they will naturally come into the church at the age of decision. And those are the accessions from which we can expect most. Why, the St. Louis survey, again, shows that they add five members there every year for one they retain! That won't be true of the accessions from our church school, I am sure. For the process will not stop with them when they have made the act of decision.

"And one other idea that I think will be proved true will be that a program of education for our members has immense attractive powers for others. I figure something like this: We church people need to gather immense strength if we are successfully to challenge a world that is about ready to run amuck. This requires an authority that we do not now have. The Catholics claim to have it, but they haven't. We Protestants can't even make much of a claim. The only authority that a bewildered and bedeviled world will pay much attention to just now is the authority of knowledge. We believe that authority can be found in the truth of Jesus. Now if we can make our

already enlisted host actually find it in the truth of Jesus—where so pitifully few of us have up to this date gone to seek it—we will soon see plenty of others sitting up and taking notice, and coming to see what it is we have found.

The old Seth Thomas in the dining room gave evidence of the birth of another day.

"Gracious! is it that late?" Johnson cried. "I must get away from here. But I've enjoyed outlining all this for you. Watch it work out during the next few months.

Come around frequently to try the experience of a sermonless church. For I'm going to teach rather than preach in those Sunday morning worship periods, you know.

"After all, I wonder whether the job we have preeminently to perform in our churches for our members isn't summed up in that benediction of the ancient church, 'Grow in grace, and in the knowledge and love of our Lord and Saviour Jesus Christ.' You can't beat that much for a church program, can you?"

British Table Talk

London, February 28, 1922.

THE only theme today is the wedding of the princess, celebrated with a popular enthusiasm which could not be mistaken. London has given itself a festival air; it has either been granted or taken a holiday; the crowds were vast and cheerful and full of good will for the bride and bridegroom. It seemed indeed that they had a place for them, not as royalties but as real living personal beings. Some can report of the crowd from without, fortunate onlookers from stands and windows. I can only report from within the crowd; when such an observer has had the trying and no doubt wholesome experience of such a "scrum," he knows more than the Olympians in their windows; and this observer at eventide somewhat tired in ribs, can confirm all that has been written of the affection which the princess has won. But what a revelation a crowd is of the greatness and littleness of human beings! Side by side are men and women of quite colossal selfishness and others of amazing cheerfulness and good humor. Some will push their way in front of others with entire disregard of fair play; still for the most part it is not they but the cheerful, jesting patient folk who give its stamp to a crowd. And a London crowd though rather less boisterous than some, has some of the characteristics which Dickens captured in Sam Weller. If anyone wished to find the cockney in literature in his characteristic moments he will find him in Sam. In the war when the French soldiers would shout, "Death or glory!" the cockney cried "This way for the early doors!" So Sam Weller would have gone over the top.

* * *

Lent: 1922

The Lenten season of recollection and penitence begins again. During the war there were many voices to commend the observance of Lent. Some saw in it even a chance of teaching the necessity for reduction in the food which the citizens of this country were accustomed to eat! There was also a widespread feeling that penitence was becoming in times when the war was not going well. Some spiritual advisers told us that we should never win unless we repented! It is quite certain that we won; it is not so certain that as a nation we repented. But there is even less of the will to repent in these days than in those terrible times. However, the true preacher will not fail to teach his people that the reference of life to a divine standard of judgment is a first condition of power and joy. "Against Thee, Thee only, have I sinned," is always the cry of the truly penitent, as a writer in *The Times* has said, and until there is the acceptance of such a standard in all its searching and terrible power, there may be remorse but not penitence. And the same writer goes on to show that the way to the heights of joy in the spiritual life lies through the depths. The psalmist knows the deep places, and therefore he is lifted high. There is no more tragic mistake than to imagine that humility and penitence are the accompaniments of weakness or sadness.

They are the conditions of confidence and joy; it is the restored penitents who

"Go about their gravest deeds
Like noble boys at play."

* * *

A Quaker Publicist

Charles Simpson, the warden of the Woolman Adult Educational Settlement, is standing for the London county council in the borough of Finsbury. For thirteen years he was a Yorkshire miner. After studying for two years at Ruskin College, Oxford, he took up lecturing work with the Adult Schools and Workers' Educational Association. Not the least interesting of his works has been done for those who are in prison; he has organized for them more than 200 lectures in London prisons and he has also held classes in civics at a Borstal Institution. There is much splendid work of this kind done by the Friends. But it is apt to be missed by those who despair of the Kingdom of God. There are a host who have not bowed the knee to Baal.

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The Student Movement— Day of Prayer

Last Sunday, February 26, a preacher known to me asked the elder people a certain question. They were in the habit of praising the past. He put this to them: Supposing that fifty years ago among the students of the world there had been 257,000 united in the name of Christ and enrolled in his service, would they not boast of that and cry out against the degeneracy of later times? But as a matter of fact, these figures were not of fifty years nor of twenty years ago. They are of today! Then he proceeded to show how the Student Christian Movement had grown, and with its growth in numbers had broadened the place of its habitation; and he pleaded that youth should be given its freedom within the church. Let James and John leave Zebedee in the boat with the hired servants.

* * *

And So Forth

The government has had three very bad elections this week; it looks as though the coalition were tottering to its fall; but what will become of its component parts, and which way will the Premier go? Some say that he will take a rest for a while. . . The resignation by Mr. J. A. Spender of his editorial chair, has led to many laments upon the falling estate of journalism. It is claimed that the old independent journalist is being replaced by the more nimble business minds able to entertain the new readers created by popular education. . . The death of "Lou-Lou" Harcourt, as his friends called him, removes one who bore a great name which he didn't sully; a sincere and unselfish liberal, he remained to the close. Through his marriage he had links with America. . . A fine tribute is paid to Dr. Albert Schweitzer, of whom I wrote recently, by

Mr. Ernest Newman, one of our greatest musical critics. He asks the question: "What musical works would a man take with him into such a solitude as equatorial Africa?" The answer if it were honest would reveal much. . . . The committee of business men who have been investigating church finance have brought out a book. The committee, which was under the chairmanship of the secretary of Scotland, is quite clear that the best way is the one known generally over here by the title "the weekly envelope system." Their book ought to be illuminating to all who have the burden of church finance.

* * *

The Dreamers

From the Challenge: "It would be easy for the cynic to pour scorn on the youthful optimism and daring dreams of the Student Christian Movement. But it has not a few solid achievements to its credit. And who knows what its dreams may make of the future.

"Dreamers of dreams!" They take the taunt with gladness,
Knowing that God beyond the years we see
Has woven the dreams that count with you for madness
Into the substance of the world to be."

London, March 7, 1922.

IT is some months ago since I first called attention to the visit of Dr. Albert Schweitzer to this country. At first it seemed as though little public interest would be shown in his lectures and recitals, but the news of his gifts and of the wonder of his life have become widely known, and tonight in the Abbey I imagine there will be a large assembly to hear his organ recital. It will take an hour, and will have for its theme the commemoration of the passion of the Lord. Next week I shall try to send the program, which may be helpful in the choice of music for holy week. Music has always seemed to me the noblest interpreter of the spiritual world. Bach brings me nearer to Calvary than any artist whose medium is poetry, or painting, or sculpture. The selections which Dr. Schweitzer makes will have therefore more than a musical interest to us. And it will not be the least of the gains to come from this visit, that hosts of citizens will be drawn for the first time to think of one medical missionary, and therefore of medical missions, and of the missionary enterprise with all its challenge to faith and adventure.

* * *

The Political Scene

The premier is ill; he is evidently tired and needs rest; who can wonder at that? Whether he will come back as premier, or remain long in Downing street if he does, no one can say. He clearly leaves the other party to make the next move. The rank and file of Conservatives do not love the Coalition, and since gratitude is not a strong virtue in political life, they have forgotten all that they owe to Mr. Lloyd George. Many even have revived their old suspicions of him. Party spirit is pitifully strong in the present hour; and there are politicians in all groups who think first of their party and afterwards of the state, and give little or no heed to the world. Mr. Lloyd George may consider it well to stand out of the scene for a while; or he may rally to his side a National party. All the dissensions in the government should give a great opportunity for the Independent Liberals, and to Labor. But Labor is not attacking with any statesmanship the problems of the hour; it is weak in its representatives within the house; it has little weight in the discussion of "foreign policy"; and it has alarmed cautious reformers by its strike policy of last year. The Independent Liberals have a great chance; but somehow neither Mr. Asquith nor Lord Grey kindle the enthusiasm which is needed; and they produce upon many the impression that they have no very clear or bold challenge to deliver to the other side. There is a great chance for a leader who will go straight to the heart of things, and make a bold appeal not to expediency but to first principles. We have grown a little tired of the constant balancing of interests, and we are ready for some-

thing more adventurous, something much more simple and elementary. Garibaldi, it is said, never had to look behind to see if his men were following. A true leader, if such arise, will not look behind; there will be a host eager to follow.

* * *

The Free Church Council

This assembly is meeting at this present hour in Liverpool with "personal evangelism" for its leading theme. It will be easier to write of its deliberations, if that is the right word, next week. In Dr. R. C. Gillie the council has a strong and inspiring president, and there is good reason to believe that the assembly will prove useful and memorable. At the same time it cannot be claimed that the free churches are agreed either upon their attitude to the church and England's Lambeth proposals or upon the proposed educational agreement. The real danger of the moment in all our churches comes from the failure to educate, or at least to inform, the local churches upon the questions at issue. Local churches will not follow blindly wherever its leaders go. When therefore a concordat is reached at the center, the work is only begun; there is the task still left of persuading those to agree whose decision must be the final word.

* * *

John Smith and His Grandmother

In his own way the Rev. W. R. Maltby has been discussing "auto-suggestion." He is as much to the point as ever in his criticisms, wrapped as they are in his humorous style. It is clearly not his purpose to contradict all that psychologists teach about the unconscious self; but he is jealous, and rightly jealous for the Christian method of finding strength. "I can see John Smith in his pyjamas standing at a window and taking deep breaths like anything and saying, I can! Then I can see John Smith's grandmother, awaking to a new day after her fashion, turning to a little textbook kept by her bed, and reading, 'I can do all things through him that strengtheneth me.' There is a catchword, if catchwords will do it. John Smith's grandmother really believed it took two to make a Christian, and Christ was one of them. She could go through the day, though the clothes-line broke and the children were intolerable, without any of the psychologist's charms and incantations."

* * *

The Times on Lent

It may be permitted once more to repeat some of the words found in the Times of last Saturday, from "A Correspondent." "The psalms of penitence do not come from mystics who had reached the stage of union with God. The great penitents always see him as One, over against them—their dear desire and yet other than they; they kneel, as we catch sight of them, with hands stretched out to One whose holiness reveals their shame. They are more conscious of the things which separate them from him than of the things which unite. He is their judgment; their standard of perfection; their tower of refuge in a troubled and changing world. And it is for this reason their words live. They interpreted their life in the light of something supremely real and terrible and beautiful. And that secret standard is still before men. But to speak of a standard or of a principle is to speak in abstract terms; and men are moved less by abstractions than by concrete things—less by principles set forth in their ideal form than by a word incarnate. That is why in this season the vision of the perfect standard is set forth by the Christian church in the life of its Lord. Its members are bidden to think more of him than of themselves; to behold his life in all its points of contact with their human experience; to see how different it was from much that is admired among men, and yet how it awakened and still awakens a response in the deeper ranges of the soul. It is almost as though penitence could be left to come unbidden if once the vision of the holy Lord enters and takes possession of the soul. It is convicted of righteousness; it will not be long before it is convicted of sin." EDWARD SHILLITO.

CORRESPONDENCE

Finding the "Lost" College Student

EDITOR THE CHRISTIAN CENTURY:

SIR: It is the tendency of middle age or of those past it to look with askance upon the present, to undervalue its accomplishments, and to refer in praise to "the good old days." It is my tendency at times, though I really think that the present time is the best we have known.

I have been attending church, either voluntarily or otherwise, for fifty years or more, and most of that time I have lived in a college town and have had intimate associations with college students. Before I went to college, most of the young people with whom I associated in the country community in which I lived went to church, but many of them went because there was nowhere else to go. Church-going was to them in a sense a form of amusement, it was a recreation, it was a gathering place, a center of social life. We were willing to endure the long, tiresome sermons because we were given an opportunity to meet the other fellows and especially the sisters of the other fellows.

My experience in college was a very similar experience. We had few amusements then. There was little social activity and little participation in athletics, no vaudeville, no moving picture shows with which to employ our leisure time. The sermons we listened to were often long and dry and not infrequently pretty doctrinal. We endured them because of the associations which church-going offered. The case is very different today. The college student who today goes to church does so because he wants to, because he is interested in the things which church has to offer, and because he wants a part in them. It is no dearth of amusement or recreation which calls him there.

It is both amazing and gratifying to me to see how in this community in which I live the church is meeting changing conditions and changing thought, what plans are being made for reaching out and finding the student, for strengthening his ideals and setting him to work. The character of the men who are doing this work is one of the most gratifying things connected with it. They are well-trained men, broad-minded, thoughtful, they know young people, and they sympathize with them in the problems which they have to meet during the formative years of college attendance. Their sermons are not long, but they are practical, direct, and they touch the realities of the every-day life which the student has to live.

Approximately ten thousand students pass every year through the halls of the institution with which I am connected, and it has been my privilege for twenty years or more to know a very large percentage of these intimately. During the month of February just past, for illustration, more than six thousand men came to my office for one reason or another, and many of these men I had a chance to talk to and the subject of our conversation ranged through all varieties of topics and in many instances included religion. The point of view which I get is not a minister's point of view, but a layman's, and I feel no discouragement at the religious condition of the student in this institution which I think is probably similar in many respects to other big institutions in the middle west. I have myself this year talked at one service or more in five different churches near the campus, and I am impressed with the character and number of the college students who come out to these meetings. There are hundreds of them, five or six hundred, in fact, at more than one of these gatherings, and many of them are the strongest and best known men and women of college, the leaders of college thought and of college activity, the leaders of college fraternities, and the men who are responsible for college customs and college traditions.

A few months ago our college paper editorially advocated the open Sunday as it has regularly advocated and encouraged church going. The arguments advanced were that there was little to do on Sunday, that few went to church, and with no moving picture shows open and no athletic sports allowed all that the student could do was to lie around during Sunday and sleep or

engage in card playing and foolish talk. It was a more pessimistic view than I myself held, so following these statements I made a canvass of the various churches of the community, and I found that on the particular Sunday concerned more than thirty-five hundred undergraduates were in church attendance, which meant that probably fifty per cent of all the students in town were on that day attending at least one church service. It seemed to me that the showing was not a bad one, especially in view of the fact that this was in a state university where there is no effort to direct or compel church attendance, and where there can not be, but where the student goes entirely of his own volition and from his own choice.

Just a few days ago a woman came to see me to discuss with me her son's religious status. His interest in religion was waning, she said. She feared that he was losing ground, that he was perhaps losing faith, and she asked me to talk to him. When I did so I found that she was quite mistaken. He had not lost faith; his interest in the vital things of religion was stronger than ever. He had simply thrown over certain religious dogmas and had gained a broader idea of God, of duty, of the value of service, and of the really vital things for which religion stands. He was changed but not injured by his college experiences.

"I can't explain it all to mother," he said, "but I was never more truly religious in my life than I am now, and never more willing to do things for God."

The churches in the community in which I live are putting forth tremendous efforts to reach and to save the college student, and the student himself is one of the strongest factors in the planning and in the execution of this work. To one who has looked on these things for a good many years the situation was never before so favorable as it is now. The churches have spent hundreds of thousands of dollars, and they are planning to spend millions of dollars more, in vitalizing the Christian life for the undergraduate. They are training men and women in the theories of religion, but more than that they are awakening them to the meaning of social service, they are stimulating them to follow the example of him who "went about doing good."

I thank God for the activity of the church to which I belong and of the other churches about the campus, many of which have done more than my own church has done. I believe that they are all attempting more than they have ever done before to make religion a real and living thing, to emphasize service, to stimulate practical religion, and I believe the college student is responding to this appeal and that far from being lost, he is nearer salvation today than he has ever been before. As I see it the church and her ministers are getting a new vision of how to reach men.

Urbana, Ill.

THOMAS ARKLE CLARK.

College Church Not Inefficient

EDITOR THE CHRISTIAN CENTURY:

SIR: In Mr. Hogue's challenging article, "The Church and the 'Lost' College Student," there are certain implications with which I feel constrained to take issue. Facts are facts, and it would be futile to dissent from the major premise of the article. It is undoubtedly true that the church is not making a strong appeal to many of the students in our American universities. But Mr. Hogue is taking much for granted when he lays down the dictum that the reason for this failure is that the church is medievalistic and intellectually dishonest. This position, however, he qualifies by saying that "There are of course exceptions to this indictment, glorious exceptions in outstanding individuals and hopeful movements."

I speak from considerable experience, especially in the university towns of the Middle West, when I say that these so-called "Glorious exceptions" are mostly the rule. One young man is quoted as longing for a preacher with "no atmosphere of artificial piety," who did not prophesy "the smooth things

which would keep him from being unpopular, or uncomfortable." He says: "Why don't they put men like that here and in other universities?" My answer would be that in very many instances they do. A university town in which a student has not the opportunity to hear a vital gospel, worthy of any man's intellectual and ethical respect, can hardly even be imagined. Moreover, most universities honor themselves by inviting to their halls some of the outstanding leaders of religious thought, men whose progressive intellectuality cannot be questioned and whose militant courage cannot be impugned. But even such speakers apparently cannot draw the type of student of whom Mr. Hogue speaks into the despised precincts of the church.

Then the question arises in regard to the real reason for the alienation of the university student from organized Christianity. In attempting to answer such a query it would be difficult to avoid dogmatism. But among other causes could be mentioned peasant-mindedness, due to increasing specialization, inflated athleticism, a sophomoric affection of a highly critical pseudo-intellectuality, and possibly the general spirit of jazziness, which just now is pervading American life. In some instances, however, the lack of interest in the church on the part of the college may be due to an inevitable reaction from the unenlightened faith with which he was once indoctrinated. Yet he does not always give a fair chance in his life to institutional religion as he could find it today.

When all is said there is a splendid idealism among American students of today, not a little of which emanates from the church and expresses itself through it. And even when the student does not seem sympathetic with ideals our attitude must not be one of critical impatience. The church needs him and he needs it. But all of the responsibility for his apathy or hostility cannot be laid at the door of those doing the work of the kingdom. An investigation of the reading of a group of fraternity boys is not always reassuring. But no one, to the best of my knowledge, has ever made such findings the basis of indictment of modern literature. That there is challenge in the facts given by Mr. Hogue cannot be denied, but their existence is not entirely due to the inefficiency of the church.

West Virginia Wesleyan College,
Buckhannon, W. Va.

Students and the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the article by Mr. Hogue on "The Church and the 'Lost' College Student" I am glad to say that much of interest and information was given. However, I cannot refrain from a criticism of the author's attitude toward the students in his intimate relations with them. The students, of course, are not really "lost." They are more or less permanently under the spell of judgments fine in themselves, but arising from only partial knowledge. For of all men, college students, in the center of a maze of many ways of learning, are most sure to become confused as to the real relations of facts. And men who go to give them the clear vision ought first to see whole themselves. Thus a year ago I listened while, after supper, a man commissioned by the churches to go out to students and call them into the ministry addressed the score of men present, telling them in splendid fashion of some people here or there who were lonely, of others who were ignorant, of others who were ill housed and poor, and then made his appeal that these men should go to help them. Nothing was said of sin as an element in the case. The name of Jesus was casually mentioned once, but no reference was made to sharing his passion for world-saving. Nothing was said of those great matters which appeal to loyalty. In response the students asked about how much there was in it, transportation and the time needed, but no element of self-sacrifice was in evidence.

As in the foregoing the ground and method and motive were all lost in seeing the objective only, so Mr. Hogue seems to have been hypnotized by the forty young men, and losing his sense

of relation, he came with them to pass judgment on an effect mistaken for a cause.

When that "terrible . . . severity of sincerity" had been expressed, why did Mr. Hogue leave the young men to think that their youthful conclusions were final as to the church? He would have done them service if he had shown them how the church, beginning back in Hebrew days, had established the truth of monotheism with its one Jehovah God who is no respecter of persons, which teaching is now, after the centuries, irresistibly forcing Christendom to the conclusion that social inequality is an impossible situation, and that the downmost man is as really a man as any other. Thus has the church crystalized and conserved and is now liberating the only power which can ever guarantee salvation to the unfit: an achievement beyond any other on earth, and the church alone did it.

Why did not Mr. Hogue demonstrate to them that historically the very "reformers' conscience" which was then driving them to criticize mercilessly conditions in the church was solely the product of the church: was by a brilliant plan of Providence the antitoxin to fortify her health against the deleterious substances necessarily absorbed from a *vital* contact with a diseased world: not bid them to hold the tongue, only to speak the truth in love.

Omitting many another instance, we ask, Why did not Mr. Hogue instruct the young men as to the formative relation of the church to that learning at whose shrine they were such trustful worshipers? And why did he not tell those forty fine fellows that if the denominational schools in America were closed today at least 150,000 students like themselves must pack their trunks, bury their ideals and go back to live untaught, and as many more every four years stay home till the states had built some fifty more colleges and universities for some 3,000 students each? He should have shown how such church action in foreign lands would have thrown a pall of utter darkness over even the dim light of educational prospects for uncounted thousands of the young, and how the closed church hospitals would mean the turning away of the sick, throwing out of their beds those being healed, while increased moans and shrieks of hopeless human suffering would be an unspeakable practical addition to the conditions their own idealism deplores. To remove the church's present part in the amelioration of the world's ignorance and illness, or to have done in the past that which will perpetuate it, this were a deed so devilish as to call down the smashing blows of God's wrath. And yet these forty young Pharisees (unconsciously so) were not brought to see that if they maintained their present attitude toward organized religion and if their example should prove to be generally popular, all these disasters would inevitably come upon thousands of seekers after health and knowledge. They were not shown the cowardice of holding aloof from all this work of God in the world and leaving it to the poor, the uneducated and the "simple minded," while they, "terribly sincere idealists," draw off and leave the plain people to do all this work for men. Why should not they, still keenly critical of all shortcomings, cast themselves into the world's struggle *as it is*? Why not cast in all their sincerity and idealism, too, and see if in terms of the enduring church something could not be evolved which should be more fit to survive? Why did Mr. Hogue leave those men smug in their "unmeasured idealism," buttoned up tight with "terrible sincerity," apart from all the past, superior to the present, unconscious of the future?

Says Mr. Hogue, "God! how the church needs these today." True, but truer, Great God! how these need the church today.
Middlebury, Vt. E. W. GOULD.

Mr. Nash's Eloquence

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial headed "The Golden Rule Factory Under Fire" in your issue of March 2, expresses the wish that Mr. Nash's "practice were not accompanied by eloquence." You say: "His doing would be more creditable [the word was credible, not creditable.—THE EDITOR.] if he would allow his achievement to speak for itself without so much argument and

exhortation." I cannot understand how a journal of religion which gives so much space as yours does to the theory of the application of Christianity to social problems can do other than rejoice in the preaching of one who has advanced beyond the theory and helped to set a great Christian principle to work in industry.

The world is full of preachers of the social gospel. We ministers meet in convention and pass high-sounding resolutions about Christianity as a solvent of industrial, and all other problems. Many of us never saw the inside of a factory, and business men rightly tell us we are theorists who know little about the conditions we seek to change. If the golden rule factory is a success why should not a man who knows it from the inside be the proper one to tell the world? Must we ever conform to the dictum of Shaw: "Those who can, do; those who can't, teach"?

I have heard Mr. Nash speak several times. He has seen a vision of the possibilities of Christianity applied to industrial relations, and has inspired a group of workers to put the golden rule to work. That which you call his "argument and exhortation" springs from his desire to convince his hearers of the truth which the pulpit preachers in spite of all their preaching seem to doubt, that the teachings of Jesus are for practical purposes.

For my part, I have a good deal of sympathy with those who are "fed up" on the theorizing of the pulpit. Let us hear a man once in a while who has tried out the thing that he recommends. I believe of all men who desire to proclaim the gospel, those in whom the gospel has wrought its work have the highest right and the clearest call to preach. Paul wasn't content with seeing the heavenly vision; he spread the good news. What a noise Luther made! And he might have hid himself in a monastery. John B. Gough wasn't content to keep sober after his conversion; he had to talk about his experience. Why should it be more creditable for any man to hide his light, however faint and uncertain it may be?

In my day I have seen no more convincing evidence of the lack of faith in practical Christianity on the part of leaders in our churches, theological schools and religious press than the skepticism in these quarters toward such experiments in industry as the A. Nash Company and other business concerns are making.

Philadelphia.

CLINTON SCOTT.

"The Grand Old Man of Nonconformity"

EDITOR THE CHRISTIAN CENTURY:

SIR: The letters recently appearing in *The Christian Century* on "The Long Pastorate Record" will recall to many minds the record of records in connection with the long ministry of Dr. John Clifford, of Westbourne Park Church, London. Dr. Clifford preached for this church for the first time on July 18, 1858, when completing his training at Midland College, and as an outcome was invited to accept the pastorate. Writing Mr. Brown, the church secretary, he said: "After prolonged consideration and humble trust in God, I have resolved to come in the strength of the Lord God and commence my pastorate over the church at Paddington on the third Lord's Day in October—the 17th of the month. I pray that the great Jehovah may consecrate our union and make it abundantly productive of good to men and glory to himself, etc., etc. I am still yours in the love and faith of the Gospel. —JOHN CLIFFORD.

Dr. Clifford is still preaching at Westbourne Park, though out of deference for his age, the church quite recently made him the minister-emeritus, and called the Rev. S. W. Hughes to "assist" the Doctor. This brings the Doctor's actual ministry in the one church to nearly sixty-four years. It was my privilege years ago to sit at his feet, and catch some of the inspiration of his wonderful life, and on returning to England some three years ago, I listened to the Grand Old Man of Non-

conformity, and realized that with the increasing years the fires had not burnt dim, nor had his power grown less.

I had hoped that Dr. Fort Newton might have found it a joyful task to include this wonderful character in his series of "Some Living Masters of the Pulpit." Perhaps he may yet.

Le Roy, Ill.

EDWIN WYLE.

Legalism in the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The Disciples and the Baptists may have their creedal difficulties, but likewise the Methodists. Witness:

Wanted—Three preachers; minimum salary in this district is \$1,000 and parsonage. Preachers must be willing to preach and to practice Christian stewardship.—*The Christian Advocate*, February 23, 1922.

For this advertiser Christian Stewardship means Tithing, and his slogan is: "Bring *all* the tithe into the storehouse."

Is this not in some measure comparable to the legalists in the other bodies who narrow the way of salvation? One thousand dollars a year and Christian Stewardship. Would not Rauschenbusch rise up in his wrath and cry: "Physician, heal thyself!" A new social order? Let us begin at home.

"Who shall deliver us from the body of this death?" For is this not the way to extinction, the way of legalistic tithing?

CHARLES H. M. WHELAN.

Ripley Memorial M. E. Church,
Buffalo, N. Y.

Is This What Dr. Abbott Says Christianity Means to Him?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading Dr. Abbott's latest book in which he tells us he sums up his lifetime study of Christianity. Much that is sweet and beautiful and true is contained in this little volume. Yet the total effect is one of superficiality and inadequacy. Perhaps a book written at eighty-five lies outside the domain of criticism, yet as it expresses a modern tendency to try to separate the soul of Christianity from its body it may be of interest to review it. Christianity has for Dr. Abbott no creed, no sacraments, no ministry, no church, no authority, no worship, no doctrine of atonement or justification by faith. In fact, he says, "Nor did I find in Christ's teaching any provision of a new theology or a new ecclesiastical system to take the place of the old—born a Jew, he remained a Jew to the day of his death." Dr. Abbott's Christianity is a disembodied spirit pleading platonically for man's love, shown forth in benevolence, but with no philosophic conception of God, of the meaning of human life, of nature, or of the harsher facts of history and experience. The enormous tragedy of the last war with its ten million dead, its shattered hopes, homes, ideals, its awful pictures of pain, its aftermath of debt and starvation, has not even cast a ripple over the calm ocean of Dr. Abbott's optimism. Contrast this with Professor Eucken's picture in his latest book, written also in old age, "We looked forward to an advance of the race, particularly a moral advance, and we have now to admit that untruth and injustice dominate our generation, and that there is little room for real goodness. We are, at the same time, wholly uncertain about man's place in reality and the meaning of existence." Two great spiritual leaders and how differently they look at life! Dr. Abbott's treatment of the outward and visible in Christianity is also superficial. Christ did not institute baptism because his disciples baptized and not he! As if what was done in his presence and with his consent was not his! Christ gave no creed but told his disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Dr. Abbott accepts this command as Christ's, but rejects the doctrine of the trinity. If this baptismal formula is not a creed what is it? If it does not teach the trinity what does it teach? Here is what Dr. Abbott says about Christ, "Passion week began when he was born; yea, when in the counsels of eternity he said, I will go down into that

suffering, sin-stricken world and will lay down my life for it." Again, "the veiled, invisible figure that is always walking through life, always judging, befriending, forgiving, helping men, was for one moment made so clear that human eyes could see him, and human hands could handle him, then hidden from human eyes and escaping from human touch, he has become the nearer to us because he is invisible and intangible." Pre-existence and omnipresence Dr. Abbott here affirms of Christ, yet objects to the creed definition. Is this not straining out the gnat? Yet Dr. Abbott goes beyond the creed doctrine of the trinity for he affirms Christ as the revealer of all the nature of God, whereas the doctrine of the trinity affirms him the revealer of only one aspect, that of Love. The trinity which we find in ourselves and affirm of God, reason, affection, will, clarifies our conception of the meaning of Christ. He did not represent the infinite knowledge or reason which is the pursuit of all our science, philosophy, mathematics; nor did he represent the infinite will or energy manifested in all the life and activity of the universe, electrical, chemical, vital—he represented the love, sympathy, compassion of God in so far as it could be in one place and time. Religion needs emancipation from the idea that Christ is the all of God. That emancipation will come with a real application of the doctrine of the trinity. Religion has no completed quest, it has to read all history, science, life, as revelation of God.

Louisiana, Mo.

J. K. BRENNAN.

Congregationalism a Quiet Haven!

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "The Baptist Perturbation" you make the statement: "The Congregational and Presbyterian communions are considerably perturbed." I wish to protest against this statement in its reference to Congregationalists. I have spent eleven years in the Congregational ministry and have never noticed this "perturbation." In the past few years a few hundred of us have left the perturbed denominations for the Congregational fellowship, where we have found a haven of Christian charity. The fundamentalists regard us as most as impossible as the Unitarians. We are not all "liberals," but we are all but unanimous in our desire to allow our brother to walk in the light as God shall make it known unto him.

Union City, Mich.

C. D. OBERLIN.

THE SUNDAY SCHOOL

The Priest and the Boy*

JOASH was protected from a dauntless queen, magnificent in sin, Athaliah. She could stand by the side of Jezebel, as a capable, bold, sinful queen. It is doubtful if Joash could have been crowned and could have held his throne against the wrath of Athaliah had it not been for the outstanding character of this lesson, Jehoiada the priest. We will come back to that. The reign of Joash was notable because he repaired the temple. As long as he remained under the influence of the noble priest, he did well. But when Jehoiada died, the inherent weakness of the king showed up. With pitiable lack of conviction, he allowed the princes to pull him around to a toleration of the Asherim and other idols. His crowning meanness was shown when Zachariah, the son of his protector, Jehoiada, rebuked him, for he caused Zachariah to be stoned to death near the altar. Thus the king forgot the kindness of the father and murdered the son. It was a dastardly crime and seemed to mark the end of prosperity. The Syrians invaded the country, were bought off with the sacred things of the holy temple, while Joash, himself, not long after was murdered in his bed by his own servants. As long as Jehoiada lived, he was strong enough to hold the young king to the

paths of righteousness. He was the power behind the throne.

A dramatic situation develops when the boy-prince is crowned. Jehoiada was evidently a man of vast resource and firm courage. When, in the temple, the crown has been placed upon his head and the sacred law in his hand, a great cry goes up from the people; Athaliah suddenly appears. She is white with wrath and fear. Crying "Treason, treason," she vainly tried to rally the people to her support. It was one of those moments charged with destiny, for had the power of the priest failed in this testing moment, both prince and priest would have died then and there. Jehoiada, however, was master of the hour. Immediately he called upon the soldiers to cause the queen to pass out between the ranks. Anyone who took sides with her was to be promptly slain with the sword. Can you picture that proud and wicked woman silently, with wild and apprehensive glances, passing out of the temple? Can you see her motion to this and that captain but receive only a cold stare in return? Can you see her fleeing down the steps toward the stables, only to be pursued and miserably killed? The priest was master. It is a picture that any modern preacher may well brood over. Why all this talk about the pulpit losing its power? Did John Knox lose his power? There was another queen who cowered in fear when this mighty man of God thundered in the pulpit above her. Did Luther lose his power? When did Beecher take orders from anyone? Have you forgotten Savonarola? The hero-priest presents the most magnificent picture possible. I will tell you when the priest loses his power: when he takes orders from the pew, however rich that pew; when he allows vitality to dry up into a creed and ritual; when he becomes a conformist, permitting others to do his thinking for him; when he thinks more of money than of truth and more of place than of Jesus Christ!! Jehoiada comes as a mighty inspiration to every present day priest; he teaches us to magnify our office; the voice of the priest, if he speaks for God, is supreme. This brave Jehoiada will be one of the attractions of heaven. Around him will be gathered the brave preachers of the ages—Ambrose, Luther, Savonarola, Knox, Beecher, Bishop Williams of Michigan, Bishop McConnell of Pittsburgh and every other brave and unselfish preacher of the absolute, white truth. The pulpit has not lost its power, nor will it, for there will always be some Jehoiada around who can command the situation and who knows no fear.

It is fine to see the strong priest defending and developing a boy. Here is a perfect combination—a stout preacher caring for a little boy. A beautiful story, perhaps half legendary, is told about a Welsh lad who was sick unto death one stormy night and whose devoted mother walked five miles through the rain to bring the doctor. The doctor hesitated to go out to this simple farm, but finally he went. There, by the cottage fire, he worked with the sick lad and saved his life. Afterward the doctor said: "How did I know that wild night that I was saving the life of the boy who would become the Prime Minister of England and the greatest man of his day?"

As long as Jehoiada lived Joash did well. It was the powerful influence of the brave preacher that molded and guided the king. God give us men like that.

JOHN R. EWERS.

Contributors to this Issue

FRANCIS EDWARD CLARK, founder of the Christian Endeavor Society; editor The Christian Endeavor World; now in Europe in the interest of the Endeavor movement.

PAUL HUTCHINSON, a Methodist missionary to China, at home on furlough.

LYNN HAROLD HOUGH, frequent contributor to The Christian Century.

*Lesson for April 9, "The Lord Preserves Joash." Scripture, 2 Kings 11:1-17.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterian Organization Sends Out Plate Matter

A great many churches have a weekly bulletin or a monthly church paper. The Presbyterian department of publicity of the New Era movement in recognizing this has prepared this year cuts and electrotypes for use in 425 churches that requested the service. The plate matter sets forth the facts about Presbyterian enterprises in a striking way. More plate matter will be sent out in connection with self-denial week to those churches that showed an interest in the use of the material on the every member canvass.

Says the Children Dress in a String of Beads

Missionaries are not as lacking in humor as some would believe. "The Lady of the Decoration" proved that. Rev. Harry C. Neely has written back about his work in the Presbyterian mission at Sangenelina, Africa. Instead of encountering tigers and elephants frequently, he finds that his chief annoyance is lizards. The natives' costumes are diverse and most amusing. The children usually dress in a string of beads. One important individual wore a dress coat with a pair of overalls, but ordinarily a shirt worn outside the trousers Chinese fashion is the mark of social distinction. Mr. Neely and his companions are set to the task of laying the first foundations of a Christian civilization in a strange field.

Prohibition Can Be Enforced in Persia

Mrs. A. C. Boyce, a missionary in Persia reports that prohibition can be enforced in that country. Recently a man who had been convicted of selling wine was flogged in the public square. The treatment proved most efficacious. Prohibition in the United States has stiffened the resolution of some countries which had prohibition long before this country did. Prohibition is fundamental to the Mohammedan religion, and in recent years the observance of this principle has increased in many Mohammedan countries.

Theological Education on a Union Basis

The union idea is making headway faster in the South American field than in most others these days. One of the latest evidences of this generalization may be seen in the new proposals to found a union theological college at Montevideo. Three denominations have already signified their willingness to cooperate in the founding of this college, the Presbyterians, Methodists and Disciples. The following men are being sent to Montevideo to make a preliminary survey in advance of the founding of the new union school: Dr. Webster E. Browning, Presbyterian; Rev. C. S. Braden, Methodist; and Dr. C. A. Vannoy, Disciple. A union theological school

has been in operation in Porto Rico for some time, and students are being drawn to the school from other countries.

Bishop Oldham Recovers from His Operation

Bishop Oldham of the Methodist Episcopal church is one of the strong Methodist leaders in Latin America. During the Christmas holidays the bishop underwent an operation in a Chicago hospital, and for some time the outcome of the operation was in doubt. He has made splendid progress toward complete recovery, however, and on March 18 he was well enough that he insisted upon setting sail for South America once more.

Government Recognition of Protestantism

A generation ago the most severe penalties were meted out to Protestants for worshipping according to their religion in certain sections of South America. How far conditions are changed is indicated by the fact that President Meguin recently attended the opening of a Methodist hospital in Lima attended by his staff. This is said to be the best hospital on the west coast. President Acosta of Costa Rica recently assured Bishop Thirkeld of his support in the conduct of a Methodist school in San Jose. He made the commencement address in spite of sharp opposition from the Catholic press. President Obregon is sending two daughters to a Protestant school in Mexico City and is encouraging some of his ministers to do likewise. These omens are very disturbing to the Roman Catholic hierarchy, which has for so long held down progress in the Latin American countries.

Yale Men Stirred by Story of Dr. Shelton's Death

The story of Dr. Shelton's death has been told in nearly every church in the Disciples communion, and provoked the young people of this communion to fresh devotion in the missionary cause. The Yale Club of Disciples recently passed resolutions of sympathy to the family and expressed the hope that the death of Dr. Shelton at the hands of the bandits of Tibet might prove a great inspiration to their own number in giving themselves to the way of the cross which Dr. Shelton trod.

Remove Ban from the Teaching of the Bible

The government of Korea has for many years forbidden the teaching of the Bible in the Chosen Christian College at Seoul, which is conducted by Presbyterians. A recent cablegram brings word to America that this restriction on Bible teaching by the government has been removed. It is at last recognized by this government that a college cannot be a free and an effective institution while any department of human life or experience is cut off from consideration. Meanwhile a seemingly less enlightened government in Illinois still persists in

interpreting the Bible as a sectarian book. Korea is now in the lead so far as the relation of the Bible to the educational program is concerned.

Conferences on the Latin American Problem

The Committee on Cooperation in Latin America is now able to announce definitely that in February, 1924, a conference on mission work in South America will be held in Montevideo. At this conference the results of many recent experiments on the part of many communions will be pooled, and the missionaries will be able to assess the value of these methods. It had been hoped that this conference might be held earlier, but the financial difficulties of a number of the constituent boards made this inadvisable. The year following the Montevideo conference another conference will be held on the question of work in the West Indies, Mexico and Central America will be held in Mexico City.

Religious Book Week Is Coming Again

A year ago the religious world observed religious book week for the first time. This year the week to be observed in this interest is April 2-8. The Chicago Theological Seminary in its monthly news letter, which has become a significant feature of the seminary service, makes a number of suggestions with regard to the books to be stressed in the churches. This letter suggests that ministers preach upon a book or upon some chapter of a book which has seemed particularly significant to them.

Carrying the Scriptures to the Blind

The problem of furnishing the Bible to the blind may be understood when it is stated that a complete Bible would weigh 150 pounds. The cost is proportionately great, being over fifty dollars. The American Bible Society is recognizing the need of carrying the scriptures to the blind people more generally and will in the near future produce a small book of Bible selections for the blind containing the passages which are usually considered of greatest value to blind people. The small Bible will weigh only a pound. It will be the nearest approximation to a vest pocket Bible for the blind that can be produced. The society is now soliciting a special fund with which to pay for the first cost of this volume. In many cases it will be necessary to distribute the volume without cost among those who are to use it.

Crowd of Politicians Fills the Church

Dr. Roger T. Nooe, pastor of the Christian church of Frankfort, Ky., recently invited all the members of the state administration in the capital city, the members of the legislature and the judges of the supreme court to a special service in his church on a recent Sunday morning. Governor Morrow cooperated

heartily in bringing about this result. The church was filled by this crowd of distinguished gentlemen who came to hear the Kentucky pastor discourse on the subject, "The Truth That Makes Men Free."

Preach the Temperance Message with Stickers

The Young People's Christian Citizenship Committee of Milwaukee has in the past year developed new ways of preaching the gospel of temperance. They have had printed a number of stickers with various suggestions about law enforcement, and these are sold to the members. The young people just love to stick them up in out-of-the-ordinary places. The organization also furnishes speakers and literature on the various great reform movements of the age.

Episcopalians Generous to Old Ministers

Justice to the worn-out minister is coming slowly but surely. The Protestant Episcopal church has made amazing progress in recent years in this good cause. It is said that 627 old ministers of this church now receive \$650 per year each. When the old minister dies, his widow receives a check for a thousand dollars. She is also on the pension list and the thousand dollars is just an extra to care for funeral expenses. The payments on the pledges for this fund have come in with a remarkably small loss. At present the defalcation is hardly more than 2½ per cent, which is very low in-

deed when compared with the losses in some national promotion funds among the religious communions.

Minister Faced a Damage Suit

Because he advised a young woman not to marry a certain young man, Rev. W. S. Crandall of Wilkes-Barre, Pa., faced a five thousand dollar damage suit. The minister had told the young woman of certain cripples and insane people in the family of the prospective bridegroom, and the bride-to-be changed her mind in the face of these damaging facts. The jury decided that it was in line with a minister's duty to advise the members of his flock, and they did not allow the claim for damages. This is probably the first time that the rights of a minister in such a situation have been defined by legal decision. An adverse decision would

have been very embarrassing to the religious workers of the country.

Religion Sadly Disorganized in Czecho-Slovakia

Rev. Kenneth Miller of the immigration department of the Presbyterian Home Board is spending some time in the new republic of Czecho-Slovakia just now for the purpose of making some observations about the religious life of the people. The native protestant movement, composed of those who have broken away from Rome, and nearly a

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million strong, is now sadly divided. The questions relating to leadership and organization are very serious. There are two bishops around whom are a group of warring factionists. Smaller groups are also in evidence. Meanwhile Christian Science, Unitarianism and spiritualism are being tried by little groups. The problem in the new national church is that of a proper supply of educated ministers who understand the task of manning and operating a Protestant church. Mr. Miller writes back in favor of subsidizing the historic Czech Brethren church with American money, as he looks upon this organization as the one which would have the best chance of meeting the need. The leaders of the new national church were trained in Roman Catholicism and are able to teach but little else.

New Place Where Ministers Can Get Degrees

The itching for the dear title of "Doctor" has led more than one minister astray, and as a result diploma mills have always found the ministers among their easiest victims. Just following the news that a notorious Denver diploma mill had been closed up comes the further news that the People's National University of Atlanta has decided to confer 200 honorary degrees on ministers. That the new institution is to be seen only with the eyes of faith is indicated by the fact that it does not yet possess a telephone, and is not known to Atlanta ministers. As the federal government is now a little more prompt than formerly in following up the activities of such institutions, it is likely that it will have an early change of location. But meanwhile no doubt the 200 ministers will part with their twenty-five dollars each, and will blossom out as full-fledged "doctors."

New President Will be Inaugurated With Form

William Woods College of Missouri is planning to make a big event of the inauguration of their new president, Dr. R. H. Crossfield. At the approaching commencement exercises this year a homecoming week will be observed at which all former students will be expected to appear. An inaugural ceremony is being prepared for use when the new president formally accepts the reins of power. Dr. Crossfield is at the present time the financial secretary of the Federal Council of Churches.

Church Federation Adopts Comity Rules

Fourteen denominations cooperate with the Church Federation, but for many years the questions of comity have been handled by another organization, the Cooperative Council of City Missions. The Cooperative Council has only five cooperating denominations, Baptists, Disciples, Congregationalists, Methodists and Presbyterians. Hence the rights of small denominations have had no court in which to be heard and the methods of survey used would almost invariably give any field to one of the larger de-

nominations, leaving no open door to the smaller denominations. Recently the Chicago Church Federation has created a comity commission in which all cases of comity not considered by the Cooperative Council might be heard. Rules have been adopted which are as much in harmony with Cooperative Council rules as may be, and an effort will be made to work the double-headed comity machinery without friction.

Methodists Want the Doctrinal Test Removed

The Methodist Episcopal General Conference two years hence will have a hot subject to discuss, the abolition of the doctrinal tests to membership in the church. Early Methodism made no doctrinal requirement, but in 1864 this was changed and now a member who is received into the church must assert that he believes in the articles of religion as formulated by the Methodist Episcopal church. As there are now many Methodist churches that must serve as community churches, this practice stands in the road of church progress. It is said that a number of Methodist churches have of their own motion decided just to "forget" the offending practice, and that the bishop does not inquire into such irregularities. However the time is soon coming when these questions will be dragged out into the open. While the Baptists are hunting a new creed, the Methodists are trying to get rid of an old one, at least so far as the lay membership is concerned.

Community Church Workers Plan a Meeting

Community church workers of New York, Ohio and Pennsylvania will meet at Buffalo for a conference the week following Easter. All types of community churches will be represented in this conference. Rev. L. M. Martin, pastor of the Union church of Canaseraga, N. Y., is one of the promoters of the conference. It is expected that a permanent organization will be formed of these various workers in community churches. That the community church movement is not standing still may be seen from the reports of new enterprises recently inaugurated. Incorporation papers have been taken out for the Protestant Memorial church of Clementon Heights, near Clementon, N. J. This church has not yet called a pastor. Between the two towns of New Florence and Ligonier, Pa., a single church will be built that will care for the religious interests of the two communities. The Presbyterian and Baptist congregations of Wyoming, N. Y., have formed a federation under the name of the United Churches.

Break Down the Doors to Get In

Bishop Thirkield of the Methodist church has an interesting story of how the attitude of Peru has changed toward the Protestant missionaries. A young missionary was recently made door-keeper at the commencement of the Callao school. The crowd that surged in broke down the side doors in the press, which

gave the young missionary an impression that Peru was made up of hoodlums. Thirty years ago the population did not try to break into a Protestant meeting. Men and women were arrested in Peru for reading the Bible to the people.

Connecticut Baptists Defer Action on a Creed

The effort of the fundamentalists to secure adoption of their creed by churches and organizations has given the Baptists a very bad year. At the recent convention of the Connecticut Baptists the following action was taken by the convention: "That in view of the proposal made on behalf of the Northern Baptist Convention, and approved by Presidents Montgomery and Mullins, that both conventions consider the whole matter of a doctrinal statement for the denomination, it is the sense of this convention that we recommend to our churches that action on creedal statements might wisely be deferred for the present, and that in the weeks and months immediately ahead of us, all our energies should be devoted to the task of completing our share of the New World Movement."

Ministers of Washington Hold a Conference

Whitman college of Washington invites the ministers of the state every year for a conference. This year the outstanding speaker was Dr. Richard LeRue Swain, author of "What and Where is God." Dr. Swain undertakes to present the evangelical message in harmony with modern science and history. His lectures did not gain the assent of all the ministers present, for conservatism has a strong following on the Pacific coast, but the gracious spirit of the lecturer won for him many friendships in the ministerial group. Questions were written and handed in at the close of each lecture which added greatly to the interest of the occasion. Among the social occasions was a luncheon given by the Commercial Club of the city.

Fellowship for Community Churchmen

The isolation of the various federated and community churches has been a part of the disadvantage suffered by those who have pressed forward in the practice of Christian union. It was inevitable that fellowship should be set up between these various groups of undenominational Christians. In the Y. M. C. A. building in Portland, Ore., a meeting was held in January which was attended by representatives from twenty-seven church organizations in Washington and Oregon. The significance of the meeting was at once apparent to the newspapermen, and splendid publicity was given in the Portland papers. Prof. L. S. Hopkins declared that Jesus Christ had been crucified three times, once by the Jews, a second time by the Roman Catholics and a third time by denominationalism. The gathering voted a resolution of appreciation to The Christian Century for its service to the cause of the community church. It was brought out in the conference that

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in the states of Oregon and Washington there are now fifty community churches. Rev. E. D. Nourse of Portland was elected president of the conference. The conference protested the useless overlapping of churches being foisted upon the people of the two states and directed that the protest be sent to the Home Missions Council.

Eminent Preachers at the University of Chicago

Announcement is just made from the University of Chicago of the University Preachers for the Spring Quarter. The first preacher in April will be Bishop William Fraser McDowell of Washington, D. C., the dates being April 9 and 16. On April 23, Rev. John McNeill of Walmer Road Baptist Church, Toronto, Canada, will preach; and on April 30 Dr. Henry van Dyke of Princeton University. Rev. James E. Freeman of the Church of the Epiphany, Washington, D. C., will be the first preacher in May, and will be followed in the same month by Dean Charles R. Brown of the Yale Divinity School, and Dr. Cornelius Woelfkin of the Fifth Avenue Baptist Church, New York City. In June the two preachers will be Dr. John Kelman of the First Presbyterian Church, New York City, and President Clarence A. Barbour of Rochester Theological Seminary, who will be the Convocation preacher on June 11.

Bible Society Victim of the Headliners

Recently the American Bible Society sent out press material on the fact that they would no longer do the printing on the Bibles that they publish, but would farm out the printing, though continuing to own their own plates in order to be able to guarantee the accuracy of their volumes. Headliners on secular papers immediately wrote the misleading captions to the story indicating that the society was going out of the business of producing the Bible and causing friends of the society the greatest perplexity. The society has enough business sense to know that in the past few years it has conducted the printing of its books at greater expense than the work can be done for in great plants that are in charge of the experts of the printing business. We shall have just as many Bibles printed as ever, probably more, but these will cost the American Bible Society less money.

Bishop Manning Doesn't Agree With Bishop Gailor

The attack made recently by Bishop Gailor, head of the Protestant Episcopal church organization, has brought protests from many churchmen. Bishop Manning recently made a change in his plans for a series of Lenten addresses in the cathedral in New York to speak on law enforcement. He declared that prohibition had already brought great blessing to the country, but that it might be made more effective. He gave a left-handed compliment to Bishop Gailor in the statement that this bishop is usually wise. Meanwhile many Episcopalian leaders in various parts of the country

have protested the utterances of Bishop Gailor, although the latter has protested that he spoke only as an individual.

Catholic Leaders Favoring the Cooperative Movement

The idea of cutting out the middleman in the distribution of economic goods has traveled all over the country. Farmers are interested in it as affording a better market. And in the cities, various co-operative grocery store enterprises have arisen, a group of them now being federated in the Cooperative League of America. The students of a Jesuit college in Milwaukee have seen in this tendency a movement in which the church might well concern itself. The students are holding positions temporarily, not only in co-operative grocery stores but in chain groceries as well. As soon as the system is mastered some of these students will carry the idea down into South America. The bishops of the Catholic church are quoted as favorable to the enterprise.

Chair Founded in Honor of Hymn Writer

On a recent Sunday Norwood Christian church of Cincinnati observed Jessie Brown Pounds Sunday as a day for raising funds for the Jessie Brown Pounds chair of religious education in Hiram college. Similar enterprises are on foot among a number of the Ohio churches. Mrs. Pounds was the wife of the pastor of the church at Hiram and was widely known as poet, and writer. She was greatly beloved by the students of Hiram College.

Dr. Jowett Will Go on Until May

Dr. Jowett has been persuaded by his London congregation to go on preaching one sermon a Sunday until May, when he will adhere to his determination to resign. His health has broken under the strain of the years, and he will seek work which will be less exacting than a metropolitan pulpit. The London Chronicle has recently made an editorial suggestion about the future of Dr. Jowett. This journal would have him follow out one of his own ideas, and become a wilderness prophet. The reference is to the following sentiment found in a sermon of Dr. Jowett: "Britain has no commanding desert man today. Our poets are too much with us; their song is far too much like our own shout. I do not want my seer to have a bell like the bell of the town crier; my poet must have something about him of mystic sobering, recalling the suggestiveness of the Angelus."

Fundamentalist Leader Will Go to Boston

Dr. J. C. Masee, pastor of the Baptist Temple of Brooklyn, has accepted a call to Tremont Temple of Boston. Dr. Masee refused throughout last year to consider the urgent call of the Boston Baptists, but at last has yielded. He is known throughout his denomination as one of the strong leaders of the Fundamental movement which promotes a belief in premillennialism. In Boston he will be closely associated with other

premillennial leaders of his denomination. This will create the anomalous situation of a strong orthodox movement in the very heart of the city which gave birth to Unitarianism and Christian Science.

Modernism Strong in English Church

The continued demand for the trial and expulsion of the various modernist leaders in the church of England is evidence that these modernists are making a deep impression upon the church. The ninth conference of modern churchmen will be held at Oxford August 21-28. At this time the subject to be considered will be "Is Christianity the World Religion?" The Archbishop has recently rebuked the zealous conservatives who are bringing railing accusations against the men who are concerned with modernizing their church.

Gen. Booth Visits Indianapolis

General Ballington Booth, head of the Volunteers of America, recently visited Indianapolis. The warmth of his reception may be understood by the fact that the meetings in his honor were presided over by Governor McCreary. The figures given by Gen. Booth on the industrial situation in this country are startling. He said in this connection:

"It has been estimated that more than 6,000,000 men are out of work. It is safe to conclude that an average of two persons are dependent on each of these unemployed men. This means that in all probability 12,000,000 persons are suffering more or less for means of a livelihood. In Russia, where 15,000,000 are said to be facing starvation, it is not difficult to place the cause or responsibility. Robbed of her wealth, shorn of the best part of her army, and without transportation facilities, Russia is comparatively helpless.

"But in this rich and prosperous country 6,000,000 out of work bespeaks a deplorable lack of adjustment during our period of reconstruction. These people are, either through accident, inheritance or environment, in present tense need. They are face to face with poverty, but not as a consequence degraded or depraved through it. They have not lost their ability to support themselves, nor have they lost their sense of self-respect. They fight sternly to retain this, and thus prevent themselves from slipping beneath the current of misfortune. Something must be done, and that right early. The Volunteers are seeking to lessen the problem of these unemployed."

In setting forth the work of the Volunteers a splendid report of activity is presented by General Booth. He gives the following facts about his organization:

"During the last year in connection with our Volunteer homes and institutions, 1,258,952 lodgings were provided. Of this number less than 919,220 were paid for by work or outside employment, and 339,752 were given free. Free meals were given to 720,460 and 331,574 meals were provided to persons who paid for

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them, many by work, making a total of 1,032,034. There were 115,155 families and individuals assisted and employment was provided for 84,615 persons.'

Church Will Sing Hymn Every Sunday

Trinity Episcopal church of Boston has a new idea. It proposes to have a favorite hymn which it will sing on all occasions. The following note in the parish paper will explain: "How Firm a Foundation, Ye Saints of the Lord" is to be sung by the Trinity congregation for the next three months, or until it is sung full voiced, with confidence, and without the book. If the Kiwanis Club can have a good time with 'Old McDonald Had a Farm,' and the Rotary Club can wax enthusiastic over 'Today Is Monday,' or 'Lizzy Jane,' and sing them every time they meet, worshippers at Trinity church will sing such hymns as 'How Firm a Foundation' till they shake the shingles on the roof, and break the hearts of doubters of our Christ. Lend a hand. Help sing. All the great congregation needs is a chance to sing. They shall have it at Trinity church."

Oxford Summer School Plans are Changed

Announcement is made of a change of plans with reference to a summer school of theology at Oxford this summer. In place of the school, a congress on internationalism will be held at which the educational ideals of Dr. Rudolf Steinér will be expounded. A committee had been at work recruiting the Unitarian ministers of this country to go to Oxford this summer, but that plan is now changed. Many Unitarian ministers will include Oxford in the itinerary of a summer trip this summer, however. It is said that three or four hundred ministers will be at the congress of internationalism the last two weeks in August.

Educational Work Has Been Started at the Labor Temple

Labor Temple is one of the unique institutions of the Presbyterian church in New York. It has sought through the years to serve the interests of various groups of immigrant peoples. In the past their recreational, economic and religious problems have been stressed, but henceforth there will be added to these activities some contribution to the educational problems of the groups. A school has been started with very small fees, at which physiology, psychology, economics, literature and public speaking are taught. The attendance in the school is running around one hundred and twenty-five people the first year. It seems to the leaders of Labor Temple that the educational need in the various industrial groups is more fundamental than are the recreational needs.

Prof. Taylor Will Teach International Duty

The Y. M. C. A. of Indianapolis has arranged to offer a series of lectures from Prof. Alva W. Taylor on international duties. Mr. Taylor will analyze

in a course of lectures the reason for the world's unrest. Some of his topics at the Indianapolis meeting are "The Peace Problem," "The Race Problem" and "The Industrial Problem."

Modern Theology Causes Changes in Denominational Affiliations

In the west and the south some of the evangelical denominations are making things so uncomfortable for men with modern training for the ministry that these men are seeking other denominational affiliations. Recently Dr. Harry L. Boardman asked for church letters for himself and family from the First Baptist church of Riverside, Cal. He gives as the reason for his change, not his consciousness of being no longer a Baptist, but his inability to secure co-operation from men of other views. He united with the First Congregational church near by. His step was commended by the parish paper of the Baptist church.

Fellowship Will Hold Meeting at Lake Mohonk

The newly organized Fellowship for a Christian Social Order will meet at Lake Mohonk May 10 and 11. A notable group of leaders have expressed their willingness to open the discussion of the following themes: Fellowship as Life, Industry as Fellowship, Organized Labor as Fellowship, Fellowship Between Nations, Fellowship and Freedom, Fellowship Itself. Among these leaders are Bishop Charles D. Williams of Detroit; John J. Egan, president of the American Cast Iron Pipe Company, Atlanta; Sherwood Eddy, associate general secretary of the International Young Men's Christian Association; Rev. William Austin Smith, editor of the Churchman, New York; Robert Bruere, director of the Bureau of Industrial Research, New

York; Miss Florence Simms, industrial secretary of the National Board of the Young Women's Christian Association; Harold A. Hatch of Deering, Milliken & Co., New York; Rev. Charles Clayton Morrison, editor of The Christian Century, Chicago; Dr. John M. Moore, chairman of the administrative committee of the Federal Council of Churches; Harry F. Ward, professor of Christian ethics, Union Theological Seminary, New York; Rev. Daniel A. Poling, associate president of the United Society of Christian Endeavor. An effort is being made to secure the presence of both employers and labor leaders. The quality of the personnel of the conference will insure an exceedingly profitable discussion of each theme.

Father Ryan Appeals for Release of War Prisoners

Religious sentiment in this country is strongly in favor of the release of the war prisoners still held on charges of sedition. Father John A. Ryan of the Catholic University of Washington, recently headed a group from the Joint Amnesty Committee to request that the President pardon the prisoners, since all other nations engaged in the world war have already pardoned their prisoners and in America the spies and pro-Germans have been pardoned already. A group of philanthropic American men imprisoned may go to Washington and bear testimony before the judiciary committee. Testimony will be offered showing that the widely advertised "Green Corn Rebellion" of Oklahoma was only a meeting of farmers in Charlie Bryant's pigpen. These farmers contributed to send one of their number to Chicago to confer with Haywood, and Haywood counseled the men to register for service, which they did.

The Tender Pilgrims

By Edgar De Witt Jones

HERE is the book for you to present to your friend at the Easter season. It is one of the most beautiful tributes to children in our literature. Dr. Jones has "set the little child in our midst" and in six beautiful chapters has appealed to the heart of humanity in behalf of the little ones. He finds his title and text in Genesis: "The children are tender . . . I will lead on gently . . . according to the pace of the children."

For your wife, your mother, your daughter, your best friend, this is a book which will add a glow to the Easter gladness. Ministers should present a copy to their superintendents, superintendents should see that each of their teachers has the book.

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MACMILLAN BOOK NEWS

A new author who is seeking an American following is Miss Helen Wodehouse, a Professor in the University of Bristol.

Her book, "Sunday Talks to Teachers," (\$1.25) is called worthy of comparison with William James' book. The Sunday School Journal recommends it as source material for pastors' talks to their S. S. teaching force. Sermons should vary in method as much as possible. Here is what might be called in Old Testament language model wisdom type sermons well worth every minister's careful analysis and study.

Lyman Abbott's "What Christianity Means to Me" (\$1.75) is re-printing. So is Sam Higginbottom's "The Gospel and the Plow" (\$1.25) acclaimed by all the Boards as the best bit of recent Foreign Missions literature. Frederick Tracy's "The Psychology of Adolescence" (\$2.50), which gives not a chapter to religion but treats the whole subject first page to last from the moral and religious standpoint, is in use in Normal Schools. It has now invaded the High Schools as a text. Your local Teacher Training Course should adopt it.

"What and Where Is God?" (\$1.50) is reprinted regularly every month and the sale continues at high tide.

Dr. Shannon's "Infinite Artist" is a joy to those who like to see preaching flesh and blood put on to a good, bony sermon frame. Bishop Williams' "Prophetic Ministry Today" (\$1.50) is downright, manly, sensible, Christian utterance, containing no alloy.

John Dewey says of "Toward the Understanding of Jesus" (1.75), by Professor V. G. Simkhovitch: "I have read it with eagerness, appreciation and enlightenment. It is the only book of the kind which I have ever seen that appeared to me to place the teachings of Jesus in a living and concrete contact." Examine into it for yourself.

There is no better New Testament scholar today than Ernest Findlay Scott. The eighty pages of his "New Testament Today" (\$1.00) form a condensed report of the latest developments in the New Testament field. They will take you longer to digest than many a full-sized book.

Contradiction and disparagement will never free anyone in bondage to fanciful interpretations of the apocalyptic element in Scripture. Dr. McCown in "The Promise of His Coming" seeks and finds a form of interpretation that will enable such people to retain their present drive and enthusiasm while persuading them to give up seeing this one doctrine fill the whole Christian sky.

Miss Elizabeth Harrison's new book "The Unseen Side of Child Life" (\$1.25) tells you how the very young child may be assisted to yield the obedience required if he is to fit into home and school life to general acceptance. Her "Study of Child Nature" (\$1.25) is in its 51st edition.

A re-issue of "The Apocalypse of John" by Isbon T. Beckwith is just published at \$2.50. This handsome book of 783 pages covers the whole history of Apocalypticism.

Henry C. Vedder of Crozer believes that man's consciousness of God reaches its perfect flower in Jesus and that Jesus' teachings must ever be the primary source of our Christianity's fundamentals. "The Fundamentals of Christianity," (\$2.00).

If Jesus be the Man of the Ages, Dr. E. S. Drown argues, then He must be the man of this turbulent age. "The Creative Christ" (\$1.25) is a treatment of the Incarnation in the forms and phrases used in our current thinking.

George Cross of Rochester Seminary in "Creative Christianity" (\$1.50) develops his belief that a living faith is one that with the teaching of Christ as its vital sap grows like a live oak, keeping all the growth it has previously attained and adding a fresh ring to its girth and bulk every decade or generation.

Solely by omissions and re-arrangements by units, Dr. Moulton has prepared an abridged or shorter Bible about one-third as long as the complete work. Volume I, Old Testament, \$2.50; Volume II, New Testament, \$2.25. Per set, \$4.75.

Dr. Charles A. Ellwood's thesis in the "Reconstruction of Religion" (\$2.50) is with the religion of Jesus supplying the foundation of principle and the social sciences providing the technique of action, we can achieve the New Reformation necessary for the solution of our problems today. Sure to create a stir.

Sir Henry Jones' Gifford Lectures for 1920 and 1921 are published under the title, "A Faith That Inquires," (\$2.00). This is his platform: I believe that our spiritual knowledge and practice, both individual and social, is so crude and rudimentary that we cannot even imagine the splendor of the results which an enquiring religious faith can bring to man. Promises to be regarded as one of the foremost "Gifford's."

Several distinguished authors unite in writing "Property: Its Rights and Duties" (\$2.00), Hobhouse, Rashdall, Lindsay, Bartlett, Carlyle, Wood, Holland and Charles Gore, former Bishop of Oxford, supplies an analytical introduction. Prof. Ely of Wisconsin says "this is an exceptionally able and scholarly treatment of the ethical and religious aspects of our economical life." Gives the regulative principles by which all social programs, past, present and future, may be soundly judged.

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The Meaning of Baptism

By Charles Clayton Morrison

Editor of The Christian Century

THERE remain great majorities of the immersionist communions to whom the baptism issue is a live issue still," says the author of this book in his Foreword. "Their religious thinking and custom—and conscience, too—are embedded in legalistic and literalistic assumptions. Upon these assumptions rests their dogma of immersion-baptism. It is my conviction that those communions which have laid stress upon the physical act of immersion as equivalent to baptism and therefore invested with the authority of the Scriptures and of Christ himself, will be forever under effective inhibition against committing themselves to the greater social and spiritual program of modern religion and to practical co-operation in any program of Christian unity unless they consciously and for good and sufficient reasons abandon their immersion dogma. This dogma eclipses the great objective task of the church for large majorities of Disciples and Baptists."

The Christian Advocate (New York) Says of This Book:

"This is probably the most important book in English on the place of baptism in Christianity written since Mozley published his 'Baptismal Regeneration' in 1856."

The Congregationalist says of the book:

"A daring and splendidly Christian piece of work, in which the author frankly asserts that Jesus 'had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it.'"

The Continent says:

"It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion.' Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against the rebaptism of Christian believers who apply to Baptist or Disciple churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity."

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Public Opinion and the Steel Strike

By the Commission of Inquiry of
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Of no other book published in the troubled days since the war can one more truly say, "Here is something every American citizen should read." No matter what he thinks of industrial relations, no matter what his politics, his social position or his creed, every American, in simple duty to his country and himself, ought to read "Public Opinion and the Steel Strike."

Though limited in scope, the report is of more importance to Americans generally than the first and more comprehensive book was. It strikes deeper. It goes beyond the steel strike, in implications if not in facts. It studies, in the light of the western Pennsylvania phases of a single industrial conflict, sets of circumstances which are neither local nor temporary.

Propaganda is the theme. Presuming that public opinion often is the decisive factor in industrial war, what feeds public opinion? When an army of workmen walked out of steel mills throughout the country, stopping a great basic industry, how accurately was the interested public informed?

Public opinion was misdirected systematically, according to the commission of inquiry. Pulpit and press, unions and companies, public officials and welfare organizations—all failed, for one reason or another, to provide the public with accurate information.

Trained students of social phenomena, indorsed by a commission of which Bishop Francis J. McConnell is chairman, here present detailed evidence in support of their contention that public opinion was scientifically poisoned and American law was brazenly betrayed by press, church and government in order that strikers might be beaten—all with the implication that the same thing may be expected elsewhere in America tomorrow.

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New Books on **Christ in Today's Life**

In the amazingly puzzling times in which men find themselves today, there is no fact of greater significance, or more hope-radiating, than that thoughtful men are turning for guidance to the great Teacher and Master. New book catalogs bristle with striking titles which point to Him who alone can lead men out of darkness into light. The Christian Century Press has selected the following as really great books. All of them endeavor to see Jesus, not merely as a hero of the first century, but as the true leader for men and nations in this twentieth century.

Jesus and Life

By Joseph F. McFadyen, D.D.

A fresh and searching interpretation of the Gospel of Jesus in its social implications. The author, who is professor of New Testament in Queen's University, Kingston, Canada, says in his preface: "We are realizing as never before that the christianizing of men, of all men, in their relations is not so much a matter of interest to the church as a matter of life and death for the world." (\$2.00).

The Guidance of Jesus for Today

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." (\$2.00).

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EDITORIAL

Gandhi and Turkey

SOMETHING of the moral authority of Gandhi passes when he pleads for the rehabilitation of Turkey in Constantinople. It seems like playing politics with the millions of Mohammedans of India. If Gandhi is to handle all religions without gloves just as he has handled Christianity, he must recognize that in the murder of a whole nation in Armenia, Turkey has become the most monstrous nation of all human history. Mohammedans should be the first force in the world to cry out against this abomination. Were it to free itself from moral complicity in the murder of the Armenian nation, it might for a long time yet maintain its place in the family of religions. Once it demonstrates itself as incapable of reform even under the stress of such a crisis, its day is done. Gandhi has recognized some real abuses in his native land and there is no doubt that he is on the right road to remove them, but he has weakened his authority before the international conscience. In espousing the cause of the unspeakable Turk to gain the support of Mohammedan Indians, he has brought disillusionment to his admirers all over the world. Gandhi has stood for a big ideal. He has become the symbol of revolution independent of material force. Having given away his wealth and become a mendicant that he might convince the world of his disinterestedness, he took up the cause of India and worked out an effective program of protest. If Gandhi now fails and his cause goes down in defeat, it will be not because his method was foredoomed to defeat but because he did not join to his program of passive resistance a careful assessment of the moral value of each position which he took. Becoming a narrow Indian

patriot, he has weakened his chance of becoming a force outside his native land, and this may lose him the cause of his beloved India.

Anti-Lynching Bill Making Progress

THE Dyer bill which seeks to end lynching in the United States was passed by the house of representatives after a bitter debate by a vote that was almost two to one. The fact that four human beings were burned at the stake in the United States last year probably had something to do with the result. Congressmen are jealous of the good name of the United States and at the present time we are the subjects of jeers from such backward states as Turkey and the South American republics. The Dyer bill brings the federal machinery into the task of enforcing law and order in any section of the country where the usual machinery breaks down. The usual conspiracy of silence following a lynching is given the reward of a fine assessed against the county where the lynching is held, the fine going into the treasury of the United States. The forces which are arrayed against the bill are, of course, pleading unconstitutionality. This question has been passed upon by the attorney general and by eminent lawyers, and it is held that the bill is constitutional. In the senate the bill has been referred to a subcommittee headed by Senator Borah. It will have harder going in the senate than it had in the house, but there is good reason to hope that the bill will be passed. However, the public interest during the period of debate will have much to do with the fate of the measure. The Federal Council of Churches has rightly included this bill among the measures which it has

decided to sponsor. The council statisticians show that there have been 3,500 mob murders in the last 32 years, more than a hundred a year. The claim that these murders are retaliation for the crime of rape is not borne out by the facts. Less than seventeen per cent involved even claim that rape had been committed, and of course it can not be known that even seventeen per cent of the victims of the mobs were even guilty of the crime charged. A mob is not equipped to secure facts and to administer justice. In opposition to the bill the states' rights doctrine is being urged by some, but it is already a part of American law that when the machinery of government breaks down anywhere the federal government takes charge. A mob murder is an act of rebellion against the state.

The Art of Artistic Repetition

DR. HUTTON, in his Lectures on Preaching, recommends to preachers "the art of artistic repetition"; which recalls to us a passage in the Life of Lord Salisbury, describing the eloquence of that distinguished statesman: "His thought was usually repeated several times in different forms, each repetition conveying a fresh illustration, intensifying rather than enlarging the impression made—driving it home with hammer blows." The queen said to Alice in Wonderland, "What I tell you three times is true." Of this art of artistic repetition, Dr. Jowett, whose resignation on grounds of ill health is everywhere deplored, is the greatest living master. Sometimes, indeed, it creeps into his written work, where it is not so necessary; but in spoken address it is not only necessary, but very effective. Nearly everything Dr. Jowett says in a sermon is said three times over, but the repetition is artistic—like turning a jewel over and showing another glint of its light. It is supremely well done, and for that reason even a washer-woman, listening to Dr. Jowett, can follow his thought, to her blessing and profit. Much preaching is too compact, as well as over the heads of the people; whereas, as Lincoln said to his law partner, if we shoot low we hit everybody, including the high-brows.

The Christ of Revolution

"THE years of life are henceforth years of the Lord. The final revolution has begun. Through gates of agony unspeakable the race is passing into freedom, following Jesus. Humanity is breaking with its past. In the hearts of men and in the councils of peoples love is casting out fear. Not without travail is a new world born. And the issue cannot fail, because Jesus is a fact." So speaks a vivid and pungent little book, "The Christ of Revolution," by J. R. Coates, every page of which is attuned to this passionate and thrilling confidence in the reality of the Living Christ. It discusses the problem, the principles, the program, and the power of Jesus with clarity of insight and a striking directness of appeal. It strikes the note of victory in an hour when many are in dismay, like the disciples in the storm at sea when the Master asked:

"Where is your faith?" It is a note needed to bestir us from the mood of disillusionment, and send us back to the fighting line in the trench fight against the powers of darkness and the gates of hell.

Where Roman Catholics in America Have Failed

THOSE who have been seeing things at night in their fear of an alleged Catholic peril in this country may find a certain relief by an examination of the church statistics. During the decade from 1906 to 1916 the growth in population in the United States was 17 per cent while the growth of Catholic population was only 10.6. The growth of the total church-going population was 19.6. This shows clearly that the forward-movement in religion in America is not in the Catholic church. The figures in the big cities show for the most part a great predominance of Catholic religionists. In eighteen cities above 350,000 in population the Catholics average from two-thirds to three-fourths of the total church-going population. Baltimore, Los Angeles, Washington and Minneapolis are the only cities in this class in which Protestants are in a majority. In Buffalo and San Francisco there is such a predominance that the Protestants are but little more than one-fifth of the church-going population. It is clear that in the smaller cities and in the rural districts where the immigrant tide has not come in to reinforce the church, the Roman Catholics have been going backward. Several items of mistaken policy are responsible for their losses in this field. Their position on marriage makes them hold that every person not married by a priest is to be considered as living in adultery. As mixed marriages will not be countenanced by the church without a promise to bring up the children in the Catholic faith mixed marriages are going more and more to the Protestant ministers for consecration, and in each instance a Catholic is lost to the church. The wrong-headed and narrow opposition toward certain secret orders has also lost the Catholic church thousands of men. One can find former Catholics among the Masons, Odd Fellows and many other proscribed orders. The American community also resents the exclusiveness of the priest in refusing in so many instances to co-operate with other religionists in civic betterment. The prohibition movement succeeded in the face of an adverse majority opinion of the Catholic church. To live in America this ancient religion much needs modernization and democratization.

John Barleycorn is Being Strangled

THE popular mind of America at the present moment is impressed with the belief that prohibition is pretty nearly a failure. Law enforcement looks like a farce after one reads his morning newspaper. However, bad as conditions are, the actual facts are none too favorable to the wet point of view. In the past two years there were 30,000 indictments in the United States for violation of the liquor acts, and 21,000 convictions. The property

seized is valued at \$13,000,000 and the fines collected amount to \$3,000,000 more. The total assessments were \$57,500,000. The liquor withdrawn from deposit has reduced the store by fifty per cent, and a million gallons of wines and distilled liquors were seized. These figures are taken from the annual report of Commissioner Haynes and are therefore reliable. They indicate that the law enforcement machinery of the United States has not completely failed, even though there remains a great deal to be done. The arrests for drunkenness in the United States have decreased fifty per cent. Taken over a period of four years the arrests in 59 large cities have decreased from 316,842 to 109,768. In the metropolitan cities the results are even more striking. In New York the commitments for intoxication are only one-seventh the figures of four years ago, and in San Francisco one-ninth. The Prudential Life Insurance Company is authority for the statement that there were five hundred fewer murders in the nation last year than the year before. This indicates how far the lack of liquor is making us a nation of criminals. Meanwhile there are many violations, of course. Many automobiles are also stolen. But no one advocates the repeal of the laws against theft. Why should anyone consider the surrender of the United States government to the relatively small band of law breakers who have undertaken to nullify the constitution of the United States?

Public Purveyors of Filth

WHILE the movie people have been showing signs lately of cleaning their filthy house, the legitimate theaters have made an unusually bad season's offering. The sex appeal in many of the titles is so disgusting and bald that the decent element of the population will elect to remain home. However, the moral perverts of the community and the curious and impressionable element among the young continue to provide a profitable income from plays whose only interest lies in their unabashed vulgarity. Censorship of any sort has in it possibilities of glaring abuses. The venal censor can make for himself a fortune without improving the theaters or the public morals. The narrow-minded censor will often pass plays of essential indecency when the evil is hidden, but will not pass other plays which seem to be evil but which really turn the public mind against the evil described. The evangelical method of dealing with the theater has been that of putting the whole institution under the ban. In the days of the Restoration in England, when the corrupt court of Charles the Second filled all England with evil, the church may have been right in seeing the theater as an unmitigated evil. In our day that is not true. Every season we have plays of moral and artistic merit which deserve far greater success than they achieve. In California there is now a white list of approved movie films for the guidance of the public. If this service were extended to the field of legitimate drama, it would be of great aid to thousands of high-minded people who prefer uplifting rather than debasing drama. The simple device

of making decency commercially profitable is the method which gives greatest promise of cleaning up the shows of the country. Such a method might give us less of "Ladies' Night in a Turkish Bath" and more of such plays as "Lightnin'."

Disciples Refuse to Sidetrack Social Gospel

BOTH at Cincinnati in 1919 and at St. Louis in 1920 the resolutions which had been prepared on social topics were side-tracked in the recommendations committee of the Disciples General Convention. The same thing was about to happen at Winona Lake last year when the courage of Prof. Alva W. Taylor brought the issue squarely before the people. Once the issue was out in the open, the opposition of certain small manufacturers and business men availed nothing before the judgment of the convention. The underlying principle of applying the gospel to social problems was approved and the Board of Temperance and Social Welfare was instructed to make recommendations of practical measures from time to time. In reality the Disciples have always been progressives on the social issues of the day, but the convention record made them seem like one of the most conservative of the American communions. That the denomination welcomes the social gospel is seen by the itinerary of Professor Taylor who is this year one of the most popular of all the secretaries as he travels among the churches. His message has been in demand before forums and churches outside as well as within his own denomination. The second volume on the steel mill situation has been received with favor in many quarters and the Board of Temperance and Social Welfare will circulate a summary of this report from the pen of Professor Taylor. With the coal strike threatening to tie up the industries of the country, and the troubles in the building trades restricting the construction of houses that are so much needed the church should realize that social justice is a thoroughly practical issue. At the same time the reconciliation of employer and employe must be accomplished by something more than clever compromises if it is to abide. Only the spirit of religion can bring permanent peace to the industrial world.

What Are the Fundamentals?

THE so-called fundamentalists who are making things lively in so many of the religious denominations are right about one thing at least. We should be emphasizing the fundamentals of our holy faith. When our pulpits give their major attention to passing phases of thought without ringing the changes on the everlasting verities, they become cheap in the public view. The only difference we can possibly have with these fundamentalists is in the list of things designated as fundamentals. Their list includes the infallible inspiration of the scriptures, the deity of Jesus Christ, the blood atonement and the immediate second coming. When Jesus was asked what

was the first and great commandment of the law, he declared it to be the love of God; and he added a second like unto the first, Thou shalt love thy neighbor as thyself. The basic fundamentals as Jesus defined them never get into our modern fundamentalist creed as the big things. If we examine the teaching of Jesus we find that the thing he talked about most was the kingdom of heaven which is "in your very midst." Yet this kingdom which is to come as a bit of yeast leavens the meal is not a part of the fundamentalist program which appears to know nothing about it except in the form of a cataclysmic future kingdom. Paul enumerates in his celebrated thirteenth chapter of first Corinthians his conception of fundamental things. Though he had a theology which was built on the historic fact of the resurrection of Jesus and a salvation achieved by faith in him, he does not hesitate to declare that these are nothing without love. Love is the greatest word in the Christian vocabulary. Yet in the fundamentalist scheme of things Paul's chief word does not get in. The only trouble with the fundamentalists is that they have missed finding the fundamentals. If they ever really find them and then put all of their present zeal into propagating them, most of us will become fundamentalists with a big F.

Was the Conference Prayer Censored?

DR. ABERNETHY did not mention the name of Jesus in his prayer at the opening of the Washington conference last November, and the criticism which that omission occasioned in certain quarters is still going on. The pastor of both President Harding and Secretary Hughes is being assailed as one who for policy denied his Lord. His reply in a letter to one of his critics is that if he had been left to his own initiative he would have done as he always did: he would have used the name of Christ at the close. "Reminded," however, that a "simple recognition of Deity would meet the requirements," he felt that it would be better in a presence that was not unanimously Christian to address his prayer to God without the use of the name of Jesus. He remembered, too, that the so-called Lord's prayer does not mention the Lord's name. Dr. Abernethy's assumption of "sole responsibility" probably would have been a final answer to the politicians who have joined in the theological hue and cry if it had not been for the preacher's confession that some person or persons, presumably "higher up," had thus reminded Dr. Abernethy that Buddhists and Confucionists would be among the delegates. The result is that certain political opponents of Dr. Abernethy's distinguished parishioners have leaped to the conclusion that one or both of them censored the prayer before it was offered. Thus political partisanship and theological bigotry unite in a sorry spectacle which is more puerile than their recent united efforts to legislate against the teaching of evolution. The prayer had no reference to God's fatherhood, and we think this was a more serious omission than the failure to pronounce the name of Christ—more serious because the idea of the brotherhood of man derived from faith in the fatherhood of God was both the ground and goal of the

conference. Except for this consideration the prayer was in reality in the name of Jesus, even though his name was not pronounced.

The Mastery of Disease

AMONG the ungrateful diatribes of the time is one that is often found on the lips of the faith healers. They assert that medical science has failed in the presence of disease. Throughout Europe vital statistics are kept with care, and in the United States we are learning to do the same thing. Professor Ross says: "Fourteen European countries have worth while vital statistics running back for forty years or more. Compare their records for the half decade 1881-5, with those of the last half decade before the war, viz., 1906-10. You will find that in nine of them the death rate fell farther than the birth rate; so that in 1910 the natural increase was actually greater than it had been for a quarter of a century earlier, before forethought and prudence in the matter of family had given much evidence of its presence among the masses. . . . Our own country has been tardy in collecting vital statistics. However, we have this most significant fact. In 1900 the death rate in our 'registration area'—which then included two fifths of the American people—was 17.6 per thousand of population. In 1919 in a registration area which had been expanded until it included three fourths of us, the rate was 13—a reduction of a fourth in nineteen years." There can be no doubt that this great decrease in death rate which has been accurately tabulated by life insurance companies and government statisticians can be further accelerated by a rapid extension of scientific knowledge. The curtailment of the liquor habit in America is bound to show a substantial effect upon the death rate as soon as we get far enough away from the war period whose delayed casualties have their effect upon the record. Scientific knowledge popularized, the extension of the moral code and the preaching of a hopeful and spiritual philosophy of life are bound greatly to extend the present span of human life.

Dr. Orchard and Liberal Evangelical Catholicism

MUCH ado has been made of late, on both sides of the sea, about the "secret ordination" of Dr. Orchard by a peripatetic bishop three years or more ago. It does not seem to have been pointed out that in this matter, as in other things of a sort similar, Dr. Orchard is exercising the privilege of the prophet—that is, of dramatizing his teaching by parable, as well as by precept. He is a teacher of liberal evangelical catholicism, and in obedience to his heavenly vision of a church freer than the free churches, and more catholic than the Roman church, he gives an example, in the form of an acted parable, of the inclusiveness of Christian insight, recognition, and fellowship. Of course, as in all such matters, not a few will disagree with his position; but our feeling is that if such an "ordination" could by any possibility confer upon a man the preaching ability of Dr. Orchard, and his clarity of spirit-

ual insight, we should be willing to pay the expenses of a staff of wandering bishops to do nothing else but journey to and fro laying hands on the brethren—beginning in this office.

The Mind in Devotion

A Lenten Message

DR. GEORGE MATHESON wrote some of the most notable devotional books of the nineteenth century. His own soul was the abode of tragedy but it was also the habitation of victory. Blind to the external world, he saw with clearness the realities of the life within. The thing which immediately impresses the student of his devotional writing is his easy and natural and constant appeal to the mind. He refused to believe that the devotional life is something different from the life of the mind and something foreign to it. He believed that the only permanent mastery of the heart must be a mastery of the mind as well, and he felt that you cannot keep control of the conscience unless the mind is also convinced. He filled devotional writing with a noble intellectuality. It was never self conscious. It was never colored by a subtle intellectual pride. But it constantly recognized that the mind has rights. And it was based upon the conviction that there is a devotion of the mind which is one of the most wonderful experiences in all the world.

The actual strategy of the devotional life is only understood when we recognize that the mind must join the heart in all the long and wonderful journeys of the inner life. It is when the whole personality is engrossed in the hour of devotion that the man comes forth with a fresh and resilient vigor ready for all the practical tasks of life. We see at once when we approach the whole matter in this way that the hour of devotion becomes a time of intense thought and a time of the most unremittent labor of the mind. It is not an easy going meditation. It is the most exacting exercise of every faculty of perception and thought and feeling. And it is all of this with a growing awareness of the presence and power and guidance and inspiration of that unseen friend who is the Master of life.

When we come to study the relation of the intellect to the devotional life we are still confronted by that historical continuity which has been a part of the noblest life of man's mind. To be sure the armies of the mind move forward and backward. There are advances and there are retreats. There are dark defeats as well as glorious victories. But with all this the stream of the mental life ever widens as it moves onward toward the great sea. And the hour of devotion gives the soul a great sense of the continuity of its own life with that of the struggling and achieving thinkers in the great days which lie behind us.

The man who does not pay the price of mental discipline and secure the large perspective which a knowledge of history gives is quite likely to have a sense of new and strange adventure on paths where there are really many footprints of the men who have gone that way before. And when in his time of deep devotion he has entered into

spiritual fellowship with the master workers who have built the very sort of structure he is trying to effect it gives him a new glad sense of human fellowship, a new sense of that human solidarity which is so deep and noble a thing in the life of man.

We are all too likely to think of the careful and scientific habit of mind as a recent invention if we are merely busy with its contemporary expressions. But if we go back to all the systematic classifications of Aristotle and see the fashion in which this amazing pioneer plotted out the life of the mind and gathered materials from far fields and estimated facts with a certain just and impartial weighing of the evidence, we will begin to see what a splendid and what an ancient tradition is really represented by the scientific method. As we watch the scientists of the Hellenistic period in Alexandria we shall feel the thrill of their shrewd observation and their notable discoveries.

The young man who is captured by the moral and spiritual splendor of the vision of the world organized in one great unity of life is easily tempted to think of this international mind as a new and untried experience among men. If he really knows the past he will be called up sharply as he reads the *De Monarchia* of Dante with its hatred of war and its hope for a world built about the idea of international unity and international order.

In fact the more a man knows the ways of the minds of the great thinkers of the world the more he comes to a humble consciousness of how much he has to learn from them. He is saved from the provinciality of being merely a citizen of an age. He becomes a citizen of the ages. And in that great citizenship he comes to a new understanding of life. When all this is brought with humble eagerness into the time of devotion and is played upon by the rich and mellow meanings of that experience the sense of historic continuity becomes one of the great and inspiring features of a man's life. He lives and works in a modern city. But by a creative sympathy he has become a citizen of all great towns of all the ages and of all lands. They have poured their richness into his own mind. They have brought their treasures to his growing life.

The effect of this by no means robs a man of originality. It does not take the adventurous initiative out of his life. It makes him wise enough to know that sometimes he is an echo when he thought he was a creator. But this experience is really not bad for him. It teaches him the meaning of the mistakes of the past as well as the power of its insights. And it gives him a clear and critical knowledge of the field in which the play of his own mind is to be felt. By mastering the contribution of the past his mind is released for a kind of original work which would have been impossible to him before. The past is not a chain which binds him. It is the trunk of a great tree which supports him. It does not inhibit criticism. It makes criticism wise with the wisdom of experience.

Every leader in the kingdom of God needs to find his way through the great significant highways of the past and then to take this outline of history into his devotional life and see it all in the light of his relation to the living God whose face he has seen in the face of Jesus Christ. So past and present are joined as parts of one world and of one

experience which the future is to complete. So the worker approaches his task with all the propulsion of a real understanding of the unity of life.

Progress by Passion

EMOTIONAL evangelism is in disrepute. Is a hot-headed, fiery prophethood any more to be commended? Prophecy requires some vehemence, doubtless. But is a prophet who is not also a statesman worthy of his office? How much of downright good has ever come of Fourth-of-July, or first-Sunday-in-September, or just-before-election sermons, which were born, bred and matured in a secluded church study? Experienced politicians are accusomed to laugh at them.

There abides a tradition that the sons of the prophets must be fervid and impassioned and vehement in their attacks upon evils of the social order. Have not all the great prophets been of this kidney? Have they not cried out and spared not? Have they not told fat Jeshuran to his face what they think of him, and let him kick as kicking might suit his temper? So, passion has come to be accepted as the mark of the prophet. And passion has come to be the stock in trade of the would-be prophet. The display of passion has covered deficiencies of all sorts, and the absence of heat and fury has been the condemnation of those who would do good mightily. This aberration has controlled many of our current definitions of spirituality. The unimpassioned preacher is indifferent or worldly, and the preacher who rants is "so spiritual."

Manufactured passion and ignorant vehemence are as reprehensible in a preacher as in any other tyro. Passion is a matter of temperament, if it is genuine. Those who have it and who hold it under control can use it with magnificent and telling effect. But those who affect it for purely homiletic or other professional purposes are in a class with other fakes and deceivers.

How far social progress is safely guided by those of passionate temperament is no longer a matter of such indifferent opinion as it once was. There have been eras in which the man who must rage and tear his hair in a frenzy of denunciation against social abuses stood in much higher repute than he does today. And he accomplished more. At the time and under the conditions he was a more constructive force. It must be observed that frenzy is of less and less service in modern society. Jeremiah would not go far nor carry his cause far in the American twentieth century. It is a question how far his ideals embodied statesmanship of significance even for his own day. Or rather, there is no doubt that his policy would have quite failed to meet the issues of the time. Prophets are often mighty to denounce, and to excoriate those whose policies have broken down. That, of itself, is no mark of acumen nor of keen moral insights. Both in modern times and in ancient, those loud to denounce the "ins" from the standing-ground of the "outs" have often fallen short by both moral and technical tests, when they have won their innings.

When some one reproached Dr. Frank Crane with being impractical in his widely read newspaper deliveries, his reply was that it was not his business to be practical; he left that to those appointed to do things, to apply the ideals he set forth. Doubtless society has need of such as Dr. Crane. He was a preacher before, as he himself remarks, he reformed, and became a newspaper writer. And society has need of those who remain in pulpits, and flame with a passion for righteousness. But flames are cheap. It is possible to burn for other ends than righteousness. And the prophet who kindles his flame must not forget that he is handling fire. Fires are easily kindled, but not so easily put out. For the former a little stick tipped with ill-smelling brimstone suffices. For the latter torrents are sometimes not sufficient.

Fire is good to burn things up with, and often things need to be burned up. But fire never yet builded a house. Passion's flame has swept the ground of many a villainy and social iniquity, but it never yet created or fostered a civilization. Even though our hot anger might sweep the "fundamentalists," and vagarists of every ilk, from the face of the earth, the soil would still be left barren and sterile, or fecund with new noxious growths, unless a husbandry should interpose to produce an abiding and fruitful spiritual culture. Liberal preachers who can only rage against the false prophets of reactionary theology, are, in actual measurements of progress, one with reactionary pulpiteers who storm the rafters with declamation against the perversions of "modern theology." Getting mad about things never yet, of itself, corrected them. The petulant child in the nursery or in the pulpit, four years old or of hoary poll, the one quite as much as the other, is the petulant child. Civilization has set before us a man's job. Prophethood which exhausts its breath and its energies in discovering that some are bad, and that some causes are wicked or foolish, and that righteousness is a very good practice on general principles, will not guide the progress of American society.

A sense of humor helps a prophet through many a trying situation. Some isms and vagaries may well be allowed to run their course. It is too bad that they get started, but once started the readiest remedy is sometimes to get out of the way. It is too bad for any calf to hang itself, but free rope can sometimes be put to no better use. And that same sense of humor will often keep the prophet from exposing his own lack of statesmanship in his fury for righteousness. If we do not know any better ourselves, perhaps the rascals who are doing the best they know how are not so bad as they seem.

All in all, our age and its complicated evils call first and last for accurate knowledge of the facts and conditions entering into every situation, and for the application of constructive and demonstrated or demonstrable measures in the correction of those evils. Such swearing at evil doers as we can wedge in among these urgent duties may serve to ease our distraught spirits, and thus leave us keener for the real business of the hour, but that would seem about as far as prophetic passion can serve today.

Perhaps a feature of the new prophethood is to be the discovery that the prophetic manner which graced ages of caprice and brave guessing does not fit a scientific age. Perhaps the great heat of passion saved by this discovery will kindle fires beneath boilers of new machinery required to deliver the spiritual product for which the age languishes.

The Earlier Train

A Parable of Safed the Sage

WE went, I and Keturah, upon a journey. And we tarried for a night at an Inn. And I spake unto the Night Clerk, saying, Call us at six-thirty, and he said, I get you.

And I spake unto Keturah, saying, We will rise early, and catch the seven-thirty-five, and have our breakfast on the train. And she consented.

Now in the morning the call was given unto us at six-thirty, and a card was slipped under our door, saying, Many are called, but few get up. But we were already up. And we hastened not, but bathed and clothed ourselves, and called a Taxi, and went unto the Station.

And as I was buying our tickets, I spake unto the man in the Ticket Office, and I said, The train leaveth, I believe, at seven-thirty-five.

And he said, There is a train that leaveth at seven-thirty-five, and if thou gettest aboard it will carry thee; but it is now seven-fourteen, and there is a better train that leaveth at seven-fifteen. If thou hast any Special Affection for the seven-thirty-five, it will not hurt my feelings; but if thou standest not too long on this side of the gates, thou canst catch the seven-fifteen.

So we passed out of the door, and through the gate, both I and Keturah, and it took us forty-five seconds, and we hastened not, for we knew that one minute was enough if we did not lose our heads.

And just as we were seated, and the train started, behold, there climbed aboard a man with a red face who had intended to take the six-forty, and who barely caught the seven-fifteen.

Now this I have discovered, that, If the train that goeth at three p. m. should start at half-past eight, that self-same man would come along, about five minutes late. But he who riseth and calmly goeth after the seven-thirty-five may possibly have the good fortune to get the seven-fifteen.

And it is so in other affairs of life.

VERSE

An Awakening America Sings

I SING of the dawn,
Of far-lying prairies,
Of hope-guided peoples;
I am the land
Of unfathomed forests,
Of high-towering mountains,
Of distant horizons.
What to me
Are the cries of cramped peoples
And kingdoms putrescent
And toilers debt-laden?
What to me,
With my limitless prairies,
My unfathomed forests,
My high-towering mountains?
Shall I sigh
For their squalor,
Who am heavily laden
With gold and with silver?
Shall I weep for them, orphaned,
Who am wealthy with children?
Shall I care that they starve?
For my barns are bursting,
My cornfields are sprouting,
My homes are filled with singing.
.
I sing of the dawn,
With my far-lying prairies,
My distant horizons:

O soul-darkened peoples,
O famishing children,
O debt-burdened fathers,
Come!
My barns with corn are bursting,
My fields are newly planted,
My homes are filled with singing;
I sing of the dawn—
For a world of sorrowing peoples.

THOMAS CURTIS CLARK.

The Novice

(Commemorating America's entry into the World War,
April, 1917)

EIGHT battered Knights about a council-board—
I need not stay to tell each one by name:
But there was Louis of the heart of flame,
And broad-backed John with his two-handed sword,
And mighty Ivan, grim and battle-scarred.
Pale Giovan was there who won good fame
At red Gorizia. . . He of slighter frame,
In shorn and dinted casque, is Belgia's Lord.
But one came late, in tunic all awry,
With sword ill-girt, and passionate young face;
With not cuirass nor tulle to guard the grace
Of ample breast and undulating thigh:—
Eight battered Knights rose up eagerly,
And moved aside to give the Novice place.

RALPH MORTIMER JONES.

Bryanism

By Frederick F. Shannon

MR. BRYAN'S exposition (?) of the philosophy of evolution is interesting from several standpoints. First of all, it reveals the commoner's uncommon genius for getting hold of the fragments of a proposition and trying to prove that any one of the fragments is more important than the whole. It also illustrates how a greatly useful man may consistently and continuously exercise an essentially untraveled mind. Some people take their bodies around the world, carefully leaving their minds at home, because, as one unsophisticated globe-trotter explained, "I didn't have much mind to bother me when I started." Moreover, it discloses what an important factor temperament plays in the conclusions which we form, whether religiously, philosophically, economically, politically, or even scientifically speaking. For not even the mental discipline and rigor supplied by diligent training in the study of uncolored facts can altogether ignore the individual's temperamental strain.

Furthermore, does not Mr. Bryan's crusade manifest how deeply the roots of medievalism are planted in wide sections of the so-called modern world; and the kind of medievalism, too, that invariably puts the minor before the major premise. Recently it was my duty, in going from one city to another, to pass through Zion City. As is well known, the "boss" of that rather curious community, Mr. Voliva, teaches, and commands his teachers to teach, that the earth is flat. Somehow or other, as I drove through Zion City, my thoughts insisted on flying away to other cities. For example, Lincoln, Neb.; Miami, Fla., and—oh, well, so many others that are being crusaded by a similar intellectual hypothesis, that I could not count them. Yet Zion City, Voliva, and—! Well, at any rate, as the psychologists teach, the law of association is surprisingly strong!

Therefore, Bryanism quite readily lends itself to a definition: It is a form of human myopia. I propose to outline this human nearsightedness in its religious, educational, and political aspects. Such a study will, I believe, throw some light upon the mental backgrounds, the intellectual roots, of many of the propositions which are being debated throughout the country.

I.

Bryanism is nowhere more pathetic and injurious than in its religious bearing. Going forth in true Don Quixote fashion, it frantically spends its energy on wind-mills instead of deadly fortresses crying aloud for destruction. For what is the cardinal point of the Christian religion? It is love, because God is love. "By this shall all men know that ye are my disciples," says the Master, "if ye have love one to another." "If any man hath not the spirit of Christ," says Paul, "he is none of his." The Christian, then, is a human being dominated by the love of God, the spirit of Christ. Possessing everything else but lacking these, he is not a Christian. He may recite all the creeds; give all he has to philanthropy; be an ardent patriot, a Darwinian evolutionist or a biblical literalist;

he may be rich or poor, old or young, learned or ignorant, white, black, red, or yellow. But if he has not love, the spirit of Christ, he is none of his; he is not a Christian.

Yet Bryanism, with its myopic emphases, excommunicates everybody who does not accept *its* interpretation of God, man, the Bible, the universe. It insists that the *method* of man's creation is more important than the fact that man is *already created*. Following this tangible lead, it flies off on its nonsensical lark of turning the Bible into a text book on physical science. But the Bible—the good and great and unique and unwithering Bible—rebels. There is something almost motherlike in its tender plea: "O foolish man, do not abuse me. Do not force me to do a work for which God never intended me. I am to the race what a true woman is to her child—a wise and spiritual mother. I am the record of good and bad things in human life. I grew up out of life itself. I am as I am because holy and unholy souls are as they are. My service is infinitely greater than to tell men *how* they were made; science can do that; but the province of religion, of which I am the unique custodian, is to teach men *why* they were made—to obey God and enjoy him forever."

Still, Bryanism has no sense for this august discrimination. It cannot distinguish things that differ. It glibly says: "The Darwinians cannot make a monkey out of me." The obvious reply to which is: The Darwinians do not have to make a monkey out of that kind of thinking; the monkey is there already, self-made, and unblushingly proud of its monkeyism. And this is said with entire respect for the monkey. This much-abused animal has a real place in creation. I believe this because I believe that the Bible and the universe of life teach that God is the creator of all things, sin alone being excepted. Was not Peter an apostle of Bryanism—a victim of human myopia—when he had his vision "of four-footed beasts and creeping things of the earth and birds of the heaven?" Commanded to kill and eat, Peter answered: "Not so, Lord; for I have never eaten anything that is common and unclean." It was then that Peter was given a lesson in physical, mental, and spiritual hygiene that men have been slow to learn; for we read "And a voice came unto him again the second time, What God hath cleansed, make not thou unclean." Notwithstanding the fact that God has cleansed the heavens and the earth, the vast human tragedy and blindness is that we industriously make common and unclean that which has been smitten through and through by the splendor of Diety. No! I will not have the monkey slandered. He at least has physical and mental agility, if not spiritual imagination. The fact is, I find much in common—and in a universe going slowly on to democracy I do not hesitate to confess it—with my brother anthropoid, even as Francis of Assisi acknowledged a certain friendliness toward his little brother, the ass. The ape and I breathe the same air, drink the same water, bathe in the light of the same sun, are impartially acted upon by the same law of

gravity. We have certain physical kinships that all the Bryans in the universe cannot bawl down. The same God made us both—the monkey and me. *I think he did a good job on the monkey.*

While I do not ignore the rightful position of the monkey in the cosmos, I do not overlook the infinitely greater dignity of man in the scale of creation, even though some men do persist in thinking childishly of the physical beginnings of the race to which they belong. The distinction of man consists in the fact that God created him in his image. As God has no physical image—a truth which large sections of Bryanism ignore—this means, of course, that man's likeness to God is in his ability to think, will, and feel. Now, whether there has been such a thing as mutation of species or not, my big hairy brother chimpanzee and I are sustained in physical being by blood of the same color. As a matter of fact, some of his senses are much keener than my own. He can climb better, see better, and hear better. But where the chimpanzee and I part, by the wisdom of the same Creator, is in the realm of mind. The monkey's body is married to little mind; man's body is married to more mind. God's mind is so great that it wears the universe as a garment, immanent in all things, transcendent over all things, limited by neither matter nor space. I infer that the same God guides me and the monkey; I believe that we shall arrive sometime; I think he has other uses for me than merely those embodied in my earthly career. If the same good God has other uses for the lower orders of creation in this wonderfully glorious and evolving universe, I shall offer no objections, because "God is the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all."

But the most serious defect of Bryanism is not in its misinterpretation of the philosophy of evolution. That is serious enough, to be sure; but the truly bad thing about it is its *spirit*. Mr. Bryan himself is a case in point. Witness his "reply"—if we may dignify his rejoinder by such a phrase—to Professor Osborn and others. Mixing them all up together, having an eye for thinkers that differ as wide as the poles, he places the atheistic Haeckelian and the Christian theist in the same boat, and shoves them out into Bryanistic seas of perdition. "I presume," he says, "no rejoinder is expected [because, evidently, Bryan had overwhelmed them so completely within his roaring flood of knowledge] to the answers of Professors Osborn and Conklin, but I am sure you will pardon me if I trespass upon your time long enough to thank you for the compliment you pay me in having two professors write in their effort to reply to one layman. [But think: What a layman, Mr. Bryan! The editor doubtless measured the *force* opposed to the professors and knew it would be necessary to have *double forces* on hand to resist such an attack!] The answers of the professors whom you selected have exhibited all the characteristics of their class. They misrepresent their opponents, look with contempt upon all those who do not exhaust the alphabet in setting forth their degrees, and evade the issue which they pretend to discuss. The evidence upon which they condemn the Bible would

not be sufficient to convict an habitual criminal of petty larceny in any court in Christendom. But as far as evidence can be drawn from what they do say, it is evident that they regard the discovery of the bones of a five-toed horse as a greater event than the birth of the Christ."

This sort of thing may smack of wit, satire and sarcasm all combined. The fact remains, however, that there is a glaring error somewhere. Professor Osborn not only does *not* condemn the Bible; he makes a noble plea for it. He does it in the Christian spirit, too; but not, fortunately, from the myopic viewpoint of Bryanism. The Bible in the hands of a dogmatist is as unseemly as a swan on the shore. No wonder distinguished souls have ever preferred a hell populated by open-minded thinkers to a heaven overcrowded by dry-as-dust dogmatists.

II.

Yet there is another application of the principle of Bryanism. Does not a large section of the educational world lay itself open to just censure for teaching a one-sided and inadequate conception of human life? It assumes an ultra-intellectual attitude toward everything. It lays claim not to an outgrown philosophy of the universe, such as Mr. Bryan zealously defends; rather does it lay claim to and stridently teach a scientific mechanism and materialistic philosophy ill-adapted to man's many-sided nature. What is this but human myopia on another side?

Here, indeed, is the cause of much of this half-baked scientific protest against misnamed scientific teaching. Living in an age of specialists, teachers are readily turned into human machines, grinding out only a portion of the grist of truth. They look at one side of a proposition so constantly that they acquire the habit of mental and moral nearsightedness. Such may be the price we have to pay for the expert. But is not the price exceedingly high? Are we not making our experts unconscious profiteers in one-sided intellectual wares? Moreover, are we not compelled to admit a certain truth in the wag's definition: An expert is a man a long distance from home.

Now this mistaken emphasis began more than two generations ago. With the dawn of Darwinism, man was compelled to make a new reckoning of the physical world and of human society. With this new clew to the processes of nature and mankind, the temptation to study not only the biological aspects of plants and animals but the purely physical side of man, was inevitable and irresistible. The world never before witnessed such an army of scientific plodders and diggers. But a man cannot give himself entirely over to digging without getting a stooped body. Nor can a company of scientists devote themselves exclusively to a consideration of the physical side of human life without developing minds with a decisive spiritual stoop. Mr. Darwin himself is an example of this law. His familiar and melancholy confession of the decay of his wonderful love of music and poetry is most saddening. Indeed, few generations have witnessed a deeper spiritual tragedy than that enacted by Darwin, Tyndall, Huxley, and Spencer. By their monu-

mental work on behalf of science and truth, they have made mankind their debtor forevermore. Yet were they themselves so blinded by the dust flying from the stones cut out of their enormous scientific quarry, that they failed to give their own souls that genuine and definite spiritual opportunity for development to which they were entitled—not because they were great naturalists, but because they were human beings.

The tragedy was all the more poignant because it was unnecessary. Multitudes of Christians have thanked God for the philosophy of evolution. It has not only furnished them with an intellectual key opening many bewildering doors in the immense house named the universe; it has vastly enlarged their conceptions of God, their appreciation of the world, and their vision of human destiny. As Professor Osborn reminds us, Augustine was a true disciple of the philosophy of evolution. So were John Wesley, Lord Kelvin, Henry Ward Beecher, Henry Drummond, and a host of others. All of these conclusively prove that one may be a high type of Christian and at the same time enthusiastically accept the doctrine of development. They also show that men like Bryan and Haldeman, while unquestionably entitled to their own convictions, merely add to the gaiety of nations by verbally dechristianizing those who do not share their own parochial prepossessions.

Nevertheless, the myopic and pedantic attitude of certain professors toward religion, even toward morality itself, is no more repellent than scholastic atheism. Religious fanaticism is quite as tolerant as religious scorn. The one has at least the sanctions of morality, while the other grazes over fields of immoral license. These untoward conditions in academic circles, we are reminded, have been alarmingly set forth through Professor Leuba's widely discussed questionnaire. Let us frankly admit that here is a moral situation that should excite the gravest concern. I am using the term moral advisedly and in its deepest implications. Because such indifference, narrowness, learning, and ability, all strangely sputtering in one huge academic melting pot, and directed against religion, mankind's abiding and transcendent interest, is a menace to the foundations of society; it is nothing short of a moral and religious calamity. "Wherever the sentiment of right comes in," says Emerson, "it takes precedence of everything else. For other things I make poetry of them; but the moral sentiment makes poetry of me." And yet, with the aid of Doctor Leuba, we are introduced to a large company of intellectuals seemingly bent on knifing "the moral sentiment" to death! That is decidedly what the leaders of thought ought not to be engaged in.

And what but a tawdry, tinselled, rhetorical Bryanism—a provincial, nearsighted, upstartish outlook on life—could have thrown these misled and misleading gentlemen into such a wayside ditch? To assume that man is an intellectual machine solely is at once the height and depth of superiodiocy. "Abundance of accomplishments in an unsanctified heart," we read in the letters of William James, "only make one a more accomplished devil." It would seem almost incumbent on Doctor Leuba's group, in view of the bigger, better, wiser, and more learned

men who have hilariously believed in immortality, to offer more valid reasons for being caught in such malodorous moral backwash on the river of time, stoically missing the "murmurs and scents of the infinite sea." Is it because they are not only one-third men who have learned to manipulate a clever mental trap, and are not, in the true sense, educated at all? This habit we moderns have grown of calling people educated who are the possessors of one or many scholastic degrees, is perilously overdone. Profound reverence for scholarship is one of the marks of true education; profound disgust for its counterfeit—a lop-sided, conceited, one-idea Bryanism—is the inviolable right and duty of common sense. Why, therefore, do these gentlemen give such inept and shallow answers to questions involving the deepest issues of human welfare and destiny? Surely, it is not because they are more learned and vital thinkers than Roger and Francis Bacon, Sir Isaac Newton, William Ewart Gladstone, Lord Acton, and William James! Reason forces us to base this tragic delinquency on other than sheer intellectual grounds. The fact is probably this: *These so-called educated men are terribly mis-educated men.* They are just clever intellectuals, only superficially schooled in moral and spiritual values, blithely Bryanesquing through chemical laboratories and university halls. They do not belong, notwithstanding their cap and gown, scalpel and retort, to what one of the greatest and most learned Americans has characterized as man's abiding necessity. "It is this free capital of mind," he says, "the world most stands in need of—this free capital that awaits investment in undertakings spiritual as well as material, which advance the race and help men to better life." No man belongs to the free capital of mind who fails to develop the whole of him. Without a just and harmonious unfolding of all his powers, he is only a mutilated edition of human nature.

However, Mr. Bryan's conclusion that these men are atheists or skeptics because they accept the hypothesis (which, by the way, as Doctor Fosdick has shown, is not a guess, as the Commoner asserts) of evolution, is thoroughly unsound. They are what they are for the same reason that Mr. Bryan and all the rest of us are what we are: that is, they and we are one-sided, prejudiced, and only partially developed. "We talk a great deal," says a real thinker, "about being governed by mind, by intellect, by intelligence, in this boastful day of ours; but as a matter of fact, I don't believe that one man out of a thousand is governed by his mind. Men, no matter what their training, are governed by their passions, and the most we hope to accomplish is to keep the handsome passions in the majority."

III.

A third field for the mischief of Bryanism is politics. Herein does it execute some of its most absurd as well as its most serious capers. Not only Mr. Bryan (though perhaps he has had a broader experience in this field than most people) but a large majority of men and women, approach our political obligations with a kind of sixteen-to-one mental caliber, seasoned with the acrimony

and side-stepping of an Article X debate. Or, in plain English, our much discussion has not really hinged upon a principle at all; we are almost entirely interested in approving or disapproving a person. Our loud affirmation of principles consists very largely in the readjustment of our personal prejudices. National policy, after all, may be only a stalking-horse to run over a man. In doing this, we exhibit on a national scale the capacity which George Meredith attributes to one of his characters. "She had the art," he says, "of charging permissible words with explosive meanings." Only, it should be added, we strain our ears to catch the full roar of the explosion, let the meaning be what it will. Thus, while warmly discussing aspects of political action during the past three years, now and then somewhat distantly approaching a principle in our purblind wanderings, we have been constantly and invariably aware of a person. Lodge's "Down-with-Wilson!" at Chicago struck the keynote of our political and national psychology at the psychological moment. Subtle and yet tremendous forces of jealousy and hatred, confined to no class and to no political party, but permeating all classes and parties, had been in operation before the Chicago convention; but that was the hour when all the politically disgruntled and the insanely jealous began to have their day. And what a day! And, also, what a company of political bedfellows America has entertained during this stygian night of partisan, myopic Bryanism!

Never, surely, since the planet came out of the firemist, did such a motley gathering of human beings crawl into such a political bed, and emit such snores of patriotism! Politics do indeed make strange bedfellows, but never did the stars in their courses gaze upon such a strange lot as managed to pile into this infamous and historic political bed. Just one glance through the door, gentle reader, and you will speedily pass on a sadder if not a wiser man. Behold Lodge and Bryan cheek to cheek and snore to snore; behold the out-and-out Hun clasped in the loving embrace of the dyed-in-the-wool-America-first Republican; behold the ruby-cheeked son of Erin, in the normalcy of things a stickler for dollars and doings Democratic, snuggling up to that stalwart Roosevelt Republican, James Roscoe Day; behold those goldenly greased machines, Thompsonism of Chicago and Murphyism of New York, grinding out their anti-Wilsonian music in the contented ear of the Honorable James Beck—he of "The Passing of the New Freedom" fame; yea, behold, and take a parting glance at "the whole damned crew"—to borrow a Miltonic phrase—German, Irish, Italian, French, Republican, Democratic, Progressive, Socialist, Bolshevik, Anarchist, seasoned with George Sylvester Viereck's "Hymn of Hate!" And then say whether in the bed of Procrustes, with its occupants duly "trimmed" in the matter of length, long or short, ever slept such a motley, fantastic, international group of amalgamated American patriots! Yet do linger just one moment longer, I beseech you, and hear these holy patriots talk in their sleep! "Down with Wilson!"—this is the phlegmatic night-call of Lodge answered by the myopic duet sleep-call of Beck and Viereck—"Down with Wilson!"

Once there was a man by the name of Athanasius. Whether rightly or wrongly, wisely or foolishly, he had the good fortune to cause somebody to invent the phrase: "Athanasius against the world!" It would seem to mark the one suggestive thing in the meanest, most stupid, most vitriolic, most unreasonable, most un-American period of American history. For it has been and still is: "*Woodrow Wilson against the world!*" No loftier tribute, I think, could be paid to that victorious man. He looms up as the one sublime success in a world of dismal failure. He is not coming back. Providential men do not come back. They wait upon the High Hills of Tomorrow for the backward to climb up to their height; and when the stragglers have reached their clear and lofty summits, behold! the prophets they stoned are not there! Already they have pushed on ahead! On and forever on they follow the gleam. Slowly—very slowly—the struggling multitudes shed their poisoned Nessus-robe of hate and misunderstanding. They, too, lured on by the light that never was on land or sea, begin to pursue the ideals for which it is sometimes harder to agonizingly and disappointedly live than it is to quickly and tragically die. But Bryanism, whether in religion, or education, or politics, is painfully slow to grasp this truth.

What the Washington Conference Means to Japan

By George Gleason

ON the eve of his departure for home, Baron Kato told some friends that before he left Japan the late Premier Hara advised him that his first duty at Washington was "to preserve the friendship of America." The quiet head of the large Japanese delegation turned his back on Washington with the buoyant feeling that he had fully served his country's interests and obeyed his dead premier. "All distrust," he said in San Francisco, "has been removed and our relations established on more than sentimental grounds." Prince Tokugawa, with a similar air of conscious achievement told a luncheon group of the San Francisco Chamber of Commerce: "The four power pact promises to be the greatest measure of peace that has ever been concocted." His associate, Baron Kanda, added: "The Washington conference has generated a wave of world-wide international conciliation and good will."

POLITICS AND THE TREATIES

These are Japanese efforts to describe what Balfour called "one of the landmarks in human civilization"; what Sarraut eulogized as "the loftiest precedent of mankind"; what Lord Chancellor Birkenhead described as "the greatest movement in the history of the world"; and what intelligent observers consider an achievement so pregnant with world well-being that human imagination fails yet to vision its meaning. "Peace on the Pacific is assured for years, probably for all time," says Ambassador Harvey,

and Marquis Curzon adds: "Not a man in this room can expect to see warfare in that region."

Many thinking Americans, however, seem to have misconstrued the current Japanese mind. A lady from New York, on the very day Baron Kato was passing through the city said to me in Los Angeles: "The Japanese are going home greatly disappointed, aren't they?" The New Republic, on the other hand, thinks "no doubt the Japanese imperialists are congratulating themselves upon the winning of a great victory at Washington. They hope that they have cleared the way for Japanese economic penetration and subjugation of China." Thus among interpreters of Washington we find the two extremes: those who see in Japan's concessions to China and America a humiliating loss of face, and those who see a "complicated bargain which leaves Japan in complete and practically unassailable naval and military control of the far east."

Backing for both extremist views will be found in the Japanese papers and magazines. Just as in America politics is now having its fling at the treaties, so in Japan the "opposition" led by Takaaki Kato of the Kenseikai can see nothing but humiliation in Admiral Baron Kato's Washington agreements. The plain reason for this violent disapproval is that Takaaki Kato, as foreign minister in the Okuma cabinet forced on China the 1915 "twenty-one demands." The undoing of this colossal mistake can never be a pleasant process to its perpetrator.

BEHIND THE SCENES

The militarists, too, whose decade of joy-riding in China and Siberia is ending, will doubtless rumble behind the scenes. Some of them will regard Washington as the great Japanese defeat, while others will attempt to worm out of it an imperial victory. To see among these conflicting interpretations exactly what Washington means to Japan one must get the far eastern historical background of the great conference.

Events of recent years in that area have been like a drama played on the stage of Korea, Manchuria, Siberia and Shantung. The prologue opened seventeen centuries ago when the mythical Empress Jingu invaded the hermit kingdom. Since that time it has been an obsession with Japan that no other nation should have the suzerainty of Korea. Such control of the peninsula would be "a dagger pointed at Japan's throat."

The China-Japan war of 1894-5, the first act of the modern drama, was fought because China refused to keep her hands off Korea. Japan's victory eliminated China as an influence in the country. Then Europe and America promptly rushed on the stage. Six days after Japan and China made their treaty at Shimonoseki in April, 1895, the Russian minister in Tokyo called at the foreign office and in honied words advised Japan "for the sake of the peace of the far east" to return to China the peninsula of Dairen and Port Arthur which had been ceded to Japan. Germany approved. France also backed the "suggestion." Forced by the three military powers of Europe, Japan, although deeply humiliated, returned this fruit of her victory. This was in the spring of 1895. By 1898, following the German aggression in Kioachow, Russia was entrenched in the very spot from which three years before

she had forced Japan to retire. England had Wei Hai Wei, Germany had the concessions in Shantung and France had increased her 310,000 square miles in Cochin China by "leasing" the port of Kwang Chow. Add to these the British possession of Hong Kong, the Portuguese at Macao, the American possession of the Philippines which were acquired in this same 1898, and the Russian fortress at Vladivostok, and we can see the causes of Japan's terror. The bristling guns of militaristic Europe and America seemed aimed at the little island empire on every vantage point of maritime Asia from Siberia to the equator.

THE SECOND ACT

The modern drama of the orient has centered around Japan's attempt to free herself from the menace of these European strongholds. The Russo-Japanese war, the second act, was fought primarily to keep *Russia* out of Korea. Had the czar consented to confine his expansion to Manchuria instead of crossing the Yalu river where he was again "pointing a dagger at Japan's throat," the war of 1904-5 would not have been fought. But victory saw Russia not only out of Korea, but pushed far back into north Manchuria.

In 1914 came the third Act—the opportunity to eliminate Germany. In two months Tsingtao had capitulated, the German islands in the Pacific had been captured and the German menace in the far east was removed.

Then Japan in her zeal for self-protection unfortunately overworked her army and navy, and between 1914 and 1919 blundered into the twenty-one demands, the sending of a force of 72,000 men into Siberia, and the insistent demand at Paris for Shantung.

To explain, but not to excuse, one must remember that Japan's early contacts with the west were with our militarism. As Prince Takugawa reminded us in his great address to American Christians in the Church of the Covenant at Washington: "When Japan opened relations with the foreign world it was the power of militarism which impressed her most. The ships that came from the south were warships. The ships that came from America were warships. The ships that came from Russia were warships. So the Japanese got the idea that militarism was the only thing worth while. To them militarism and foreign countries were synonymous."

The prince might also have added that from a few years before Japan joined the group of world powers the white nations have annexed 13,200,000 square miles of territory. Well may the Japanese say that western patriotism has been not only "love of land but love of more land."

A NEW SITUATION

In contrast with the 1898 intrenchments of Europe in eastern Asia, what does Japan face today? The Vladivostok forts she controls herself. The vast Siberian and Manchurian Russian barracks are nearly empty. With the establishment of a stable democratic government in Russia the menace of the northern bear will be at an end. Baron Shidehara publicly stated at Washington: "The Japanese delegation is authorized to declare that it is the fixed and settled policy of Japan to respect the territorial integrity of Russia and to observe the principle of non-

intervention in the internal affairs of that country, as well as the principle of equal opportunity for the commerce of all nations in every part of the Russian possessions." He added that Japan will withdraw from Siberia just as soon as protective measures for her people and the railroad can be established.

England has agreed to withdraw from Wei Hai Wei. Germany is out of Shantung and the settlement made with China.

France, through M. Serraut to newspaper men, reported in the press of November 18, agreed to give up Kwang Chow Bay.

America has pledged to cease fortifying our Pacific possessions beyond Hawaii. The guns and naval bases of Guam and the Philippines, on which a Japanese writer says America since 1909 has spent \$214,000,000, no longer terrorize Japan.

As few Americans realize, these fortresses, combined with our powerful growing navy, were so feared by the Japanese people that they could always be used by a big stick orator to squeeze army and navy appropriations from the Japanese diet.

Finally the irritating American-Japanese heat generated over the Yap cable question cooled in the shadow of the Washington spirit.

The four power pact provides that any menace to Pacific possessions may immediately be made the subject of a conference. In the security of this agreement, and in the hope that when Russia and Germany are re-established, the new diplomacy of the conference may be embodied in other treaties of which these two nations may be a part, Japan is settling down with great relief into an era of peace and international good will. With fears removed, ten years of naval taxes saved, and army reductions in sight, one can almost hear the comfortable sigh echo across the Pacific. What a contrast to the terror of 1898!

INDUSTRIAL OPPORTUNITIES

Industrial Japan needs raw materials. She must have safe access to supplies and markets for her factory population which in thirty years has grown from 25,000 to 2,500,000. Not a little of Japan's recent aggression has sprung from the determination to protect the roads of trade into China and Siberia. The nine power treaty guarantees to keep open both from within and without the door into China. Thus across the straits are available coal, iron, food and markets sufficient for a thousand years. Another life and death problem for the nation has been solved.

In my book on Japan published a year ago occur these words: "Swept out into the world where religion, democracy and open-hearted friendship, as well as brain power and military force, are factors in the international game, Japan's leaders by an undue and continued emphasis on the modern equivalent of Bushido, science and gunpowder, have brought the country to a position where she will be obliged to draw back her forces, reorganize her plans and start on a new career of progress, substituting for guns the forces of the spirit and the heart. If Japan does not make this shift with some promptness she may some day be driven back to her islands of volcanoes and sand. If,

with her usual insight, she reads the meaning of the restless dissatisfaction with militarism the world over, she will adopt the diplomacy of friendship, no longer find herself isolated, and soon discover in the plains, forests and mines of Asia and the markets of the world opportunities for a great expansion which defies the imagination."

Baron Kato, to whom while in Washington I gave a copy of this book, in his letter of acknowledgment wrote: "I believe the Japanese people are moving in the same direction as you expect us to do."

The Lion in His Den

By Lynn Harold Hough

"I'VE been thinking about the Christian Church," said the Lion.

"Then you've had a good deal to think about," I replied a bit flippantly, I fear.

"That's precisely the point," replied the Lion. "If you move through the ages as you think about the Christian church you find that the range and the versatility of the life which the church has represented are quite astounding. The thing which came home to me in rather a new way was just the fact that the Christian church is not provincial. It is cosmopolitan."

"Some of the vigorous young intellectuals in great American pulpits would hardly agree with you," I suggested.

"And the very fact that they are there would help to prove my point," returned my friend. "There is hardly an American city which does not have more than one historic pulpit ringing with a voice alive with social passion, the vehicle of a mind which like an æolian harp allows every wind of contemporary life to blow through it. It was so in the twelfth century with Abelard. It has been so more often than you would suppose. The church has been so near to human life that a history of the intellectual life of the church is of necessity a history of the whole mental life of the periods during which it has existed."

"But hasn't the church rather often been fighting against the vigorous life all about it?" I asked.

"Some churchmen have usually fought against it. Others helped to produce it. Think of Roger Bacon in the thirteenth century. Think of Erasmus in the sixteenth century. Think of Alfred Russel Wallace in the nineteenth century."

I sat silent for a moment following my agile friend through the centuries. Then I was about to speak. He checked me with a gesture.

"Did you ever think," he asked, "of the amazing capacity the church has shown of producing its own severest critics and of developing its own surgeons ready with the sharpest instruments to remove its malignant growths?"

Then without waiting for me to reply the Lion went on:

"If you study the monastic movements of the middle ages you will find that for every corruption there is a powerful movement of reform. If you study the Protestant revolt you will see that it is in essence the conscience of the church applied to the sins of the church. If you

study the Wesleyan movement of the eighteenth century you will see that it is the spiritual life of the church rebuking the church's lifelessness. It is tremendously significant that both Luther and Wesley were the product of the church to which they came with such revolutionary power. And when we go back to the beginnings of our contemporary social passion we find men like Charles Kingsley proving once more that some prophet of the church is always on the watch-tower to detect the signs of the coming of a new dawn."

"The brethren of these progressive prophets have not always been entirely enthusiastic about their leadership," I interjected.

There was a little quiet mirth and a good deal of serious thought in my friend's eye as he replied:

"If you stop to think of it you will see that there is something to be said for the conservatives. The man who is thinking of the new life is rarely thinking of the old stability. The two types are both needed. They supple-

ment each other." Then with one of his sudden flashing smiles the Lion shot this sentence at me:

"Think how absurd a radical would be if there were no conservative for him to contradict?"

"You are an intolerable optimist today," I threw back at him. "You will soon be developing a leaf from an old puritan divine and argue the necessity of hell to complete the felicity of heaven in a perfectly happy universe."

The Lion gave an expressive shrug as if that was reply enough. Then he became serious and said the last words I got from him that day.

"I'm not attacking. And I'm not defending. I'm only saying that take it by and large the area of the church has been as large as the area of life. The cathedral has had gargoyles. And sometimes crimes have been committed before its altars. But it has been a great cathedral for all that."

"Which sounds very much like defense in spite of your protests," I called back as I went out of the door.

The Holy Grail of the Social Gospel: A Study of Edwin Markham

By William L. Stidger

I HAVE read more than two hundred books of poetry and verse in my search for the holy grail of the social gospel in poetry and have found it. It is surprising how few of our modern poets know that there is a social gospel. It is surprising how few poets have sung consistently of the social need.

From the beginning of his ministry of verse to the end Edwin Markham is consistently the great poet of the social song. Others are mere echoes of this great voice. His trumpet sounds forever and it is never silent, whether amid the smoky hills and the stained valleys, or over the iron-crust rivers of today. He does not send out a trumpet blast today and forget the common man tomorrow. The passion of his life is to sing the song of labor.

"THE MAN WITH THE HOE"

Casual readers think that the only social note Edwin Markham has sounded is that in "The Man with the Hoe," but this impression is due to surface reading of this great poet's production. The fact is, seventy per cent of his writing has in it the social insight. This seems all the more remarkable when we consider that "The Man with the Hoe" was written long before ministers ever dreamed of a social interpretation of Christ's gospel. Thirty years ago Edwin Markham sensed this great challenge in the call of the Carpenter.

When "The Man with the Hoe" was written, a few capitalists in New York feared its influence and a certain paper offered a prize of five hundred dollars to the poet who would write an answer to this great poem of democracy. The answer was written; the prize was pre-

sented; the poem was published, but few readers of this article have ever heard of its author. Meanwhile, "The Man with the Hoe" goes marching down the ages, leaping the barriers of time and place and creed and race; it has been translated into fifty languages, and more than five thousand parodies have been based upon it. This is the testimony of Mr. Markham himself, who visited in my home last spring.

I said to this white-haired sage as we sat looking out across the river on a summer evening: "Mr. Markham, when you wrote the 'Hoe Man' did you have Russia in mind as it is today?"

He said, "I did!"

Said I: "What a magnificent prophet you were, when, more than thirty years ago, you saw this gaunt man arise in all his power, with light in his eyes to proclaim his place in the sun of the centuries!"

"I saw it all as in a vision," he said modestly.

So I claim that Edwin Markham is not only the social poet of today, but he was the social prophet of yesterday. Thirty years ago, he saw coming what we see only today. He was one of those who "Hear trumpet sounds from the hid Battlements of Eternity!"

It is well, once again, to look upon that Millet masterpiece as it is interpreted by Markham. We too soon get used to an El Capitan or a Shasta. We forget its moods:

"Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,

A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the Ox?
Who loosened and let down this brutal jaw?
"Whose was the hand that slanted back this brow?
Whose breath blew out the light within this brain?

"Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the dream He dreamed who shaped the suns
And marked their ways upon the ancient deep?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world blind greed—
More filled with signs and portents for the soul—
More fraught with danger to the universe.
What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dead shape humanity betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World,
A protest that is also Prophecy.

"O masters, lords and rulers in all lands
Is this the handiwork you give to God,
This monstrous thing, distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

"O masters, lords, and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God,
After the silence of the centuries?"

I have incorporated that great American masterpiece of the social poetry here that my readers may feel the stir of its lines again and hear the "trumpet sounds from the hid battlements of eternity."

THE SECRET OF THE SOCIAL SONG

But Markham's "The Man With the Hoe" is only the first call to the brotherhood of the gospel of Christ on earth. I do not even feel that it is his greatest poem of the social gospel. I shall reserve what I think is his greatest social poem to the last. He is the author of four great books of poetry and every one of them vibrates with this social challenge. Among the shorter social poems in his book, "The Man With the Hoe and Other Poems," is one called "Brotherhood":

"The crest and crowning of all good,
Life's final star is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And, 'till it come we men are slaves,

And travel downward to the dust of graves.
Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man!"

What a challenge to the preaching of the social interpretation of Christ's gospel there is in that great utterance! How it lifts our frail lives up and up, until we live with God and angels, until we understand the secret of the social challenge for eternity.

In his pitiless exposure, he spares no golden saint of wealth, for in "Little Brothers of the Ground" he looks upon the tiny ants and then hurtles this ringing javelin of indictment:

For the toilers have the least,
While the idlers have the feast.
Yes, our workers they are bound,
Pallid captives to the ground:
Jeered by traitors, fooled by knaves,
Till they stumble into graves.

Even in his more lyric utterances he cannot get away from this call to the great brawny brotherhood, and in "The Storm," one of his most beautiful quatrains, he sings of brotherhood:

I huddled close against the mighty cliff.
A sense of safety and of brotherhood
Broke on the heart; the shelter of a rock
Is sweeter than the roofs of all the world.

And in the echo of that storm-tossed verse we hear and know the voice of one who "had not where to lay his head."

Out of the deep and endless universe
There came a greater Mystery, a Shape,
A Something sad, inscrutable, august—
One to confront the worlds and question them.

The heart of Edwin Markham is ever tuned to a subtle and vibrant sympathy to the heartache and the need of the "Toilers," as his poem by that name proves:

Their blind feet drift in the darkness, and no one is leading;
Their toil is the pasture, where hyenas and harpies are feeding;
In all lands and all ways, the wronged, the homeless, the humbled,
Till the cliff-like pride of the spoiler is shaken and crumbled,
Till the Pillars of Hell are uprooted and left to their ruin,
And a rose-garden gladdens the places no rose ever blew in,
Where now men huddle together and whisper and hearken,
The anarchies gather and thunder; few, few are the fraters,
And loud is the revel at night in the camp of the traitors. . . .

Say, Shelley, where are you—where are you? Our hearts are a-breaking!

The fight in the terrible darkness—the shame—the forsaking!

The leaves shower down and are sport for the winds that come after;

And so are the Toilers in all lands the jest and the laughter
Of nobles—the Toilers scourged on in the furrow as cattle,
Or flung as a meat to the cannons that hunger in battle.

God pity us as we sit in shame before this indictment;
we who teach and we who preach the Christ-way and we
who have forgotten the light! That great thunderbolt

strikes at our very hearts and bares the girth of us; lays our roots and our rot wide to the world; shows of whose brand and breed we are.

Two great short poems conclude the book that opens with what is usually called Markham's greatest poem. One of these two is "The Man Under the Stone," and it gives a vivid, burning, flashing picture of the man of toil: his unending task, his impossible burden—even today when the propagandists would have us believe that the United States Steel Corporation is made up of innumerable little cherubim and angels in disguise:

When I see a workingman with mouths to feed,
Up, day after day, in the dark, before the dawn;
And coming home, night after night, through the dusk,
Swinging forward like some fierce silent animal,
I see a man doomed to roll a huge stone up an endless steep.
He strains it onward inch by stubborn inch,
Crouched always in the shadow of the rock. . . .
See where he crouches, twisted, cramped, misshapen!
He lifts for their life;
The veins knot and darken—
Blood surges into his face. . . .
Now he loses—now he wins—
Now he loses—loses—(God of my soul!)
He digs his feet into the earth—
There's a moment of terrified effort. . . .
Will the huge stone break his hold,
And crush him as it plunges down the gulf?

The silent struggle goes on and on,
Like two contending in a dream.

If that picture does not awaken the most stupid and selfish of us to the social challenge in the gospel of the redeeming Christ who came to give to all mankind "the more abundant life"—and not to just a few—then we are hopeless for either God or man.

Then, as if not content, Markham gives us a picture of the average laborer at the end of his life of toil in "The Rock-Breaker":

Pausing, he leans upon his sledge, and looks—
A labor-blasted toiler;
So have I seen, on Shasta's top, a pine
Stand silent on a cliff,
Stript of its glory of green leaves and boughs,
Its great trunk split by fire,
Its grey bark blackened by the thunder smoke,
Its life a sacrifice
To some blind purpose of the Destinies.

THE SOCIAL SONG IN "LINCOLN AND OTHER POEMS"

In "Lincoln and Other Poems" we again hear this great trumpet note from "the hid battlements of Eternity." Only in this book, it is more certain and more tense. In another poem suggested by another Millet painting "The Sower," we hear this trumpet note. I quote the last stanza:

Not his the lurching of a nameless clod,
For with the august gesture of a god—
A gesture that is question and command—
He hurls the bread of nations from his hand;
And, in the passion of the gesture flings
His fierce resentment in the face of kings.

"The Muse of Brotherhood" is in a prophetic strain:

I am in the Expectancy that runs;
My feet are in the Future, whirled afar

On wings of light. If I have any sons,
Let them arise and follow to my star.

* * * * *

I come to lift the soul-destroying weight,
To heal the hurt, to end the foolish loss,
To take the toiler from his brutal fate—
The toiler hanging on the Labor Cross.

And at the first break of my Social Song
A hush will fall upon the foolish strife,
As though a joyous god, serene and strong,
Shined suddenly before the steps of life.

* * * * *

My love is higher than heavens where Taurus wheels,
My love is deeper than the pillared skies:
High as that peak in Heaven where Milton kneels,
Deep as that grave in Hell where Caesar lies.

Still hope for man; my star is on the way!
Great Hugo saw it from his prison isle;
It lit the mighty dream of Lamennais;
It led the ocean thunders of Carlyle.

And when we hear Markham say that "Hugo saw it in his prison isle" we remember Hugo's words of introduction to "Les Miserables":

So long as there shall exist, by virtue of law and custom, a social damnation, artificially creating hells in the midst of civilization and complicating the destiny which is divine with a fatality which is human; so long as the three problems of the age—the degradation of man through poverty, the ruin of woman through hunger, the crippling of little children through ignorance—are not solved; books like this cannot be useless.

In "The Witness of the Dust" Markham shows in burning language where all selfishness and pomp that is "not whitened in the social fire" leads:

A bittern booms where once fair Helen laughed;
A thistle nods where once the Forum poured;
A lizard lifts and listens on a shaft,
Where once of old the Coliseum roared.

No house can stand, no kingdom can endure
Built on the crumbling rock of Self-Desire;
Nothing is Living Stone, nothing is sure,
That is not whitened in the Social Fire.

I have often been impressed with Mr. Markham's sorrow at the useless spending of money. I have had him for guest and he has been grieved as I have purchased what to him seemed luxuries. He has often chided me, saying, "We have no right to have these luxuries when so many have not the necessities." It is his philosophy of life that money belongs to us all and that he dare not spend it carelessly. This thought bursts forth in four lines of "The Muse to Labor" which he bases on St. John's word: "And I saw a New Heaven and a New Earth":

I stand by him, the Hero of the Cross,
To hurl down traitors that mispend his bread;
I touch the star of mystery and loss
To shake the kingdoms of the living dead.

In the last two verses of this great poem, he sets forth more clearly than elsewhere the truth that, in his vision, St. John saw the social gospel:

I am Religion, and the church I build
Stands on the sacred flesh with passion packed;
In me the ancient gospels are fulfilled—
In me the symbol rises into Fact.

I am the maker of the People's bread,
 I bear the little burdens of the day;
 Yet in the Mystery of Song I tread
 The endless heavens and show the stars their way.

In that beautiful narrative poem called "St. Elizabeth of Hungary" there are two lines that bludgeon their way into the story:

She heard in glad amaze: he wins God's favor unawares
 Who, self-forgot in brother love, a brother's burden bears.

"THE SHOES OF HAPPINESS" ADDS TO THE SOCIAL FLAME

It is as if Markham has lighted a great bonfire on the hills of time, that our pathway to the social gospel might be lighted well. He adds to the flame from each book that he has written more timbers that crackle and burn with a glad light.

The title poem in "The Shoes of Happiness" itself is a tribute to righteous poverty, for the shoes of the happiest man on earth must be had to save the king's life and when the world is searched far and wide and the happiest man found, he has no shoes:

Out into the field the vizier ran,
 "Allah-il-Allah! but you are the man;
 Your shoes, then, quick, for the great sultan—
 Quick, and all fortunes are yours to choose!

"Yes, mighty Vizier . . . but I have no shoes."

From the "Juggler of Touraine" comes this concluding quatrain:

"Ah!" cried the elders, beating the breast,
 "So the lowly deed is the lofty test!
 And whatever is done from the heart to Him
 Is done from the height of the Seraphim."

From "How Oswald Dined with God" I take this quatrain:

"Thanes, I swear by Godde's Bride
 This is a cursed thing—
 Hunger for the folk outside,
 Gold inside for the king."

For "The Right to Labor in Joy" Markham's platform stands:

And the right of a man to labor and his right to labor in joy—
 Not all your laws can strangle that right, nor the gates of Hell
 destroy.

For it came with the making of man and was kneaded into his
 bones,

And it will stand at the last of things on the dust of crumbled
 thrones.

"The Common Way" was consecrated by Jesus the Carpenter Christ, says Markham in a poem by that name, the last stanza of which I quote:

Now have the homely things been made
 Sacred, and a glory on them laid.
 For he whose shelter was a stall,
 The King, was born among them all.
 He came to handle saw and plane,
 To use and hallow the profane;
 Now is the holy not afar
 In 'Temples lighted by a star,
 But where the Loves and labors are.
 Now that the King has gone this way,
 Great are the things of every day!

The phrase, "Now that the king has gone this way," sets our hearts on fire again for the social gospel. That is our motto and shall be forever and a day. It startles us to attention. It shakes us awake. It takes us by the nape of the neck and rattles our dead bones. That phrase is like a bugle call to battle, a new battle against greed and wrong, a new battle within the church, a battle for the full and wide and complete interpretation of the meaning of the king's coming this way a while ago.

"THE GATES OF PARADISE" OPEN TO THE SOCIAL GOSPEL

From "The Man With the Hoe" to "The Gates of Paradise"—which, figuratively speaking, is from earth to heaven—Markham sings the "Social Song" as he calls it, shouting as he sings his way to God. He knows that, with all of the glory of this age of machinery, we are not making much if we are not making man. This he sings in "Man-Making":

We all are blind until we see
 That in the human plan
 Nothing is worth the making if
 It does not make the man.

Why build these cities glorious
 If man unbuilted goes?
 In vain we build the world, unless
 The builder also grows.

God pity us for boasting of our great arched rivers, our tunneled mountains, our gigantic ships, our flashing wireless, our mighty canyoned city streets lined with mountain peaks, unless we know and confess that these do not count much unless at the same time we make a man as well; a man of God.

"How do you build man?" we ask the poet that fair question.

He answers it in "The Gift of Work," a few lines from which I quote:

Perhaps the Master's lips will say:
 "He touched one heart upon the way,
 So give some further work to him;
 But he must draw the lines less dim—
 This time must not so bungle there,
 But give his sketch a nobler air.
 He must put action in that curve;
 Give to this feature more reserve.
 His early colors were too thin:
 He now must dash the beauty in
 With bolder stroke.—This is the plan:
 More work; by work we build the Man!"

How many of us have known in our hearts that we would be better in our physical bodies and better in our souls, that we would write greater sermons and bigger poems if we toiled with our hands and if sweat ran from our brows for a part of the day. So Markham sings in "Labor and Culture," two stanzas of which I quote:

Poet, once I saw you hoeing
 While a song was in you growing.
 And again I saw you burrow
 Down your field a long, bright furrow:
 'Twas an Apollo at the plow.

Come, all thinkers, do bread-labor
 And relieve the work-worn neighbor.

This way runs the path of duty,
This way fly the feet of Beauty,
This way lies our Paradise!

But of all the poems of the social song that Markham has written, in my humble opinion "The Toiler" is the greatest, deepest, holiest expression of a giant and eternal thing "burned in the social fire." Mr. Markham refers to this poem as "The Hoe Man in the Abyss of Ages." It is truly lit with the fire of eternal dawn:

I

What strange awakening shape is this—
What is his breed, his genesis?
Peer into the Past: from every age
His visage stares in silent rage.
Down the long centuries he came. . .
Who is he? Ask the sands his name.
Who is he? Ask the leaves that die,
And have no language but a sigh.
Ask the gray fields he plowed for bread
To feed the nations—he, unfed.
Ask the slow vultures as they wheel
Over the battles for a meal.

II

Behold, he is the Toiling Man,
Unresting since the world began.
What blind road has he come to this—
Out of what darkness, what abyss?
Grinding grim blocks in ages gone,
His groans gave Greece the Parthenon:
Out of 'he deeps of his despair,
The Colosseum whirled in air.
Back somewhere in the night of years,
The bricks of Babel felt his tears.
Back in the ages, stooped with loads,
Silent to curses and to goads,
With panting mouth and sullen lids,
He piled the monstrous Pyramids.
Yea, staggering under stripes and scars,
He heaved huge Cheops to the stars.
The Memphian Sphinxes in their day
Saw him go by as still as they.
And on all roads he ever trod,
His silence was his cry to God.

He built and beautified the cities—
Gardens where rhymers thrummed their ditties;
Mansions where lolled the idling host,
Whose god is he that idles most;
Temples where pontiffs lit a flame
To gods that winked at all the shame.
His brute hands lifted into air
Bright Babylon, and held her there.
Yea, out of grief and reeking grime,
He lifted the cities into Time—
Lifted their glories, huge and high,
And held them glittering in the sky.

III

So in those hands he held the fate
Of empires—carried their doom and date—
The power to wreck the guarded thrones
And leave the world a plain of stones.
Yea, there was strength in that huge girth
To flatten out the belly of earth:
In those huge shoulders was the might
To draw down whirlwind and the night.
Yet he toiled humbly in all lands,
The fate of nations in his hands—
Toiled at his all-bestowing task,
And why he toiled he did not ask.

He let the centuries go by
Without a word, without a cry.
The stones were silent on the way,
And he groped on as still as they.

IV

Behold, O world, the Toiling Man,
Bearing earth's burden and her ban.
Because of his all-giving grace,
Kaisers and kings have held their place—
Because he gave ungrudging toil,
The Lords have had the world for spoil—
Because he gave them all his dower,
Great ladies glittered out their hour.
He clothed these paupers, gave them bed,
Put into their mouths their daily bread.
And his reward? A crust to taste,
An unknown grave upon the waste.
Outcast and curst, befooled and flayed,
With earth's brute burdens on him laid,
He only reached out humble lands.
Reached out his mercies on all lands.
How silent down the world he trod—
How patient he has been with God!

So, with Markham, we have come from the earth of the "Man With the Hoe" to the "Gates of Paradise"; and we have come by a path lighted with the light of the social gospel. And here, at last, in this poet's high heart and hand, in a hand sanctified by toil and labor, we have found the holy grail of the social gospel in poetry.

Mormons in England

ACCORDING to an official return there are in Great Britain 7000 Mormons and 137 missionaries, with 71 meeting places, including 11 buildings of their own. The chief centers are in London, Liverpool, Leeds, Manchester, Sheffield, Birmingham, Bristol, Hull, Newcastle, Nottingham, Norwich, and Cardiff. Each center has a president, who has charge of a number of missionaries; the latter are said to be wealthy young men from Utah. Elder Savage, a middle-aged American, who is in charge of the South Tottenham "Conference," states that the American Mormon missionaries now in England receive neither salary nor expenses, and are seeking "the conversion of England" at their own charges. He states that polygamy is now contrary to Mormon principles, but a newspaper representative reports Elder Collett as saying that he believes in a plurality of wives—"but we don't think the time is right to practice it." A strong suspicion exists that, if not officially countenanced, something corresponding more or less to polygamy is practised. English people are apprehensive that subtle efforts are being made to imbue English girls with dangerous ideas with regard to marriage and possibly influence them to emigrate to Utah. After a service at "Deseret," the London headquarters of the "Latter Day Saints," "a handsome girl of about 22, a fine type of English girlhood, said to a representative of the Daily Mail: "I've been a Mormon six years, and I want to go to America very much. I want to pass through the Temple. I am saving up my money to go to the United States. I intend to get married to a Mormon, if not here, over there. I want my marriage to be sealed in the Temple. I have been very happy as a Mormon. I have had to bear persecution at home, but I don't mind. I have not heard a word about polygamy, and, believe me, I am not going to be second to anybody. I am going to be first."

Much can be read between those naive lines. The January, 1922, number of the Young Woman's Journal, produced at Salt Lake City, contains under the heading, The Doom of Civilization, the following passage: "Our own country today is

much concerned regarding the so-called Yellow Peril. In certain counties of California, where the Japanese people live, there are five Japanese born to every white child. Every child born on American soil becomes an American citizen. These people and the poor illiterate classes which fill the slums of the great cities of America today are having large families. The so-called educated and superior people are having no children or at most one or two. What must be the final outcome? What part are the sons and daughters of Zion to take in this great drama? Are they not to be the 'light set upon the hill' to point the way of righteousness to the world?"

A demand is being made to the home secretary for the expulsion of Mormons from England as undesirable aliens. Mr. Savage says: "We are here, and we shall remain here until the government tells us to quit. If the government tells us to quit, we shall quit."

ALBERT DAWSON.

THE SUNDAY SCHOOL

The Easter Message*

I DO not like to have Jesus proved to me by mathematics! I do not like a hard and fast scheme of things to prove the resurrection. Jesus was historical; the best scholars agree on that. (Read T. R. Glover's books, "The Jesus of History" and "Jesus in the Experience of Men." These books will give you the best thought on this question.) Jesus was not only a historical person, he lives now. It is this living, reigning Jesus that appeals to me. Elbert Hubbard wrote a book on the Man of Galilee. He left Jesus stark dead, hanging upon the cross. It is terrible to end the story of Jesus in that fashion. Jesus is not a dead hero; not a religious genius, a kind, gentle soul who just died on the tree and that was all; Jesus never died; he still lives. The resurrection was a fact. People saw him after he had been buried in the garden. He was glorious, eternal, spiritual. Ida Tarbell in her "Life of Lincoln" paints a most gruesome picture of the Great Martyr as his poor face, after fifteen days' exposure, was shown at Springfield. Old friends went away horrified, unable to dispel the frightful sight of that sunken and blackened face. But Jesus was beautiful, heavenly, eternal. The narratives of the resurrection are more than my simple brain can harmonize, but I do not need to do this, they agree that he lived and that he was seen; that is enough. He conquered Death; he rose from the tomb; he led captivity captive. Once there was an elder who belonged to a church for which I ministered and he used always to say after a funeral: "Pastor, I never look into an open grave but what I feel that that is the end." I thought then and I still think that that was the most dreadful statement that I ever heard! In another place an elder said to me in an intimate conversation: "All that I believe in is the 'Choir Invisible.' I do not expect to have any personal identity. I shall live on in my children and in the circles of influence which I have set going—that is all." This is almost as terrible. When Theodore Cuyler was eighty years of age, he climbed again his pulpit stairs in Brooklyn and looked his beloved people in the face. He said: "I shall not be much longer with you here, but I shall see you again, for of one thing I am certain: you will be you and I shall be myself and we shall know each other." That is my belief and it is based upon Jesus' resurrection. Dr. Swain in his "What and Where is God?" has some very interesting things to say about "Immortality." For one thing he believes that we shall have spiritual bodies and that we shall recognize each other in that fashion. He paints a noble picture of this universe with its other planets and systems and seems to think that heaven will be a real place, in actual space. Why not? Read his book and reach your own conclusions. Immortality is having new proofs brought each

day and our conviction receives constantly new bases for faith.

Some day we shall learn that there are spiritual facts as capable of scientific classification as material facts. We are having spiritual experiences all the time; when we pray, do we simply launch our petitions and communions out into the void of vast unknown spaces? Is there no sense of contact with the divine? Are we talking into the receiver of the telephone of prayer and is there no reality at the other end? While we must accept with great caution the words of mystics, yet no soul has come to large development without mysticism; all great preachers have been mystics. People are coming to the ministers asking in most earnest fashion about immortality. They must be answered; they demand answers. The Christian teacher has definite information to give, and he bases what he has to say directly upon the experience of the historical Jesus. Jesus was born, he died and rose again. He lived and still lives after death. Because he lives we shall live also and our friends and relatives who have died are now living beings. Freed from the limitations of their earthly bodies, they live a spiritual life. There is companionship, work, increasing knowledge and unending progress. In a few days we shall pass through the portals of death and be with them. Death is not terrible—it is merely the door. Christians cannot allow a theatrical director to excel them in faith; remember it was such a man, about to go down on the Lusitania, who said to the frail girl trembling at his side: "Why fear—we are going out on the great adventure." Eternity must be grand—eye hath not seen, ear hath not heard—why fear?

JOHN R. EWERS.

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*Lesson for April 16, the Easter lesson. Scripture, John 20: 19-31.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Great Congregational Scholar Dies

With the passing of Prof. Williston Walker, Congregationalism loses its greatest historian and one of its most loyal and trusted leaders. He was sixty-one years of age at the time of his death. For the past twenty-one years he has been Titus Street Professor of Ecclesiastical History at Yale, succeeding Prof. George P. Fisher. He was on the famous Committee of Nineteen which a few years ago recast the constitution of the national organization of the communion. He has also served as one of a committee of three on Christian Unity. He has been engaged in many literary labors, the best known of which is a history of Congregationalism. He has also composed a life of John Calvin which has been translated into French and which was regarded as the semi-official life of the great reformer in the quadricentennial of the reformer in Geneva in 1909.

English Congregationalism Loses Two Leaders

English Congregationalism has been bereaved by the loss of two great leaders recently. Rev. A. J. Viner was chairman of the Congregational Union. He had taken up the task of raising 150,000 pounds with which to endow the pension fund of his denomination. He has been traveling constantly and his death occurred from a cerebral hemorrhage as a result of diabetes. He was climbing a hill on his way from a preaching engagement. Another loss of large significance is that of Sir John McClure, who took pneumonia following influenza. He is pronounced to be one of the greatest nonconformist leaders of a century, and at the time of his death was head of Mill Hill School. He was a gifted lay preacher and it was through his musical ability that his denomination came into possession of the new Congregational Hymnal. In his school he combined the ideals of scholarship and character building to a marked extent. Two years ago he served as chairman of the Congregational Union of England and Wales, and while in this office was a marked success as an administrator.

Anti-Christian Demonstration in China

The World's Student Federation is to hold its meeting in Peking at an early date and as the time approaches a strong anti-Christian movement has found voice in China. A newspaper of Peking called Chen Pao offers the following defiance: "If God be almighty, let his secretaries be born without parents; if he has power to judge the world let him annihilate us; if there be a heaven, let God show it to us." The anti-Christian movement originated in Shanghai among certain evil-disposed Chinese of the French settlement. All of the atheistic elements of the country have taken up the hue and the cry against religion. Like so many of these movements, it will only increase

the popular interest in religious topics when the Christian student movement finds its voice a little later.

Religious War in Ireland

Murders are committed in Ireland every month whose motive is religious prejudice. The perpetrators of these outrages hold to both the Protestant and the Catholic faith. Recently the Protestant ministers at Dunkalk, Ireland, met and passed resolutions decrying any kind of reprisals by the Protestant element in the city. Meanwhile the situation is so disorderly that there is strong talk of inviting in the imperial troops to restore order. In more than one instance Catholic priests have also issued public statements which would discourage the practice of religious warfare. Irish peace waits on no particular scheme of government but upon the development of tolerance through more general education in religious principles.

Newspapers Will Print the New Testament

Taking its cue from a suggestion of Rev. Charles M. Sheldon, for years a prominent Congregational minister of Kansas, the Topeka State Journal will print the Weymouth translation of the new testament. The first installment will be the book of Mark, which will bear the heading "The Good News as Recorded by Mark." The Weymouth translation puts the new testament into every-day English.

Religious Education Leaders Confer

The department of religious education of the United Christian Missionary Society recently called a meeting of the professors of religious education of the Disciples colleges and the members of the departmental staff of the society in St. Louis. Already a number of colleges among the Disciples have departments with complete endowment. This is true at Bethany and Transylvania colleges. The endowment of the Texas Christian University chair is almost complete, and campaigns are on in behalf of chairs at Hiram college and Eureka college. The purpose of the meeting in St. Louis was to discuss a closer integration of the college work with the department of religious education of the society.

Candidates for the Priesthood Are Lacking

Not only is the Protestant movement in Czecho-Slovakia making large headway, the Roman Catholic church is experiencing great difficulty in securing candidates for the priesthood. The lessened prestige of the priest and an unfavorable family attitude are said to be two leading factors. So disturbed is Rome over the prospect in this country that the bishops will be encouraged to found small seminaries in each diocese and to inaugurate reforms in the various existing seminaries. Meanwhile the govern-

ment is considering a separation act which would still further increase the troubles of the old mother church in the land of John Huss.

Disciples Hold Memorial Services for Dr. Shelton

The death of Dr. A. L. Shelton on the borders of Tibet at the hands of bandits has stirred deeply the emotions of his thousands of friends in Disciples churches. A call has been sent out to all the churches of this communion to observe some Sunday in March as a memorial Sunday. Many interesting facts about the martyr missionary are being brought to light in connection with the preparation for this memorial day. Dr. Shelton was appointed a medical missionary to China in 1903. After the death of Dr. Susie Rijnhart's husband, he agreed to accompany her to Tibet. Later he established a mission station at Batang in company with J. C. Ogden. One of the most outstanding experiences of his life was the making of the acquaintance of Galon Lama, next in authority to Dalai Lama, the highest authority, both political and religious, in all Tibet. This acquaintance resulted in correspondence with the Dalai Lama, and for the first time in history a Christian missionary was permitted to establish a medical mission inside the borders of Tibet. Dr. Shelton was on his way to the forbidden city of Lhasa, where he had permission to open work at the time of his death. Dr. Shelton introduced many innovations in Tibet, including bath-tubs, organs and alfalfa.

Not All Hungarians Becoming Episcopalians

It has been noted that a group of Hungarian churches will be received into the fellowship of the Protestant Episcopal church. It seems that a still larger number will become identified with the Reformed church. There are ninety-five Protestant congregations among the Hungarians, and forty-five of these churches are now in fellowship with the Reformed church in the United States. The home mission board of this denomination will provide annual support to the Hungarian congregations of \$17,500. Students for the ministry from Hungary and Transylvania will be welcome to complete their theological studies in a theological seminary of the Reformed church in the United States. Ministers coming from Hungary will also share the privileges of the Board of Ministerial Relief on exactly the same terms as the American ministers do. The Home Missions Council states that seven parishes and missions have already been received under the care and oversight of the Episcopal bishops. The following is the rather unique agreement that has been entered into to solve this problem of denominational realignment: "In all cases parishes and missions entering into this affiliation with the Protestant Episcopal church retain their full title to their property exactly as before, with this ex-

ception: the former proviso that the property cannot be alienated or encumbered except with the consent of the conventus of the church of Hungary, is transferred to the consent of the classes of the Hungarian Reformed church of America and the bishop of the diocese of the Episcopal church in which such parish is located as de facto bishop of the Hungarian Reformed church of America. Services are being conducted in the Hungarian churches exactly as heretofore. The parishes and missions retain full rights to call their ministers, with the approval of the bishop. One of the terms of the agreement is that "the validity of baptism and the sufficiency for admission to holy communion of confirmation as heretofore administered by the clergy of the Reformed church of Hungary, shall be accepted . . . but hereafter confirmation shall be administered by the bishops. . . ." The result of the agreement is not reception into, nor absorption by, the Protestant Episcopal church of parishes of the Reformed church of Hungary in the United States, but mutual agreement of union or affiliation of the two churches, each retaining its identity and rights, duly safeguarded. Each Hungarian Reformed parish accepts from among the bishops of the church of God individual bishops of the Episcopal church as their spiritual head, without entering into official relationship to the Episcopal church or the diocese over which such bishop presides."

Student Fellowship for
Christian Life Service

The Student Volunteer Movement has been a striking success, in American colleges and universities during the past generation. It has long been felt that other prospective religious workers than foreign missionaries should be organized in a similar way. At the University of Illinois February 14-19 a meeting was held with fifty-four student delegates from thirty-three colleges and universities. The meeting was organized with all student officers, though representatives of various home mission boards other organizations were present. Mr. St. John of the Student Volunteer Movement, a member of the conference, expressed the view that this new organization might mark as significant a day in the history of the Christian church as the memorable Northfield conference. Mr. N. U. McConaughy of Princeton was chosen as the president of the new organization.

Abraham Lincoln
Quoted as a Wet

A merry war is going on with regard to an alleged anti-prohibition speech on the part of Abraham Lincoln. The statement attributed to the great Civil War leader was first published at Atlanta, Ga., and circulated among the negroes to induce them to vote against prohibition. Recently it was given some semblance of respectability by a quotation from the lips of Bishop Gailor, president of the National Council of the Protestant Episcopal church. Dr. Charles Scanlon of the Presbyterian Board of Temperance and Moral Welfare has investigated the record of Lincoln with great care and asserts that there is not the slightest foundation for the quotation. On the contrary there are many utterances of Lincoln in the authoritative biographies which are of an opposite tendency. The following is the canard being circulated: "Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason, in that it attempts to control men's appetites by legislation, and makes a crime of things that are not crimes. A prohibition law strikes a blow at the very principle on which our government was founded. I have always been found laboring to protect the weaker from the stronger, and I never can give my consent to such a law as you propose to enact."

Church Resolution Leads to
a Congressional Committee

A committee of the Chicago Church Federation some time ago wrote to the attorney general of the United States with reference to the political prisoners still held by the government. He received a reply in which the attorney general made many statements with regard to these prisoners which were not in harmony with previous reports. The Chicago committee determined to withhold specific action until investigation had been made and called upon the research committee of the Federal Council to look

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into the statements made in the attorney general's letter. The research committee reports itself as unable to secure the facts needed from the attorney general's office. Very recently a bill has been introduced into the house calling for an investigation of the record of these prisoners. The bill is now before the committee on the judiciary, and will doubtless be passed. The attorney general charges the political prisoners with the destruction of fifty million dollars worth of property during the war and with having taken an oath in which they renounced the flag of their country.

Church Organization Utters a Challenge

Taking a half page of space in the Chicago Tribune, the Church League for Industrial Democracy has broken into the labor disputes of Chicago. This organization, which is headed by Bishop Williams, charges that employers' organizations are undertaking under a hypocritical slogan of "open shop" to break up the union organizations in America. Prof. Vida D. Scudder is chairman of the executive committee, and Rev. Richard W. Hogue of Philadelphia executive secretary.

Evolution Foes in Catholic Church

Modern science went to the mat with Protestant obscurantism in the Kentucky legislature recently when a bill which would forbid the teaching of evolution was defeated by only two votes. That the Catholic strength of the country will be thrown on the side of Protestant obscurantism is made certain when so intelligent a Catholic journal as America will print the following: "We can pardon scientists their scepticism, we can even overlook their infidelity, but we cannot condone their unscientific attitudes. If any investigator cares to accept monophyletic evolution as an explanation of life, we can overlook his folly, but we seriously object to having an hypothesis imposed upon us as an established certainty and that, too, by college professors and other learned people in whose pronouncements we like to believe. It is hardly fair to Catholic and orthodox Protestant voters to have monistic evolution intrenched as the established cult at our state universities while divine revelation, if not opposed, is damned by the tolerant smile of broad-minded rationalists. That such is the case, a cursory glance at textbooks and magazine articles emanating from such places will make clear."

Ancient Prejudices Abate

In many cities of Massachusetts the feeling between the orthodox Congregationalists and the Unitarian Congregationalists has been anything but pleasant for the past century. There is every evidence, however, that in the coming century the churches will accept the status quo and find fellowship in matters where agreement is possible. In Arlington, Mass., the orthodox churches are joining with the local Unitarian and Universalist churches in a series of five Lenten services on Sunday afternoons. The new

possibility of fellowship arises not so much from changes of theological attitude as from a change in spirit. The critical spirit of the "liberal" denominations is changing to that of construction, while the aloofness of orthodoxy tends to give way to that of fellowship, and fellowship will correct more errors than isolation ever can.

Loans His Books to Parishioners

Rev. Dwight L. Bradley, pastor of the Congregational church of Webster Groves, Mo., has been loaning books from his library to his parishioners with very gratifying results. A loan shelf is maintained at the church for this purpose. The minister is not able to report that his people never lose the books, for they do. But he considers the losses, which are not excessive, as but a small price to pay for the greater intelligence of his people. He has been loaning Wells' "Outline of History," Swain's "What and Where Is God," and Glover's "The Jesus of History," besides many other books.

Library for a Young Minister

Union Theological College of Chicago has issued a bulletin on the library of the young minister. The youthful theologian is apt to waste his money for

books that will avail him nothing, so the college has offered guidance to its students. The titles are both new and old. One notes Darwin's "Descent of Man" in the list. While there is a good list of volumes on the work of preaching, no volumes of sermons are offered. The reasons for this omission are not stated. Good lists of books on philosophy, psychology, mysticism, social science and government are given. These interests would hardly have been included in the old-time theological library.

Oil Stocks Given in Return for Creed

The layman who was reported as giving a million and a half dollars to the board of home missions of the Baptist denomination last year is now charged by The Christian Work with paying in Mexican oil stocks of doubtful value and on which the society may have to pay an assessment. Should this prove to be the case with the man who put a creed over on the Baptist society, there will be some very interesting doings at the Baptist convention in Indianapolis in June.

Dr. A. C. Dixon Goes to Baltimore

Dr. A. C. Dixon, a prominent figure in the Southern Baptist denomination, has accepted a call to the pastorate of University Baptist church at Baltimore.

Disciples Congress to Face Live Issues

THE Disciples Congress never offered its constituency a more vital program than the one that will be followed at Columbus, Ohio, April 17-20. The very questions which ministers discuss whenever they gather informally will be the ones that will be given consideration on the public forum. The congress is not a legislative body, but is a free assemblage of Disciples who talk but never vote.

The foreign mission policy of the denomination, the reception of the unimmersed, the question of national organization of a group of free churches, the formulation of an official creed and the attitude toward science all furnish topics which will not fail to hold the members of the Congress until the last session. Headquarters will be made at the Southern Hotel in Columbus. The following is the program:

Monday evening: "The Power of the Press," Edgar DeWitt Jones, Detroit, Mich.

Tuesday morning: "Should the Distinctive Tenets of the Disciples of Christ be Taught on the Foreign Mission Fields?" Prof. Hall C. Calhoun, Bethany, W. Va.; Prof. J. C. Archer, New Haven, Conn.; "The Christian Minister in a Modern World," Finis S. Idleman, New York City.

Tuesday afternoon: "Christianity and Present Moral Ideals," Prof. E. S. Ames, Chicago, Ill.; "Present Tendencies in Higher Education Among the Disciples of Christ," Prof. R. E. Hieronymus, Champaign, Ill.

Tuesday evening: "What Labor

Wants," Prof. Alva W. Taylor, Indianapolis, Ind.

Wednesday morning: "Should the Disciples of Christ Receive the Unimmersed Into Their Churches?" John Ray Ewers, Pittsburgh, Pa.; Henry F. Lutz, Washington, D. C.; "The Christian Church in Modern Society," Finis S. Idleman, New York City.

Wednesday afternoon: "Should the International Convention of the Disciples of Christ Be Abandoned?" S. S. Lappin, Bedford, Ind.; "Should the Disciples of Christ Become a Representative Democracy in Control of Their Missionary, Benevolent and Educational Agencies?" Milo J. Smith, Indianapolis, Indiana.

Wednesday evening: "The Church, the State, and the 'Movies'," Earle Wilfley, Washington, D. C.

Thursday morning: "Any Theory of Evolution That Derives Man from the Lower Orders of Creation Is Unscientific and Tends to Destroy Faith in the Christian Religion," W. N. Briney, Louisville, Ky.; H. D. C. MacLachlan, Richmond, Va.; "A Reinterpretation of the Disciples of Christ in the Light of One Hundred Years of History," Finis S. Idleman, New York City.

Thursday afternoon: "Are the Disciples of Christ Drifting Toward the Formulation of a Creed?" Prof. W. J. Lhamon, Lipscomb, Iowa, P. H. Welshimer, Canton, Ohio.

Thursday evening: "The Co-operative Approach to Christian Unity," H. P. Atkins, Cincinnati, Ohio.

The enterprise is motivated by a desire to reach the university students in the vicinity. A number of prominent Baptist laymen have joined the church in order to give support to Dr. Dixon. Among these are Richard H. Edmonds, editor of the Manufacturers' Record, and Hon. Joshua Levering, a former president of the Southern Baptist Convention.

Reports a Great Opportunity in Czecho-Slovakia

Rev. Kenneth D. Miller, a special envoy of the Presbyterian Board of Home Missions to Czecho-Slovakia, has recently reported some very startling things about the religious situation there. President Masaryk is a member of the Czech Brethren church, though not an active member. The president has become discouraged with the inability of the Protestant churches to enter into their manifest opportunities. Mr. Miller took a journey with the president, and has come to know him quite intimately. Senator Herben is also one of the former revolutionary leaders, and now in a position of power. He, too, is a Protestant. The Protestant movement has been compelled to protect itself against the incursion of untaught people, and many of the churches now refuse to receive new members until they give evidence of being qualified. One of the marked features of the new Protestant movement is that the industrial districts are going so strong for the reformed faith. At Pilsen two years ago there were two small congregations and 500 members. Today there are thirty congregations and 16,000 members. Most of these workers are socialists and their party has an atheistic creed, but the religious spirit among the men is too strong to submit to the atheistic dogma. Mr. Miller sees the chief need in the new Slavic republic to be a great increase of qualified pastors and evangelists and the erection of suitable church buildings in which the reformed worship may be carried on.

Dr. McComb Will Teach Homiletics

Rev. Samuel McComb, whose ministry in the so-called Emanuel Movement attracted world-wide attention, will be a teacher henceforth. He has begun his work as professor of homiletics and practical theology in the Episcopal Theological School of Cambridge, Mass. This school has for dean the Rev. Henry B. Washburn, and it is one of the important institutions in the training of the ministry of the Protestant Episcopal church.

Political Conditions Slow Up Evangelistic Work

In February the Disciples missionaries of India held their national convention at Jubbulpore. Among the interesting facts brought out in the convention was the report indicating a falling off in accessions to the churches due to the unsettled political conditions in the country. Nothing daunted by these reports, the missionaries have set up the ideal of doubling the membership in the churches this coming year. As the mission is now forty years old, there are of

a course a great many people who have been under instruction for some time. Nine new missionaries have been received into the group the past year and these have been assigned to stations. Among the interesting features of the convention was an address by Mrs. A. L. Shelton, widow of the Tibetan missionary who was recently killed by bandits on the border of China and Tibet. She spoke on the theme: "The Church in Tibet."

Helen Keller Appreciates Her Raised Letter Bible

The American Bible Society officials recently secured an interview with Miss Helen Keller, the well-known deaf mute. She permitted her picture to be taken as she was reading her raised letter Bible with her finger tips. When asked with regard to her favorite chapter in the Bible Miss Keller replied, "The ninth chapter of John." She spoke on the distribution of the scriptures and said: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations."

Criminals Give to Relieve the Armenians

Rev. Charles V. Vickery is a most effective campaigner for the great cause of Armenian relief, but probably his exploit of securing a contribution from the

inmates of a state penitentiary marks one of the most startling achievements in modern philanthropy. The prisoners of the Virginia penitentiary recently contributed \$91.46. As each ten-cent piece represents a day's labor for these men, the amount they contributed is really large. No man in the institution gave less than a day's pay, while many of them contributed a whole month's income. Rabbi Wise of New York recently sent out a sermon by radiophone in which he made a plea for the Armenians, and called on all good Jews to give to this people as they would to their own. Another interesting fact in Armenian relief is that Viscount Shibusawa

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of Japan, who assisted so greatly in making the World Sunday School convention a success in Japan, will head a Japanese movement to carry relief to the afflicted people of the Near East.

Chicago Sunday School World and the Ecclesiastics

William C. Pearce has been just a plain business man all his life, but he has risen from the ranks as superintendent of a local Disciples Sunday school to the secretaryship of the World Sunday School Association. He has been in the presence of the princes of the church recently, for while at Constantinople he interviewed the patriarchs of the Greek Orthodox and the Armenian churches. He has also gone over into the famine country, and visited the orphanages of the Near East Relief. Mr. Pearce insists that a new civilization will spring up in the famine lands through the training given to the famine orphans. He is also enthusiastic over a new idea. He proposes that at some early date a World Sunday School convention be held in the city of Constantinople. This is the holy city for the Christians of Russia, Greece, the Balkan states and the near east and is therefore a most strategic center from which to interest the communions of the orient.

Education Secretary Takes Up Cudgel Against Professors

The movement of criticism throughout the country against professors of alleged infidel beliefs is becoming a frequent topic of conversation. For the most part the charge has been made by the Fundamentalist group. It is a real news event, therefore, for Dr. Edgar P. Hill, general secretary of the Presbyterian General Board of Education to take up these charges and lend to them his official endorsement. In accounting for the failure of some young men to enter the ministry, he says: "The decline in the number of recruits for the ministry can also be traced to our institutions of learning. The instruction given in many of our colleges and universities is calculated to undermine the religious faith of the students. An alarming number of professors frankly announce themselves as agnostics or crass materialists. A recent investigation revealed the fact that a considerable proportion of leading educators had given up their faith in a personal God and in a future life."

Will Work Through the Quakers

The American Committee for Russian Famine Relief has agreed to turn over to the American Friends' Service Committee for transportation to and distribution in Russia the net proceeds of all funds collected in this country. This answers the criticism of Mr. Herbert Hoover that the organization was co-operating with the Russian Red Cross. In Iowa the farmers are being asked for \$500,000 bushels of oats, which will be ground up into oatmeal. In Russia no relief organization can operate unless it guarantees to administer its relief inde-

pendent of any considerations of race, color, creed or political opinion. The new cooperation set up is a most valuable one for the American Committee for Russian Famine Relief is one of the most active money-raising organizations in our country, and the country has complete confidence in the Quakers as a distributing agency.

Chicago Church Federation Secures Popular Lenten Speaker

Dr. Frederick F. Shannon, pastor of Central church of Chicago will speak under the auspices of the Chicago Church Federation during Easter week at the

First Methodist church of Chicago. There was so much enthusiastic appreciation of the splendid messages which Dr. Shannon gave last year that the people unanimously voted on the closing day to ask him to be the speaker this year. The people filled the old First Methodist church to the pulpit steps and the attendance on the last day taxed the capacity of the auditorium. This year Dr. Shannon's subjects will be: Monday, April 10, "The Creative Christ"; Tuesday, April 11, "The Vision that Saves"; Wednesday, April 12, "The Creed for Today"; Thursday, April 13, "The Divine Disguises"; Friday, April 14, "The Holy Hill of Love."

Annual Meeting of R. E. A. Opens with Unusual Attendance

NOT since the early days of enthusiasm attending the founding of the organization have such large audiences gathered for the sessions of the Religious Education Association as those which gathered in Chicago last week. The rooms at the Congress hotel proved entirely inadequate, and considerable confusion resulted from the overcrowded condition of rooms in which sectional meetings were held.

Secretary Henry F. Cope was in an expansive mood as he told the story of the year's success. For the first time in the history of the organization all bills are paid, and there is money in the treasury. The secretary invited gifts "not to pay for a dead horse, but to promote future activities."

When religious education was first discussed in the initial meeting of eighteen years ago, very little had been done to professionalize the interest. Now religious education has already undergone such a degree of specialization that a number of professions have come into being. The teachers of the Bible in the schools and colleges are now a recognized group. The teachers of religious education in schools and colleges are another organized section. The coming of week-day religious instruction means that directors must be trained, and also the teachers who fill in the various grades. There is an association of the directors of religious education in the various churches. This by no means exhausts the list. These different groups hold sectional meetings for a while, and the fellowship usually results in an organization.

The opening sessions of the organization on Wednesday evening were addressed by Hon. John J. Tigert, United States commissioner of education, and President Arlo A. Brown, of the University of Chattanooga. At this session of the students of the various educational institutions of Chicago were specially invited.

The teachers of the Bible in colleges handled a live theme. The discussion brought out a problem in which they had the keenest interest. The students sometimes suffer from theological "shock" when they receive their first in-

stalment of instruction in the Bible as it really is. Some of the educators pleaded for caution in breaking down old sanctions. Others felt that the ignorance of the average college student with regard to the Bible is so abysmal that one does not need to take into account any ancient prejudices. The road is quite open for a constructive teaching of the Bible from the standpoint of modern learning.

In the session on church schools Rev. B. S. Winchester, associate editor of the Congregational Publishing Society of Boston spoke on "The Correlation of the Mid-week Curriculum and the Sunday School Curriculum." His address really ranged much farther than the topic. He insisted that every item of church activity touching the life of the child should be correlated. When the boy scouts teach that "a scout is courteous," the teaching should be backed up in the Sunday-school and in other organizations.

President Theodore G. Soares of the University of Chicago was in a very happy mood in his annual address. He advocated the attitude of humility in religion which is characteristic of scientific men at their best. His text really came at the close of the address in a quotation of the words of Jesus, "Greater things than these shall ye do." He insisted that religion in every century must study its problems and adjust itself to new needs.

Rabbi Wolsey protested against the efforts of some to make the reading of the Bible compulsory in the public schools. He spoke quite belligerently as expressing what he termed a minority opinion, and must have been surprised to have both Dr. Cope and Dr. Soares agree with him.

Secretary Cope in his address was facetious at times as he ridiculed the idea that young people are worse now than they used to be. He said that the older folks have forgotten. It is wooden-legged men who pass laws against dancing, and old people have always criticized the young.

The chief theme of the organization this year is week-day religious instruction in religion and the Friday and Saturday sessions were devoted especially to this interest.

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EDITORIAL

Biological Evangelism in the Catholic Church

AMERICA, the thoughtful weekly of the Roman Catholic church, has been printing a series of studies in the ecclesiastical statistics of the country. There was no blinking the fact that in the past ten years the Protestant population had increased 19 per cent as compared with a 10 per cent growth among Catholics. It is interesting to note how from the Roman Catholic point of view such figures are accounted for. America says: "Our conclusion, then, is that given the Catholic population of the United States as 75 per cent urban, and the Protestant population as 75 per cent rural; given, moreover, the vastly more prolific tendency of the rural population as compared with the urban, and finally the greater expectancy of life in the country than in the city, especially for the Irish who form such a large part of the Catholic city population, we can express no surprise in learning from the religious census that the increase of Catholic population has been only slightly more than 10 per cent in a decade, when the Protestant population increased 19 per cent and the total population increased 17 per cent. . . . There is only one way out; namely through the systematic fostering of Catholic rural life." This analysis has the merit of being true in part. There is such a thing as biological evangelism in both Catholic and Protestant circles. However, the Roman Catholic policy has depended fundamentally upon getting people born into the world Catholics, while the Protestant emphasis has been fundamentally upon the second birth. Roman Catholics must not miss the fact that large numbers of Catholic immi-

grants are becoming Protestants after tasting the liberty of their adopted land. Both Catholics and Protestants suffer losses to the "big church," as it is popularly called by the cynical, but of the 40,000,000 unchurched, more have Catholic antecedents than Protestant.

Religious Education as a Fad

DR. GEORGE ALBERT COE of Union Theological Seminary, at one of the concluding sessions of the Religious Education Association in Chicago declared he would serve as "devil's advocate" for a season, and speak against the week-day religious schools that are springing up all over the land. While believing in the fundamental idea, he warns us that in many communities the attendance the second year is less than it was the first, indicating that enthusiasm has not been matched with careful pedagogical preparation. In many cases these religious schools have been chiefly sponsored by the ministers. It is to be expected that the ministers will lead. But the ministers cannot go very far until they are confronted with educational problems of so difficult a character that only a professionally educated teacher can solve them. In larger cities it is indispensable that the religious schools should have trained supervision. There is quite the same need for a superintendent of religious education as for a superintendent of the public schools. The plan of using part-time teachers of religion who never had any special training in a university has also proved disappointing. At Evanston, Ill., the attendance fell off heavily the second

year. The third year has shown a great success under the full-time teaching work of a young woman trained both in pedagogy and in the knowledge of the essential Christian disciplines. Week-day religious education is going to cost a great deal of money, though not nearly so much as is now spent on manual training and domestic science. It is not worth doing unless it is done right. The Religious Education Association, sponsoring as it does the ideals of modern education, has wisely concentrated its effort in the direction of preventing a thoroughly sound religious movement from degenerating into a fad, and falling in the end into the hands of denominational promoters who will force a false standardization and manage to derive denominational advantage out of it.

The United States and Haiti

THE old-time autocratic doctrine that the king can do no wrong met its death on the battlefields of France. Any nation that undertakes to resurrect this doctrine must face the disapproval and perhaps the active opposition of the civilized world. The United States has for some time occupied the republic of Haiti by force and carried on the government of the island through military power. Though a demand has been made for investigation, Gen. Russell was recently sent there under sealed orders and without the approval of the senate. Since this action the Federal Council of Churches has joined with other religious organizations in forwarding to the senate committee a protest and a statement of principle with regard to the dealings of the United States with Haiti. It is insisted by the religious leaders that no government of force should be placed over the Haitians but only such aid given them as they may actually need in the stabilizing of their government. It is also urged that the island should be allotted complete independence at as early a date as possible. It is unfortunate that the United States has assumed complete responsibility in every case on the American hemisphere where government has broken down. Several of the South American republics are now sufficiently stable to join us in assuming any such responsibilities. If turbulence in Cuba, Mexico or any other section of the western world was dealt with by a concert of the western republics the odium of interference would be neutralized by its much greater distribution. The color prejudice has undoubtedly entered into the treatment of Haiti. The assumption that everyone on the island was belated and semi-barbarous is not true to the facts. The foreign policy of the United States with reference to Latin republics has been more like that of George III of England than most of us would like to admit to our neighbors across the sea.

Sectarianism and the Hungarian Immigrant

THE competition of the various religious denominations of the country in trying to secure the allegiance of the immigrant groups has led in various instances to some embarrassing results. During the past winter Episcopalian newspapers announced with much satisfaction that many congregations of Hungarians in this country who

were in communion with the Reformed Conventus of Hungary had accepted the oversight of Episcopalian bishops. While no figures were given, doubtless many readers of these journals thought of the movement as widespread. It seems that what happened was an effort on the part of the bishops to operate that section of the Lambeth recommendations which relates to affiliation with other churches. Seven Hungarian ministers in fellowship with the Reformed church of Hungary expressed a desire for episcopal oversight and for additional ordination, but in some instances the congregations have refused to follow these men. The result is that the hope of a mass movement toward the Episcopal church has been frustrated. In the meantime the Reformed church in the United States which has always been in the lead in Hungarian work in this country, tried to negotiate an agreement on the comity of the Hungarian situation with the Presbyterians. The secretaries agreed but the boards did not. However, as the ecclesiastical map has rapidly shifted, the Reformed church in the United States is now able to report that 48 out of the 92 Protestant Hungarian congregations are now in fellowship with the Reformed church in the United States. The other congregations are affiliated with the Dutch Reformed, the Presbyterian (U. S. A.), the Presbyterian (U. S.), the Congregational, the Baptist, the Lutheran churches, and a few congregations are independent. In spite of the ideals of the leaders of the Home Missions Council it is evident that the cut-throat competition of home mission work goes right on. In this case the Reformed church won, as it seems to have had the right to do. But why should a half million Hungarians, mostly working people, be afflicted and confused by being compelled to choose between the varieties of American Protestantism?

The Power of an Endless Life

An Easter Message

ONCE more the glory of Easter builds a great arch of promise over the homes of our living and the graves of our dead. "If it were not so, I would have told you," said Jesus; and we may add the word of St. Ignatius, "Those who have heard the word of Jesus can bear his silence." He confirms faith without satisfying curiosity. When he spoke of his own death he simply said, "I go to my Father." It was a return, not of dust unto dust, but of spirit unto spirit. When he spoke of the death of others he accommodated his thought to the range of their minds; but he lifted the shadow and let us see the brightness on the other side of death. He was a spiritual biologist who thought of religion in terms of life—not of life in terms of religion—living in the truth that the spiritual is alone real, enduring and triumphant. For him God is here, eternity is now, and death is the shadow of life!

There is an experience of the eternal life, revealed in the life and teachings of Jesus, as far above our vague

intimations, glimpses, and dim earth memorials, as the sun is above the "will o' the wisp" in a marsh. He lived by "the power of an endless life," undismayed and unconquerable, and his religion, as Harnack has said, is nothing else than the eternal life lived in the midst of time, in the spirit of love and by the grace of God. He released a new power in human life—power over sin, over sorrow, over black despair and brute matter—and by that power the church won its early victories in the world. Then, as now, men everywhere were groping for a new power of divine grace and a more vivid religious hope. In a time when an old civilization was dying and another was coming to birth, it was the Christian vision of the eternal life that gave relief and renewal; and that vision we must recapture for our confused and troubled time. The idea of immortality popular today is far removed from the vision by which the new, uprising Christianity grasped the crumbling classic world and reshaped it. Indeed, we think only of a future life—"a series of moments snipped off at one end, but not at the other"—whereas Jesus set the creative power of the eternal life in new splendor in the heart of humanity.

How different the mood of our time, critical, hesitating, forever balancing probabilities, its wistful faith clinging to dim hints and cryptic analogies—never a glad confident dawn. Surely our immortal faith in immortality needs to be exalted and set in the light of spiritual vision and moral values, if we are to recover its creative inspiration and its challenge. Emerson was right when he refused to discuss mere survival, saying that Jesus, living in the realm of moral realities and heedless of sensual fortunes, never made the separation of the idea of duration from the essence of the spiritual attributes of man, "nor uttered a syllable concerning the duration of the soul." No, it was left for his disciples to sever duration from the moral elements and to teach the immortality of the soul as a doctrine, and maintain it by evidences. "The moment the doctrine is separately taught, man is already fallen. In the flowing of love, in the adoration of humility there is no question of continuance." Only in a universe of spiritual relations is the question of immortality pertinent; and once we feel its vital gravitation pulling upon us, we know the thrill of life answering the call of the infinite life.

No; if we are to find the ground plan of the life of Jesus, we must go deeper into the realities where life is measured not by quantity but by quality. He loved life, he believed in it, he lived in unflinching loyalty to its passion and its promise. "In him was life," says the evangelist, and the truest description of his mission is that he came that we might have life, and have it abundantly. All his teaching, in fact if not explicitly, was based upon faith in the creative impulses of the soul, and the desire to free man from all that represses or defiles them. He called upon men to give up everything—property, position, and even the dearest fellowships, if need be—for the eternal life, which is the "pearl of great price," worth all the gold in all the hills. Of that deathless life he was himself a revelation, not only of its reality in the midst of time, but of its laws, its manners, and its standard of values—its rhythm, its melody, its joy.

As Dante said, Jesus taught us "how to make our lives eternal," by the truth he taught and still more by the power liberated by his personality—making his swift and gentle years a path of light for all ages. "My meat and drink is to do the will of him that sent me, and to finish his work." In prayer, in communion, in clarity of moral decision, in happy obedience he drew the fullness of God into his life. He selected decisively the highest values of life, serving them with unwavering fidelity, finding richness of life not in ease but in service, and finally in sacrifice. "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." By a strange paradox he learned that to be loyal to life we must spend it for others. Life selfishly hoarded is a form of death: "he that is willing to have his life shall lose it; and he that is willing to lose his life shall have it." When we think of Jesus we recall the maxim of Irenaeus, "A living man is the glory of God"; and the wise prayer of Sarapion of Thumis: "We beseech thee to make us living men!"

Toward the end of his life, Dostoevsky said that the race is finally divided into two classes, those who know the eternal life and those who do not, and that the fate of civilization will rest with those who are citizens of eternity. It is indeed true. Materialism is disintegrating anarchy. All the dear interests and institutions of humanity have their basis in the eternal life, else they cannot abide. It would be easy to deceive ourselves and suppose that society is held together by outward forms, but these no more cement it than the tortoise in the old fable upheld the earth. Our human world is kept in place and urged along its orbit by unseen forces. From thence come those impulses to progress, those insights and aspirations which impel man to vaster issues; they are the pressure upon him of the endless life. Men have tried to found kingdoms upon slavery, upon brute force, upon cunning and cruelty, and they have failed. Liberty, justice, love, faith, truth are things that belong to the eternal life, without which customs are cobwebs and laws are ropes of sand. The power of the endless life is thus the creative and constructive force of social life; and, by the same token, he renders the highest service to society who makes the eternal life vivid to men—makes it something more than a visionary scene suspended in the sky.

What is true of social life is equally true in the making of character and personality—the two loveliest flowers grown in these short days of sun and frost. Only recently a great physician said that subconscious health cannot be obtained in one who has lost faith in immortality. Without it the noblest powers of the soul are inhibited, the divinest instincts frustrated, having no happy release and fulfillment. The impingement of eternity upon man gives to the moral sense an august authority, and makes religion not a dogma, but the life of God in the soul of man. Life everywhere grows in dignity, meaning and beauty when it is lived for eternal things. That man can share the purpose that shapes the world; that he can think the thoughts of God after him; that he can live for the future in deeds of prophetic excellence—here is a freedom which makes death only a cloud-shadow wandering across the

human valley. Under the expansive pressure of eternal values, man becomes aware of what life is, eager only to do the will of God, whether tomorrow find them toiling here or in the City on the Hill.

Ever the path lies at our feet, if we would follow on to know the life that is both a rich possession and a radiant anticipation. The direction we know, and the road mounts steadily. The power of an endless life—it is a life of faith, of love, of fellowship, of consecrated service. It makes a man stand up like a tower, four square to all the winds of the world, a defense for any who are weak or weary, a challenge to the might of those evil forces that come up against the soul. It is one with every dear fellowship, with every tender tie, with every high duty and every motion of the honest life; and wider still, with every growing bond of pity and of hope which unites us with humanity.

Friend, surely so for this I know
That our faiths are foolish by falling below
Not coming above what God will show.

At last we shall awake from our dream and find the reality greater, sweeter, and diviner than we have dreamed, and know those whom we have loved long since in a new intimacy of fellowship and revelation.

Toward a More Competent Educational Program

A SIGN of the times most encouraging in its augury for the next generation of Americans is the rising tide of interest in ethical and religious education. The churches have long maintained instructional departments, and most colleges of denominational character, and some universities, have provided a certain amount of biblical teaching. But the inadequacy of most of this work, both in amount and content, has been made increasingly apparent by such organizations as the Religious Education Association, which has performed a very notable service in the direction of standardization and competence in this vast and confused area. The very fact that there have been so many variant and competing agencies projected in the interest of religious education is proof of a growing demand for the discipline, even though its content and method are not yet very clearly comprehended, and its instruments are in many cases sadly inefficient.

It is a hopeful token of public feeling that an increasing body of sentiment inclines to the desire for a larger infusion of moral and religious instruction in popular education. This sentiment is as yet timid and hesitant. It is still under the spell of a tradition that there must be complete separation between church and state, and that this implies the exclusion of religion from any instrument provided by public and common arrangement. As a matter of fact, nothing is less true to the spirit of the republic. The meaning of the effort of the fathers of the nation, especially Thomas Jefferson, to draw a clear line between church and state was not for the purpose of eliminating religion from popular education, but to prevent the con-

trol of public instruction by an established and publicly supported state church.

That danger has been avoided, and happily avoided, so far as this republic is concerned. But the demand for the separation of church and state, thus wholly misunderstood by the second generation of public leaders, has been carried quite over into the realm of general education, and has become the defense of the vicious prevalence of complete secularism as advocated and largely entrenched in our popular educational system, both in the public schools and in the state universities. There are various classes, either sectarian or anti-religious, who are wholly satisfied with this arrangement. But a growing mass of public sentiment views it with distrust and regret, even while yielding in an unconvinced spirit to the accepted tradition.

The proof that this condition cannot meet the test of public opinion now increasingly taking form is apparent in a variety of efforts to supply the manifest deficiency. The most direct and obvious of these is the movement to place the Bible in the public schools as a lectionary, partly cultural and partly devotional in its values. This is an excellent plan if it is made permissive rather than mandatory, and is conducted with intelligence and discretion by those who have it in charge. Yet of course it can hardly be called religious education in any competent sense. It is at best a mild stimulant to biblical information and religious feeling. And its chief danger lies in the fact that it lulls to inactivity and contentment the people who ought to be active in the task of serious religious and ethical instruction.

A more encouraging sign is the really purposeful effort now made in many communities to supply in some worthwhile manner the instruction for which the Sunday schools have neither the time nor in most cases the ability. The plan of weekday religious instruction is under experiment in many parts of the country, and with many varying methods. No one of them is as yet wholly satisfactory, but out of the multitude of experiments, such as the Gary, Dakota, Colorado, Indiana and other methods, a technique is taking form which is proving of inspirational and exemplary value in a host of communities. Presently there will emerge from these many efforts a norm of instruction to supplement the public school courses, and provide what appears to be glaringly lacking in the educational systems now in vogue.

But in the light of this growing sentiment in behalf of religious instruction, and these tentative efforts to supply it without damage to a venerable and yet vicious tradition, it is apparent that ultimately a better method must be discovered. That method cannot be less purposeful than the actual inclusion of ethics and religion among the accepted disciplines of public education in all its agencies, including the public schools and the state universities. In this statement there is nothing of the proposal of a campaign of agitation and effort, but the simple record of an inevitable tendency and an unescapable result. No education is competent that does not provide opportunity for instruction in the most fundamental elements of individual and community life. Those elements are the ethical and religious. It is only the factional and divided condition of the church that provides the sectarian with a protest

against religious education in the municipal and state institutions of learning, on the ground that such instruction would be partisan. But the teaching of morals and religion, if scientific and worthy of the name, is above the skyline of any denominational interpretation.

Such instruction ought to be as competent and trustworthy as that provided in any other discipline in the schools, and it ought to be optional to the extent that no child would be compelled to pursue it against the convinced objection of parents or guardians. In other words, there should be the same safeguards now obtaining in regard to any other course of study in the schools. The objections of the secularist and the sectarian ought to be respected. But the majority sentiment, as popular opinion takes more decided form, will demand that education be made adequate to the needs of the coming generations, and in no other way can this be fully realized. The same obligation as now will rest upon the home and the church for the performance of the sacred tasks of leadership in the molding of character. But this cannot supply the deficiency now apparent in our whole educational system by the illogical and unhappy policy of eliminating the most important of all themes from the educational process.

When one considers the subject from the standpoint of the state universities, the signs are even more significant. The same unhappy tradition of the exclusion of religion from education has prevailed to the present time in these institutions. Yet increasingly the delinquency of service to the public has been felt. The leaders in state universities have recognized the desire and the right of their students to receive biblical and religious training, if they were to have a competent education. Yet they felt themselves powerless to provide such disciplines in the light of the tradition, and often in the face of specific legal enactments. In the circumstances the next best step has been taken to meet the need. The various religious bodies have volunteered to provide extra-mural instruction on these themes, and have been encouraged by the university authorities to take this action.

Splendid work of this character is now being performed. And in some instances the universities are giving credit for this outside instruction, which is of course already an admission that they ought to be providing it themselves, and are not quite true to their task of public education until they actually do provide it. Moreover, by implication they are already supplying such instruction, even by indirection, thus denying the validity of the vicious tradition in which they have been enmeshed.

But at best the plan of providing extra-mural biblical and religious instruction for students of the state universities, while admirable in the present emergency, is a clumsy and complicated device. It perpetuates the sectarian divisions and rivalries in the very atmosphere where the scientific and scholarly study of these subjects is least promoted by the denominational ideal. The waste and duplication of a series of Bible guilds, Bible colleges, Bible chairs and other foundations under denominational auspices proximate to the university campus will inevitable lead to their combination into some recognized and impressive school of religion, which shall be worthy of the name, and in whose instruction the university can have

a just pride and a responsible part. And the next and unescapable step will be the inclusion of such a school of religion in the university itself.

These tendencies will not be brought to realization at once. There is no particular reason why they should be. But the steps that are now being taken, logically and inevitably, are at best half-way steps, and can only have meaning in the light of fuller possibilities ahead. In a democracy like our own matters of great public moment are in the long run settled by the expression of the will of majorities. Without doubt the increasing majority of the American people wish their children to have the opportunities of ethical and religious instruction under the most competent auspices. The home and the church have a very important part in this task, far and away the most important part. But the instruments of public instruction are by no means exempt from responsibility, no matter what tradition has asserted to the contrary. And it is evident past all misreading that the signs of the times point to a due recognition of this responsibility, and an increasing attempt, without injustice to any of opposite views, to attain this objective.

Genius

A Parable of Sated the Sage

I AM Perfectly Willing to Hurry, save when I am in an Hurry. If any man or even Keturah attempteth to Hustle me when I am in an Hurry, then do I slow up. But I do not fail to Get There.

Now there came unto me a Young Man who ought to have known better, saying, This Generation hath no appreciation of Genius.

And I said, I had not thought it so: for whenever any genius named Ponzi or the like doth invent a scheme to Extract Gold from Sea Water, or to make a Dollar out of less than an Hundred Cents, or to coin money out of the Blue Sky, there is born of those who appreciate his Genius at least one every minute.

And the young man said, I speak not of dishonest methods of getting rich quick, but only of an opportunity for Budding Genius.

And I said, Budding Genius should start in Overalls, and not be too swift to blossom into Evening Clothes.

And he said, A man with ability such as mine ought not to be expected to start at the Foot of the Ladder, nor to toil arduously.

And I said, Listen unto me, and I will speak unto thee words of wisdom. If Success could come unto thee by any cheap way, or in any manner that did not cost thee Hard Toil, thou couldest not afford to accept it. Even so have I said unto mine own sons, and it hath been well for them that they have believed it.

And I said, I have known many Successful Men, and not a few Millionaires, and men of Achievement in various lines of effort; and I have come to believe that the Backbone of Genius is the Ability to Get up in the Morning a little before the Alarm goeth off, and to go at the day's work with a Punch. Napoleon conquered the world by getting there Five Minutes ahead of the other man. Edison achieved success by knowing when it was time to get

out of Bed. If thou wouldest be successful in life, rise early; meet the morning with a smile; go at the day's work with vigor but without wasteful haste; use thy brains and thy conscience as well as thine hands and feet; take reasonable care of thy health; do a deed of kindness for some one every day; trust God and do thy duty, and verily

thou shalt have no occasion to complain that the world is unmindful of genius.

And he said, It is worth trying.

And I said, add this also, Move quickly, think quickly, and do thy work quickly; yet hurry not when thou art in an hurry; but take calm thought and do it right.

Resurrection

By Thomas Curtis Clark

Questionings

AFTER this bright, glorious sheaf of years,
Is there to be but darkness, death, dust?
From the gray mold of our loving days
Will there be no flowering?
Will no sweet odors blow
From the dead garden of existence?

Must our thinking selves be sloughed off
The circling universe,
To make way for other selves
Who will in turn dream out their little lives,
At last to be flung into night?

Is hope a lie? Does the morning utter falsehood?
Is the darkness the real,
And the light but a teasing flash?
Is the caked ice of winter the final glory of the year
Rather than full-blown summer?

The mind staggers, but hope still breathes.

Gifts

IF life has naught for us beyond this earth—
A few brief, zestful years, then rayless night;
If that which buoys our hearts, that inner light,
Is but a hope which in our fear has birth;
If only these we have: bright childhood's dreams,
Youth's forward urge, strong manhood's doughty deeds,
Then sweet old age, which loving memory feeds—
These are enough, though false all future gleams.
To view one dawn is worth a lifetime's price;
To greet one spring, that will long griefs repay;
To trust one friend makes glad a pilgrim way;
Though night come fast, these will our hearts suffice.
They will suffice—and yet, beyond the night,
There waits a Day of days, an undreamed Light!

Evidences

THEY told me that the earth is a vale of tears, but
from my window I saw a field of daisies looking
lovingly up into the face of a smiling sky.
They told me that selfishness is the first law of the uni-
verse, but I saw a mother bird returning from a long
journey with a crumb of bread for its featherless young.
They told me that humankind is by nature cruel, but I
saw a little child pick from the grass a baby sparrow
fallen from its nest.

They told me that there is no Father God, but I saw
bread come from a muddy field and golden fruit from
an ice-bound orchard.

They told me that death ends all, but I saw a broken-
hearted father walking from the grave of his firstborn
without a curse on his lips.

Revelation

I SAID in my heart,
My lonely heart,
"All love is dead";
But behold! a friend
Brought a wealth of cheer,
And gave me bread.

I said in my heart,
My aching heart,
"God sends but night";
Then the sun shone forth
And enwrapped the earth
In golden light.

I said in my heart,
My breaking heart,
That death is king;
And behold! the earth
Felt the south wind's warmth,
And lo! 'twas spring!

Easter Hymn

CHRIST is risen! Sing, all voices!
Earth with heaven now rejoices.
Over winter's night of sadness
Rises springtime's sun of gladness.
Fields new-clothed with living glory
Now proclaim the gladsome story:
Christ is risen! All men, sing ye!
Love's fair tribute to him bring ye!
Christ now lives, who once was dead;
See, the night of doubt has fled!
Lo, the grave is empty now!
He is risen; on his brow
Rests the crown of victory,
Sign of immortality!
Sing ye, heaven and earth, rejoice!
Praise ye him, each mortal voice!
Sing, ye angels in yon heaven!
Sing in rapture, Christ is risen!

Christianity and Industry in China

By Francis J. McConnell

I HAVE recently returned from a trip to China in connection with the China Education Commission sent out by the greater mission boards of America and Great Britain to see if a unified scheme of educational effort on the part of missionary societies could be worked out. My work led me to look especially into industrial conditions in China. In what I say here about such conditions it will of course be remembered that I am speaking entirely for myself and not for the commission.

The real threat against China today on the part of western nations is industrial. With Japan to be reckoned with in case of attack on China it is not likely that any of the great western powers will think of making assault upon China as Russia, France, Great Britain and Germany were apparently eager to do a quarter-century ago. As soon as Europe—including Russia—recovers from the effects of the great war, it will probably appear, however, that she is anxious to take advantage of industrial opportunity in China as ever—and America is already deeply interested.

For the industrialization of China by western methods there is much to be said. China is over populated so far as her agricultural resources are concerned. If we could spread out the 350,000,000 or 400,000,000 Chinese equally over the square miles of China we would find that the density per square mile would not be nearly as great as that of England—to say nothing of Belgium. England and Belgium, however, are manufacturing countries, whereas 85 per cent of the population of China is rural. If, the plea for the industrialization of China runs, we could introduce western factories into China we could draw off a vast surplus population from the farms, and this would make it possible for the farmers to use large-scale and machine methods which would produce more food. Again, it is now estimated that an incredible per cent of the human energy expended throughout China goes into some form of transportation—wheelbarrow, chair, boat, or shoulder-pole. If we could have only so much industrialization as would come from spreading a net of railroads over China we could have the transportation done more quickly and cheaply and release a vast host for profitable factory labor.

INDUSTRIALIZATION OF CHINA

Industrialization must sooner or later come to China. There can be no doubt as to that. Arguments like the above, however, state the case much too simply. If large numbers are drawn off the farms, the present system of small land holdings will be seriously disturbed, before there is much chance for large-scale production. The present emphasis on the primacy of the family in China is bound up with ancestral holdings—home centers—graves of the fathers—all of which would be affected by drawing off the population into huge industrial centers. Millions of people in China now live on the fringes of existence. To cease work even a few days would bring actual starvation perilously near. If industrialization does not mean

for China higher wages and cheaper food the periods of unemployment may be as disastrous as are now the floods of the Yellow river. China has no great stored-up food surplus.

Once more there is a peculiar reason in China why the population would likely increase up to the power of the earth to feed it—and beyond. China has often been pointed to as a land where the laws of Malthus work most unmistakably—where the population of the country automatically increases with any increase of food supply. There is increase of population with increase of food indeed, but the advance is more than automatic. It is deliberate and purposeful on the part of the Chinese. The underlying reason is ancestor-worship. There must be sons to keep up the honors to the ancestors. There simply must not be a childless home. Hence early marriage—and concubinage and general over-emphasis on child-bearing. If industrialization follows the course which many fear, it will immensely increase the population of the country—creating a population which will die by the millions during those seasons of unemployment for which economic science has as yet no remedy. Either the family desire for sons will greatly enhance the population—or we shall see the other alternative mentioned above—the break-up of the Chinese family system, with results that no one can foresee. We may remark in passing that nobody seems to have thought out the industrial and commercial effects on the world as a whole of a flooding of the world market with cheap goods made by exploited labor in China.

FACTORIES ARE COMING

All this, however, is of the future. The most discerning students do not expect a large-scale industrialization of China short of a quarter- or half-a-century. Factories will indeed become more numerous but they will have to increase much more rapidly than at their present rate to affect soon the general life of four hundred million people. Still, the factories are rapidly coming and the lives of scores of thousands of human beings will soon be affected by factory conditions. China is just now in the happy period—happy, I mean, from the point of view of the exploiter of labor—when the amount of goods she manufactures does not materially affect the world price in the markets into which these goods are cast, and when the farm wages are so low as to make hundreds and thousands of laborers willing to work in the mills at low wages. How low? Read an extract from the Maritime Customs Trade report for 1920, describing a particular cotton mill in China: "The following is the wages bill per day: skilled labor (e. m. foremen), 35 cents to 60 cents; ordinary labor, men 30 cents to 50 cents; women, 20 cents to 30 cents; boys (aged about 15), 20 cents to 30 cents; girls (aged about 15), 10 cents to 20 cents; small boys (aged about 10 years), 10 cents to 20 cents; small girls (aged about 10 years), 7 cents to 10 cents. The working hours are from 5:30 a. m. to 5:30 p. m., and from 5:30 p. m. to 5:30 a. m. respectively. No meals are supplied by the

factory. Most of the cotton used is produced locally, and the factory is able to turn out about 7,000 piculs monthly of coarse yarn, chiefly No. 10. It will be seen that the company is in an exceptionally favorable position. With the raw product at their doors, an abundant and absurdly cheap labor supply to draw on, and no vexatious factory laws to observe, it is not surprising that their annual profits should have exceeded their total capital on at least three occasions." Understand, this is a literal quotation from a trade journal.

The situation in the silk mills is no better. I once went into a silk mill to see what were the conditions among the girl workers. I found girls by the score moistening cocoons in very warm, almost hot water. The girls stood at their work through a thirteen-hour day. The steam in the atmosphere of the room was so dense that I had to take off my glasses in order to see. Outside was the severe cold of a China winter into which the girls had to pass when they had finished work. The wages for a thirteen-hour day were ten cents American money. I asked the manager for the age of a girl—pointing into the group at random. "She is about eight years old," he said, and then he beamed upon me with the comment: "Isn't it fine that we have in China a system which will put wage-earning within the reach of little girls who would otherwise earn nothing?"

CONCERN FOR THE FUTURE

Something can be said for the Chinese manager's idea. Even an earning power of ten cents a day is giving the Chinese girl an economic worth that she has never had before. The situation, however, tells its own story and the Chinese leaders are desperately concerned for the future. They know that China must eventually settle the problem herself. A few farsighted manufacturers, a few socially-minded engineers, a few political leaders are pointing out the perils and are trying to meet them. Mr. C. C. Nieh, a leading cotton manufacturer, has tried for years, though without avail, to get an eight-hour day; the Commercial Press, one of the greatest publishing concerns in the far east, has a system of profit-sharing and workers' insurance; the Yangtze-poo Social Settlement in the cotton mill center in Shanghai, under the leadership of Professor D. H. Kulp, of the Shanghai Baptist College, uses some of the most advanced methods to be found anywhere. For the most part, however, the forces of greed are showing themselves to be of the same nature in China as in America. The enlightened manufacturers also are like their brethren in America in that they want to keep all conditions governing the workers in their own hands.

Pending the development of public sentiment in China which will curb the rapidity of the one hundred per cent profit-seekers, the most effective weapons for Chinese self-protection are in the hands of the guilds. The guilds, both craft and merchant, have probably been the most important agency in China's history for preserving any measure of economic independence. They practically hold the power of life and death over the individual members. The guilds, however, are so desperately cruel at times that they rule almost by terror. During the recent seamen's strike at Hong Kong, a strike that crippled almost all shipping

between China and America for weeks, I saw a steamship captain at Yokohama offer to treble the customary wages of a group of Chinese cooks and table boys if they would leave a ship bound south for Hong Kong and return to San Francisco with his ship. The reply of the Chinese was that they did not dare accept the offer for fear of what the guilds would do to their families in Hong Kong. It will probably be through the guilds, cruel though they are, that China will get whatever measure of protection she does get against the barbarism of western industrialism.

THE CHRISTIAN FORCES

What are the Christian forces in China doing? Indirectly the effect of Christianity on the industrial situation is great—and will grow greater. Recognizing the good in the Chinese idea of family life the Christian religion is nevertheless squarely against ancestor-worship. The Christian teaching makes for later marriage—for loyalty to one wife—for the establishment of a separate home by young people newly-wed. All this moves directly toward cutting down the birth-rate, which is at present China's curse. We hear much about the callousness of China. The callousness is not at all the sign of inhumanity in the Chinese heart. Human life is cheap in China because there is so much of it—and because the struggle for bare existence makes the every-day experience of the Chinese a fearful clutching at food. It is clear, too, that the Christian emphasis is upon the worth of the individual life. This tends to loosen the tyranny of the family. It might in the end soften the rigors of industrial tyranny as well—but it has not notably succeeded as yet in doing this even in America. Say all we please about callousness in heathen China; I doubt if anything in China is more callous than American capitalism as it works, for example, in Logan and Mingo counties in Christian West Virginia. West Virginia is, by the way, pretty well known in China. So are the operations of the American steel industry. I was hardly given a chance in China to talk before students on a theme of my own choosing. The request was almost always "to talk about the steel strike."

FIRST PLACE TO Y. W. C. A.

So far as the direct action of Christian forces on the Chinese industrial situation is concerned, I think I would give first place to the Young Women's Christian Association. The leaders of this organization seem to know the facts at first hand, especially as they affect the women and children workers; they seem also to be planning ahead for changes not yet at hand; they seem to understand how deeply the faults of capitalism lie imbedded in the system as such, and there appears also a note of boldness in their utterances which is unmistakable in its implications. The Young Men's Christian Association is not quite so thorough-going. It keeps the emphasis more on the remediable efficacy of welfare work. The Young Men's Christian Association, however, is encouraging free discussion of the whole problem. Moreover, this organization, laying stress as it does upon native Chinese leadership, seems to me to stand higher in the regard of the non-Christian Chinese than does the church. The Y. M. C. A. has a heavy responsibility for the right use of that power of

leadership in industrial matters which a sound policy has placed in its hands.

The Christian churches in China are divided into two camps—the extreme theological conservatives and those not so conservative, including the more liberal. All the missionaries that I met of the less conservative type felt the danger to China in the threat of industrialization. As was natural, the younger men seemed more concerned than the older. The older men came out to China before the industrial dangers had been sufficiently recognized in America. Still, the older men see the peril and will help avert it. One or two of the very oldest missionaries I met are most eager to do something to ward off the danger. The younger men are, if anything, keener to see Christianity discharge her social responsibilities than are men of the same age in America. All alike, old and young, speak unqualifiedly of the necessity of arousing the Chinese to settle their problems themselves. All favor giving the Chinese responsibility for the control of the Chinese churches—though as I said above, they have not actually done so to the extent one had hoped. It will help mightily in this and in other missionary problems when the missionary boards reduce very considerably the disparity between the salaries paid native workers and foreign workers for the same types of work. It will not help in the agitation for a better industrial wage in China to pay trained native teachers in schools smaller salaries than foreign teachers on the ground that the Chinese scale of living is cheaper than the foreigner's.

CONSERVATIVE SOLIDARITY

The ultra conservatives in Chinese mission work are now organized into a so-called Bible union—with a platform of adherence to an extremely literal interpretation of the Bible, largely premillennial. I see no reason to hope for much help from the Bible union in the solution of China's industrial distresses—though I do not mean to pass judgment upon individuals. I think of three members of the union—one of them conducts as fine a middle school for boys as can be found in China and conducts it with large social aims; a second avows that he came into the organization in good faith on a misunderstanding, and that he will remain inside to help liberalize its policies; a third is of that type of opportunist who allies himself to whatever organization seems to be for the moment powerful. The majority of the members of the union are more sincere than this last brother, and less enlightened than the first two. The emphasis of the union is so thoroughly upon other worldly and unearthly speculations that its practical effect is to slow down the work for the redemption of the conditions under which the Chinese struggle to live.

In the past few months I have received letters addressed to me as bishop of the Methodist Episcopal church from one of the trustees of a supposedly large evangelistic fund which is being used in considerable part at least for premillenarian propaganda in China. The writer is a Methodist. He protests against the alleged heresy of one or two books adopted by the Methodist bishops in a course of study for young men received on trial into the ministry of the church. One letter said plainly that the adoption

of such books by the bishops imperiled the granting of further sums out of the fund for missionary work—but that if the bishops would rescind their vote "the whole situation would be changed."

What has this to do with the social application of the gospel in China? Much, every way. In spite of great social good incidentally done by the above fund, at least one of its trustees can be depended on to attack with rather carnal weapons any social message which does not stand for his favorite doctrine. From all I can make out, the correspondence quoted shows the real temper of militant premillenarianism. To that premillenarianism the social emphasis in the preaching of the gospel is anathema.

"The Miracles"

By P. L. Vernon

THE simplest dictionary definition of a miracle is: "That which seems wonderful to those who witness it." And who does not open his eyes every day upon that which is surpassingly wonderful, filling the heart with reverence and awe? There is the miracle of the unfolding flower, the miracle of a mother's love, and the miracle of redeemed lives. Therefore, because we see miracles today we cannot but believe in them.

The question is often raised as to whether the Bible would be a greater or lesser book if the miraculous element were omitted. The answer is, simply, that it would be incomplete; for any record of God's working in the world would most naturally be full of the miraculous, for wherever God is, there will be continuous miracle.

But when one raises the question of miracles, he usually has in mind the Biblical accounts of those unusual events which are wholly outside the range of our experience. He wants to know if one *has* to believe the miracle stories. There are many men whose faith stands or falls upon the credibility of such accounts as that of the miraculous appearance of quails and manna for the feeding of Israel, of Elijah being taken up into heaven by a whirlwind, and of Jesus walking on the sea. Concerning the credibility of the miracle stories in the Bible many plausible arguments, both pro and con, may be advanced. It may be possible either to prove or to disprove, to one's satisfaction, that Elijah was taken up to heaven by a whirlwind, and that Jesus walked on the sea. But if we seek to convince people of a certain type of mind that all the miracles as recorded were actual events, they say to us at once: "If I must believe all that I cannot accept your Christianity, for it is unthinkable that God would work that way in his world." On the other hand, if we attempt to prove to those of another type of mind that these supernatural events never really happened, but that they are simply miracle stories that grew up in the literature of the race, they at once say to us: "Then you destroy my faith; for that makes the Bible a human book, and no accounts are left us that show forth God's power in any special way." Thus, no matter which side of the controversy we may

sustain, we shall leave many hearts unsatisfied and many minds bewildered.

The whole question of miracles must be looked at, therefore, from a new viewpoint. No matter what may be our individual interpretation of the Bible miracles, we must come to see that any faith which is dependent upon a belief in miracles is crude, weak, and superstitious. Many men have not outgrown, in this respect, the superstitions of ancient religions when magic was an important element of worship. Many good people look to the miracle accounts to validate their faith, thus making belief in God dependent upon some supernatural event. They scarcely hope to see any such event in their day, but they like to be assured that at some time in the dim past there was a spectacular manifestation of God.

This basis of faith is unsound because it breaks down if belief in miracles breaks down. This does not mean, of course, that one ought, therefore, to give up belief in miracles; it does mean that one's faith ought to rest on something more secure. If the Bible had never been written, and if Christ had never come into the world, God would be just the same, for his existence is dependent upon neither. It is the revelation of God and not the fact of God that rests its case upon the reliability of Christ and the Bible. To many of us God would be just as real if there were not a single miracle recorded in the Bible.

Then again, any faith which is dependent upon a belief in miracles is insecure because it is dependent upon the unusual, the intermittent, the magical, and the unfamiliar. At best all that such a faith rests upon is the testimony of ancient men. This does not imply that their testimony is untrustworthy, but that such a faith seeks its validity upon the unusual experience of men who lived in the dim past. What the world needs today is a vital faith in a present, living God; in a God not of the dead, but of the living. Belief in miracles may impress us with God's power, but we are not impelled to greater love. As we ponder the miracle stories of the Old and New Testament, we are not stirred to greater devotion, except possibly through fear, for the nature miracles can have no other effect on the average normal mind than that of mystification and awe.

We have no quarrel with the man who rejects the miracles, nor with the man who believes the most incredible miracle stories; but we urge both to let their faith rest upon a foundation that is independent of the entire question of miracles.

There are, then, two indispensable facts upon which to base our faith. The first is the fact of a beautiful, orderly world. The existence of an orderly world confirms our faith in God more surely than the accounts of some unusual interruption to that order upon some spectacular occasion in the long ago. Granting that everything happened just as recorded in the Bible, it is not Joshua commanding the sun to stand still that convinces us of a God, but the fact that the sun rises every morning and shines upon the evil and the good. It is not the miraculous feeding of the Israelites by the coming of the quails and the manna that strengthens our belief in a supreme power, but the fact that "the rain cometh down and the snow

from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater." It is that continuous miracle that makes us cry out with the Psalmist of old: "What is man, O God, that thou art mindful of him, and the son of man that thou visitest him?" In other words, we do not live in a haphazard world of chaos or chance; we live in a world of order and design and beauty, and God is constantly revealing himself in that sort of a world, as he has always revealed himself to men.

The second fact is that God is within the soul of man. The proof which carries weight today is the evidence of an inner spiritual life being strong enough to overcome evil. True, noble, Christ-like living is the greatest evidence of God in the world today.

Therefore, in answer to the question: "Would God suspend the laws of nature to convince men that he exists?" we would say, first, that since we do not know all of the laws of nature we could not know whether any laws were being suspended. Certain laws unknown to us could supersede our own laws; for the miracles of yesterday become the common knowledge of today. And, second, since God is doing all possible to reveal himself to the world now, no other sign is necessary to establish our faith than that which has been vouchsafed humanity in nature, in history, in the life of Jesus, and in the witness of our own hearts. Nowhere are we told that we must believe in miracles in order to be saved. We are asked to believe in God, not in men's testimony of God.

The essential thing, therefore, is not belief in a supernatural bending or suspension of the laws of nature, but a realization that all of the misery and unhappiness of life are the result, either directly or indirectly, of men's breaking or disregarding God's law in the natural and spiritual world. Humanity needs to put itself into harmony with the divine plan and to live a law-abiding life. Only so can we find peace, and a living God, and an eternal Christ.

"I fear not Thy withdrawal. More I fear,
Seeing, to know Thee not, hoodwinked with dreams
Of signs and wonders,—while, unnoticed, Thou
Walking Thy garden still, communest with men,
Missed in the commonplace of miracle."

Empires

FASHIONS and forms grow old and fade and die.
Structures long-built perish and decay.

Things which appear enduring pass away

And ancient cities reft and ruined lie.

Nations cannot the touch of time defy.

Assyria, Babylonia—where are they?

Life surges on impelled as yesterday,

And Hope erects new temples toward the sky.

How long, how long ere childish man shall know

Those greater lessons which the years impart:

That in the aeons, as they come and go,

Things most abiding are the gifts of art?

He labors wisely, though results seem slow,

Who builds with dreams the empires of the heart.

CHARLES R. WAKELEY.

British Labor and Religion

By David E. Owen

HE spoke the words reverently and quietly, this most highly-gifted leader of British labor, but to us Americans his statement could not have been more impressive had it been proclaimed from the housetops. "If I were again to enter the organized church I should feel that I were lending my sanction to the recrucifixion of Christ." It was perfectly apparent that he believed precisely what he had said and that he had voiced his deliberate judgment. The assertion came as a profound shock to those who had formed their opinion of British labor chiefly from the highly idealized pictures of certain American writers or who had dutifully, and perhaps gullibly, digested the reconstruction program of 1918, "Labor and the New Order," and had discovered in the "four pillars of the house" the foundations for a Christian social structure. Some had thought of the labor movement in terms of Mr Sidney Webb's confident gesture of 1918 and had expected to find the workers unitedly pressing forward to a realization of the ideals set forth in that noteworthy program. We had scarcely thought it necessary to discriminate between religion and its machinery or between organized religion and that of the inarticulate, unorganized sort, but we were soon to find that this distinction is prerequisite to any real understanding of the attitude of labor. The arraignment quoted above represents, of course, the view of only one man, and generalizations from such scanty data are always hazardous. However, the position of this leader is assuredly not untypical of the opinion held by many of those high in the councils of labor.

CHRISTIANITY'S RESPONSIBILITY

The opening sentence of a book recently published in England indicates the basis of labor's indictment of organized religion. "Whatever wrongs are to be found in the social and political life of this country the church of Christ is bound to answer for them. . . . Christianity asserts such great things about the possibility of eradicating evil from human nature that when evils persist and flourish through long periods of Christian influence and in the lives of those who profess to find in their religion a moral standard and a moral power—to say the least of it, some explanation is demanded." By "wrongs in the social and political life" one does not mean primarily "sporadic outbreaks of barbarism" nor the existence of isolated un-Christian institutions and practices. We have in mind rather the very warp and woof of western civilization which, if the view of British labor is accepted, gives the lie to the Christian gospel it professes.

An Indian student has put the case more trenchantly than most western critics. "What bewilders the observer is not the occasional aberrations of the Christian nations but their habitual conduct and organization; not their failures but their standards of success; not their omission to live up to right principles but their insistence that wrong principles are right. Your religion is a noble if paradoxical creed which affirms that all men are brothers; that humility and poverty are blessings and riches a dangerous misfor-

tune; that the way of service and self-sacrifice is the way of happiness. I do not blame you for not reproducing these theories in your practice; evidently they are esoteric and not meant for daily life. What surprises me, however, is that in your practice you erect into a system the duty and happiness of practicing precisely the opposite. The normal condition of your social order is an economic civil war that you hardly trouble to conceal. Your industrial system involves the regimentation of masses of mankind by a few thousand rich men who are individually, no doubt, innocuous, but who quite frankly regard their subjects as somewhat rebellious and inconvenient instruments of production. Your creed is exalted, but your civilization is a nightmare of envy, hate, and uncharitableness. I would forego the former in order to escape the latter and I hope that my fellow-countrymen will escape the contamination of Christian society so that they may continue to enjoy some of their own not wholly unchristian virtues."

THE CHURCH'S STANDARDS

Few occidentals will concede the entire truth of these statements, but they well suggest the attitude of some of labor's most influential spokesmen. The situation may not be disguised. Neither the flats of the established church nor the assurances of nonconformity have any great purchase of the articulate wing of British labor. The church, in the opinion of the class-conscious laborite has had a rather disreputable history as far as her attitude on social questions is concerned. She has been, like the law, "a wise institution for confirming the rich in their possessions and restraining the vicious poor." She has failed to keep abreast of the growing complexity of business organization and has been too easily frightened from the difficult task of applying the Christian ethic to problems such as those of modern industry. It is contended that she has failed to see good and evil through the eyes of Jesus—that she has defined sin, often by her silence rather than by explicit utterance, as "that kind of evil to which the respectable middle classes are least prone." As Dr. A. E. Garvie has said, "The church has been too ready to place an evangelical formula above an ethical fidelity."

Apart from her lack of discernment in interpreting Jesus' message to the world today, the church has failed in what is felt to be her chief obligation toward society—that of supplying the spiritual resources necessary to change the world. Moreover, she has often proved the most scathing critic of those idealistic souls who believed that the present scheme of things could be fundamentally altered. It is charged by labor that the church has consistently aimed more for the glorification of her own organization than for the rectification of society. She has spurned the role of the good samaritan and has all too frequently been content to play the part of the priest and the Levite, leaving the redemption of society to other forces. Or perhaps it might be more truly said that she has satisfied herself by acting the part of the good samaritan and attempting to salvage the wrecks of an unchristian

society. Instead of establishing what has been aptly called a Jericho Road Improvement Association, organized religion has done little more than operate a Jericho Road Rescue Mission.

This indictment may be grossly exaggerated; its validity is of no great moment. It is enough that it represents the position of some of the most Christ-spirited of labor officials. The attitude of the conventional trade unionist who has, in a large measure, the employer's point of view and makes no greater demands upon society than "hours, wages and conditions" is somewhat more difficult to determine. His drift away from the church is the result not so much of a deliberate repudiation of organized religion as of his craving for that which the church has failed to give. The viewpoint of many of the rank and file may be inferred from the following letter written by a British worker, a man of little schooling, to his brother who is studying for the ministry in an Ohio college: "I hope that you will not use all your energy to move us to the better land and neglect to make our daily life as pleasant as possible. Don't keep your head so high in the clouds that you fail to see the ever-urgent problems besetting us all here on mother earth. God gives us in abundance all that we need to eat and to wear, but our stronger brothers lock it up and let vast multitudes die from hunger. . . . Our vicars are no longer our counsellors and guides. They preside at our weddings and funerals and mumble words that are as dry as bread to our palates. But for the rich wine of the spirit our souls thirst in vain and they have not the eyes to see it, so full are they of dogmas and articles of faith."

CAREFUL DISCRIMINATION

In undertaking to appraise fairly the extent to which organized religion stands discredited in the eyes of labor one must discriminate carefully between (1) social idealism, (2) church loyalty, (3) identification of the aims of labor with the teaching of Jesus. Despite the apparent setback to socialism and social idealism caused by the government's disastrous venture into the realm of state operation, a failure said to have been partially deliberate, there is still an enormous leavening force within the movement. Labor has made grave mistakes since 1918. There is widespread disappointment over the work of the party. As one of the most brilliant of British radicals expressed it, "I still belong to the labor party, but I do so with 'organized' difficulty. I believe it has lost more ground in the past six months than it can hope to regain in the next six years." It has disavowed some of its ablest leaders and has returned to parliament a group of superannuated local trade union secretaries who may be well qualified to administer the funds of a local union but who have decided limitations in parliamentary debate unless the subject be within their own rather restricted range of vision. The cause of this lamentable situation is patent when we remember that most of the campaign funds are contributed by local unions who can thereby demand safe seats for their own local leaders. As is well known in America, the present labor party in parliament exercises an influence not at all commensurate with its numerical strength. Less than a half-dozen of the great figures of British labor are

in parliament today. MacDonald, Snowden, Webb, Greenwood, Mallon—all of them are numbered among the missing and even Arthur Henderson succeeded in being returned only in a by-election.

TOWARD REORGANIZED SOCIETY

Yet, notwithstanding the undeniably serious errors of the past months, British labor represents a movement of humanity toward a reorganized society. This utopian demand, which, it must be admitted, is as yet confined very largely to the intellectual leadership, is ordinarily dissociated from the church. As one of the keenest of labor's spokesmen observed, "The rank and file of British labor is drifting away from organized religion. It does not attract. The local preacher is leaving the church. The new world is his desire and he too often feels that the church is but a shell. I can recall many church workers who have been attending our classes (those of the Workers' Educational Association) who now say 'We have had a new world opened to us and the church fails to satisfy. We believe the biggest spiritual forces are operating outside the church.'" An intellectual affiliated with the labor party, neither atheist nor Marxian in his philosophy, said, "I think that organized Christianity has been, in the bulk, an opiate on British labor." Another leader is convinced that "Here the labor movement is largely sick of the church; it is behind in the practice of its Christianity. Preachers who stood against the war have an amazing hold on people who went to war. If the church is to endure she must put the teaching of religion above everything—nationality, capitalism, everything."

There are elements within the movement which hold a more extreme position. The attitude of the left, which is represented by the Central Labor College in London, frankly Marxian, was expressed by a member of the faculty. He was questioned about the position of the college on matters of religion. His reply was prompt and somewhat curt, "Why kick a dead horse?" Then he proceeded to show, after the manner of the orthodox economic determinist, that religion was simply a reflection of contemporary economic organization. The whole labor and religion situation was well summarized by one who is regarded as a possible labor premier of England: "I have worked almost as hard in the organized brotherhoods, in all phases of Christianity activity as I have in the labor movement. I am out of it altogether now. I think that organized Christianity has forfeited the confidence of men of sincerity and deep conviction. Christianity is stronger in the labor movement than ever before. Organized Christianity was never viewed with more suspicion. . . . I am afraid I see no prospect now for a change."

RELIGIOUS IDEALISM

That religious idealism is implicit in British labor is evidenced by the philosophy of the movement, which, in its best interpretation, is not that of a class struggling for selfish domination. The objective accepted and enunciated by the intellectual leaders is far from mere class rule. Labor discovers a curious similarity between its aims and those ideals for society to be found in the New Testament, Mr. Arthur Henderson, who represents a minority of out-

standing leaders who have retained connection with organized Christianity, asserted that "the ideals of labor are in harmony with the implications of the sermon on the mount. The British labor movement simply can not separate itself from religion." Then he went on to say: "For thirty years I have been a Sunday school teacher or a Methodist local preacher." Twice he was elected president of the National Methodist Council. Mr. George Lansbury, editor of the London Daily Herald, and popularly known as the spiritual force behind labor, bears similar testimony: "Nowhere in the world is there a working-class movement within which there is so much religious idealism without being attached to any kind of church or any theology in the ordinary sense of the word. . . . There is in the labor movement a spiritual force though unattached to a church that wields more power than any church."

In the struggle of labor for its emancipation a debt to religion must be acknowledged. A number of early organizers were local nonconformist preachers who were influential in determining the future policy of the movement. Joseph Arch, a primitive Methodist preacher, led in the organization of the first trade union of agricultural laborers formed some fifty years ago. Not a few of the present officials received a part of their training in religious enterprises and a large majority hold a philosophy essentially Christian. "We have a strong puritanical background; one leg of British labor rests on nonconformity." In the words of Mr. Arthur Greenwood, secretary of the Workers' Educational Association: "The great issues are all moral and spiritual. Labor is a spiritual movement. Its leaders are neither atheists nor agnostics." That view was also expressed by Mr. Lansbury: "You couldn't live in our society as did our Lord in Galilee; the law wouldn't allow it. The fault is with a society that has grown up in defiance of the teachings of Christ. . . . The British labor movement represents the struggling of humanity toward the realization of Jesus' principles. If not, I see no hope for attaining them, for the churches have forgotten their message."

HOPEFUL INDICATIONS

There are indications, however, that the churches are recovering their message. Whether the awakening has come in time is problematic. If the church is to "come back" with labor the rebirth must not be the consequence merely of a desire to "save her own face." There will need to be a dynamic more compelling than ecclesiastical self-interest. Preliminary to a more intimate relationship will be a candid recognition of the spiritual forces operating within the ranks of labor. The church must concede the benefit of a mutual exchange—that the teachings of Christ interpreted through his church can help to keep the springs of labor's idealism pure and preserve it from the crass materialism characteristic of the movements of other countries, and that labor, in return, offers the opportunity to translate the gospel into terms of modern corporate life. Organized religion must live down an unfortunate past, and, as Professor Tawney has said, "She must atone for having substituted the ethics of the ruling class for the ethics of Jesus. . . . There is a deep and justified prejudice on the part of the workers to be overcome."

Yet one of the most remarkable phenomena of the last ten or fifteen years is the rediscovery that Christianity involves a way of life that must be socially applied and lived."

An increasing number of clergymen are speaking fearlessly upon the bearing of the Christian message on social and economic issues. Bishop Gore and Bishop Temple, the latter the president of the Workers' Educational Association, are blazing the way in the ranks of the established church. Dr. W. E. Orchard at King's Weigh House, London, who has combined in his service the "priestly in ritual, and prophetic in sermon," is one of the most commanding, not to say spectacular, figures in all England. The very core of his message is the application of the gospel to the society of today—that combined with an intense mysticism. Other ministers of great vision and splendid courage might be mentioned. The huge endowments of the church of England make possible great freedom of utterance. In Britain the established church is more independent of contributors than can be the case in America. Conversely, the liberty of nonconformist preachers is seriously endangered. The archbishop's Fifth Committee of Inquiry some time ago issued its report on "Christianity and Industrial Problems"—corresponding to "The Church and Industrial Reconstruction," the work of the Committee on the war and the Religious Outlook. At least two groups of employers have offered forward-looking pronouncements. The Industrial Christian Fellowship, the League of Faith and Labor, and similar movements comprise groups of Christians working for a liason between the church and labor. The Free Church Fellowship and the Anglican Fellowship were founded for devotional purposes but have discovered social vision and purpose to be more and more essential.

LEAGUES OF FELLOWSHIP

The League of Faith and Labor affords an example of the approach to industrial questions which the churches are increasingly providing. "It is a league which brings together in frank and friendly conferences those who are seeking social ideals from the different standpoints of religion and labor. Not that these terms are exclusive, but they represent on one hand the pure idealism of Christian principle and the practical realism of labor experience. In the conferences organized by the League of Faith and Labor the attempt is made to bring the hard problems of industrial organization and the practical proposals for their solution to the light of Christian thought and Christian sentiment. Some of the churches have in the same way brought employers and employed together in the search for solutions of industrial problems."

Perhaps the most significant evidence of the expanding message of the church in England is the projected conference on Christian politics, economics, and citizenship, which is planned for 1923. Such a conference should do for Christian social work what the Edinburgh conference of 1910 did for the foreign missionary enterprise. There are to be six main fields of inquiry: The social gospel, education, civics, property and industry, politics, and the social function of the church. Under the first field there is proposed a reexamination of "what the Christian religion teaches us about the nature of God, about the nature

of man, and about God's purpose for human society. . . . These conceptions influence our social doctrines and social practices." For each section syllabi or questionnaires are being formulated. It is expected that many groups of Christian people will discuss the questions and will draw up findings. The results will be tabulated and further research undertaken. Reports will finally be compiled by commissions for presentation to the conference.

AN EXPECTANT ATTITUDE

Such a conference should yield large returns. "The whole planning of the conference proceeds on the assumption that a common mind and a common will are attainable among Christians, that is, they meet together and discuss their differences together, asking the help of God that they will be guided by the holy spirit into truth. It is not supposed that they will arrive at unanimity or anything like it, but they may at least expect a progressive enlightenment and a growing consensus of opinion." On the purely practical side results are hoped for—such as a united council for social education or other union agencies.

Bishop Temple of Manchester is chairman of the council of three hundred which has the preliminary work in charge, and "the council itself is remarkable for its variety. Here are a few of the names as they come in alphabetical order: Miss Sybil Thorndike, our greatest tragedienne; Father Thornton of Mansfield, author of "Conduct and the Supernatural," an Anglo-Catholic; Professor Frank Tillyard of Birmingham, who used to be called the Poor Man's Lawyer at the Mansfield House Settlement long ago. Later, Father Waggett, an Anglican, and Father Walker, a Jesuit, are next to each other, and not far from the great scientist, Sir German Woodhead, who is a Congregationalist." Labor is represented by Ramsay MacDonald, Arthur Henderson, Miss Margaret Bondfield, and others.

Concrete results may well be desired—especially a corporate conviction so powerful that it will give rise to a united movement of the various groups now at work. The British church lacks promotive media for its social message. While it is true that certain individuals have done final thinking and that numbers of ministers are proclaiming the social gospel boldly, yet the need for unified machinery is commanding. For example, there is no agency, to the knowledge of the present writer, comparable to the research department of the Federal Council of Churches in America. Certain fundamentals such as collective bargaining and the manifest iniquity of extreme laissez-faire, have been more generally recognized in England. That fact, however, rather than implying a peculiar sensitiveness of the Christian social conscience in Britain, simply reflects the more advanced development of the economic structure in respect to these fundamental human relationships. On the whole, the situation in England is desperate and requires even more heroic measures than in the United States. The break between self-conscious labor and the church is infinitely more pronounced.

On the continent of Europe the chasm between the two is abysmal. In Britain the present cleavage should rebuke any easy optimism. The battle in America is not yet lost. Defeat is not inevitable, but the day of opportunity can not be prolonged indefinitely. Our eyes have failed to

see; our ears have refused to hear; we have been oblivious to the signs of the times. But we may take courage in the knowledge that, once started, America moves rapidly, for to quote a discerning Londoner, "England is a nation of compromises; America a land of extremes."

The Romance of the City of God

By Lynn Harold Hough

THE last public utterance of that knightly gentleman of the free churches, Charles Silvester Horne, was entitled "The Romance of Preaching." There was a certain fine daring in the use of this word Romance. Hard-headed and skilful men busy with the tasks of organization and the activities of manufacturing and trade have always felt a rather disdainful superiority in the presence of this word and at least since the time of Cervantes even its friends have felt a touch of apology in the midst of their devotion. The romantic man we have a way of thinking is a visionary. You need to watch him carefully if there is some really important piece of work to be done and if you are wise when you trust him you will not trust him too much. Yet it remains true that the man of vivid imagination, the man of glowing and poetic mind, the man filled with a sense of the romance of life does succeed in getting things done which would never be done without him. Even in industry a flash of the divine fire of imagination makes the difference between the shrewdly successful man and the powerful captain of men whose name becomes a household word in all the world. The man who would do well by a modern city must not only see it as a city of God in the making. He must also see it as a center of constant and marvelous romance. As he prays about it and fills his hours of devotion with the thought of it he must be ever conscious of its shimmering and glowing charm.

Now this is exactly the character of the sense of the city which came to the author of certain great words in the twenty-first chapter of the book of Revelation. When we stop to think in a fresh and unhampered way of his words we are quite astonished by them. He chooses the very most romantic figure in all the thought and feeling of mankind. He likens the city to a bride. He sees the city coming down as a bride adorned for her husband. His thought of the city, to use a modern figure, suggests wedding bells. Just as a great romance ends with the happy wedding hour so his vision of the city of God is the vision of a great marriage ceremony. The very essence of the happy romance of the world is suggested in this most extraordinary figure.

WEDDING BELLS

Now it must be confessed that a good many deep-seeing and feeling and thinking people have not thought of a wedding when they have thought of the modern city. They have not thought of the preparation for a wedding. They have thought of a funeral. They have thought of decay

and death. They have thought of **disintegration and destruction**. The horrible things in one of our modern towns have eclipsed all thought of beauty. When the moon was shining at night they have never forgotten the corpse which was lying in the house. Modern realism in literature is full of this sort of writing, characterized by a deadly and terrible honesty, and unlightened by hope. It paints the modern town with crepe always hanging on the door.

The interesting thing about the flash of high romance in the vision of John lies just in the fact that he is as honest as any modern realist. Nowhere has the contention between good and evil been depicted with more dramatic force. Nowhere has the evil of life been described with a more awful honesty. His is not the easy optimism of one who has never seen evil. He has looked steadily into the eyes of the bad of life. He knows the whole story of its massive and sordid power. He knows the destructive passion which always lies back of the breath of the beast. And he has no illusions. He has no subterfuges. He uses words dark with horror and he paints pictures wet with the blood of conflict and lurid with the flames of evil burning its way through the world. No modern realist has written with more bitter and biting honesty of the dark facts of life. Sometimes his very symbols become almost too terrible for our contemplation.

Yet this very man has his sunlit vision of the city of God coming down out of heaven to be in this world. Against this very background he paints his picture of exquisite romance. It is in the midst of all this that the bride suddenly appears and the wedding bells begin to sound. After the most complete and remorseless honesty in dealing with the bad facts of life he unfolds before our eyes the shining beauty of this great hope.

We see at once that there is all the difference in the world between the romantic feeling of the man who has never faced the dark facts of life and the high romance of the man who has won his way to hope through the most bitter conflict with all the dark and sordid aspects of the world. In the one case you have the optimism of ignorance. In the other you have the optimism won in battle, the finest fruit of moral and spiritual victory. It is only the man who has seen a vision of the city of death who can have the last authentic vision of the city in shining array, the bride coming with eyes of hope and purity and mystery to the golden hour of gladness.

BOTH HONEST AND HOPEFUL

In a way you have one of the great tests of Christianity here. It is not hard to hope if you live a life which never faces the darker problems. And it is quite possible to be honest if you walk the dark way of disillusionment and misanthropy. But the world waits for the voice which is both honest and hopeful. The world waits for the leader who has seen the worst and still believes in the best.

Nowhere is this leader more potent than in the maelstrom of our modern city. He lives in its turbulent life. Its proud, fierce waves beat upon him. He knows its best. He knows its worst. He also knows its God. And in great hours alone with the Master of life, whose face he sees in the face of Jesus Christ, he has won his passionate

hopefulness. The romance of the city has been given back to him after all his disillusioning years.

The man who comes fresh to the tasks of the day with this shining gladness brings something to the city which is more wonderful than all his plans and is more far reaching at last than all his programs. These are useful and necessary. But the renewal of spirit has the secret in it which the men and women of the city most need. To restore the light of noble romance to men's eyes as they go about the labors of a big modern town is to render them inestimable service. To teach men to develop in relentless honesty even as they grow in dauntless enthusiasm is to interpret Christianity to them in the very terms of their struggle and their need.

To be sure there is always a great element of the heroic in this attitude. Anybody can doubt the city of God. Anybody can refuse to believe in the shining bride. Only those who have been alone with the Master who kept faith in Gethsamane and wrested a coronation from a cross can maintain that honest and gallant hopefulness which renews the life of a city and is to renew the life of the world.

No city worker needs to be caught in the coils of his own endless labor. He can approach the daily task with the morning light in his eyes. In the midst of all the perplexities and difficulties and disappointments there is light in his heart. He carries with him a perpetual sense of the romance of the city of God. He hears the silver wedding bells even when others hear only melancholy fog-horns sounding through the dark. And after the long burden of the work of the day of life itself he finds that at evening time there is light.

Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

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Who Pays?

IN a high tide of victorious indignation the victors in a war for the right may assess a penalty upon the vanquished. They treat the defeated nation as a guilty criminal, forgetting that, as Edmund Burke said, "You cannot indict a whole nation." Thus the sins of the fathers are visited upon the children unto the third and fourth generation—a law repealed in holy writ long before the beginning of the Christian era.

In the midst of war a people usually comes to look upon its enemy as savages. War's morals are those of the clan. Morally civilization sinks back to its beginnings until the war is over and even then its recovery will not be anything like so sudden as was the mood into which it fell at the precipitation of war. Individuals may, and many of them do, keep their lofty personal morality, but collective ethics drops back to its beginnings.

The ethics of the clan and tribe is ethnic. You are evil if you are of the enemy's camp and you are virtuous if you are of the clan. Virtue is loyalty and evil is enmity without discrimination as to actual cause or principle involved. This clan ethic is summed up in the nationalistic slogan, "My country—may she always be right, but right or wrong, my country!"

So long as nations go to war this ethic will prevail. To break it up by rational discrimination would tend to make a given war impossible, but the cohesive social force of nationalism is as yet blind and more powerful than the rationalizing tendency. Through that fact nations have oftentimes been able to survive and in it we find the binding force of social grouping in the evolution of society. That nation survived which could command the blind loyalty of the greatest fighting force. Revolution alone was able to break it up and rationalize principles of liberty for the individual.

* * *

The Verdict of Victory

When victors pass judgment of guilt and assess the penalties of guilt they are assuming a prerogative possible only to an infallible God, if they imagine they are administering with impartial hand. At Versailles judgment was measured by the wrath of an injured civilization and at the hands of the war victors themselves. In no civil wrong would civilization permit that type of judgment; indeed such judgment could only be administered in a civil case when law had broken down and the vigilance committee had taken charge.

Woodrow Wilson laid it down in the midst of war but before we felt the full rigor of its temper through actual fighting that a victor's peace would be a disastrous peace, begetting war again. At Versailles he either himself was too much engulfed by that experience or was powerless to insist upon his principle. That peace is a victor's peace, lacking the extreme penalty of the conqueror only because the paths of victorious interest ran divergent for two of the great allies.

France would have made it a conqueror's peace but for England's opposite interest. She would have taken the Rhineland, Silesia, the Saar and an arc of safety in the Ruhr perhaps, as well as the German colonies, the ships and supplies and an assessment of indemnities that would have laid tribute upon the conquered equal to any laid upon its conquered dependencies by any ancient oriental power.

In so doing France would only have repeated in larger measure what Bismarck did to her in the seventies, and the larger measure would have been justified by the fact that French strength lacked by so much the balance in power possessed by Germany over her in the seventies. Bismarck made Germany secure against any single-handed contest with France, and France, in her turn, would have required such practical ruin of the greater Germany to become secure if there were no future but in arms.

* * *

Where The Penalty Falls

The central powers have been assessed a great sum for

their guilt in making war. Deprived of colonies, shipping, coal and iron and with their earning power thus impaired they are also charged with finding a sum so vast that were it not for the titanic sums involved in the making of war its very size would stagger the imagination. Yet it is only a fraction of the cost of the war they made.

Who will pay it? No one will pay so little of it as the men who made the war. In 1914 when the kaiser's war bugle sounded out the summons the millions who came trooping in from field and shop and counter knew nothing of what the war was about and had no part in its making. More than three million of those lads whose duty it was not to question why but to only do and die, paid the penalty of life itself, and millions more paid that of limb and health and fortune. Their mothers, wives, sweethearts and children paid, and like millions of lads on the other side the battle line, together with their loved ones, paid. The men who made the war reveled in the glory of military leadership, and few of them live today in hardship even.

We assessed billions up to our enemies for their guilt. The common people who had nothing more to do with the war than to answer loyally to their nation's call and pay its penalties are paying out of their war poverty. Their children and the orphans of war dead will continue to pay, and generations unborn will have to pay. "The German soldier fought for his country, just as I did for mine," said a French poilu to me last summer, "He had to go just as I did," he added, and then urged his argument thus: "I was not fighting him but his government. Had they left it to us there would have been no war. If they would leave it to us we could be friends and there would never be another war."

* * *

Penalty or Atonement

By visiting the penalty of victory upon our late enemies and upon their children to the third and fourth generation we may satisfy the law of punitive justice, abstractly applied to a whole people as if their collective body were one guilty man. But that is where judgment errs and fails to make ethical discrimination. "Who made the war?" we asked Dr. Rathenau last summer. "History will say we did," he answered, "and we must acknowledge it, but can you justly say every German made it?" he asked, "is everyone of the sixty-six million guilty of starting the war? It was not the German people, it was our old military regime, and then," he continued with frank words, "if our imperialistic regime started this war what other imperial governments were guiltless altogether; who can read European history and say, 'This nation had no guilt?'"

A rational judgment differentiates between the people who respond to their government's call in an age-long sense of loyalty and the guilt that lies in imperial diplomacy and the grand designs of kaisers. To lay all the penalty upon the children of these people is to beget bitterness and a spirit of vengeance upon which designing and ambitious nationalists may again build war. Yet the penalty cannot be laid upon

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the children of those attacked; they will have a great debt to pay for a war in which their fathers were victims twice over.

War is an ageless sin. One war begets another, and European history is a tangle of wars never forgotten and results never healing. There will be no healing and no turning of the leaf of memory until all together turn their backs upon the sins of their fathers and take up the way of the cross. That way asks atonement by the innocent for the wrongs of the guilty as well as justice upon those guilty. For justice upon

the guilty let Europe retire all imperialists and above all make sure that Germany's imperialists never again obtain the reins of power. Then let all of us together take up the burden of debt as if it were laid upon us altogether and pay an atoning sacrifice for the guilt of civilization that the spirit of the unborn may be welded into a unity of gratitude and mutual good-will and by the legacy of such grace from us learn to live together in peace.

ALVA W. TAYLOR.

British Table Talk

London, March 13, 1922.

INDIA is in the foreground of everyone's mind just now, but there is no general agreement upon the policy to be followed there. Not even in missionary circles is there unanimity. Some missionaries side with those Anglo-Indians who profoundly distrust the Montague-Chelmsford reforms, and call for a period of firm government. Others consider that these reforms provide the only hope of an orderly movement toward freedom within the British commonwealth. Some have called for the arrest of Gandhi—others admire his noble character and say that for two-thirds of his time he is simply teaching and living Christianity. To which the reply is made that in the other third of his time he is providing for India an occasion for revolution. There are many points of view, but the one thing shared by all is anxiety before what may well prove a critical and tragic hour for the nation.

* * *

The Free Church Council

As far as we can gather the assembly of the Free Church Council at Liverpool proved very inspiring. The assembly passed, it is true, some resolutions upon public affairs but its chief concern seems to have been with the spiritual life of the churches. This is all to the good so long as it is not proposed to move away from the practical application of the gospel behind a smoke-screen of vague and nebulous piety. No one, however, will suspect the Free Church Council of such tactics. Its genuine concern seems to have been for the revival within the church of a living faith, which must express itself or die.

The Bishop of Manchester paid a welcome visit and spoke with his customary charm and persuasiveness upon the problems of reunion. It is interesting to note that he attempted to translate what the Free churches mean by "gospel" into the terms which come more naturally to the Anglican or to the Catholic. On the question of the relation of the church to the state he said some notable words: Personally, he valued the establishment as a national expression of religion, but if the establishment was found to be the chief bar to reunion, he should support disestablishment. As to creeds and episcopacy, they stood as symbols of their fellowship with the church in all ages and nations. Worship in church was worship with the whole company of the saints everywhere and in all generations.

* * *

Attracting and Holding

The appeal made in the Council for a greater passion for winning souls is an appeal to which no true church can be deaf. But it raises another and a very searching question. Can the churches hold those who may be drawn to Christ? Are the churches ready to welcome the new-born? In one great city a mission was held recently. In the midst of it one man wrote to a friend: "We are getting a great response from people outside organized religion; do you know of any single 'live' church in the neighborhood which they could join without having their faith shattered?" It amounts to this, that two movements are needed and they must proceed at the same time. The outward and the inward movements are alike necessary.

It reminds me of the familiar aspiration, "Give us the children and you can do what you like with the rest," to which it is always tempting to answer, "Give me the parents and you can do what you like with the children." The one is as true as the other. They are as a matter of fact truths necessary to each other. In the same way it is not enough to bring the wanderers into the church—it is necessary also to warm the church for their coming.

* * *

The St. Martin's Pageant

Sometime in the autumn I made mention of the celebrations arranged by St. Martin-in-the-Fields in honor of its two hundredth anniversary. Last week I had the pleasure of seeing the historic pageant, set forth in November and revived for a fortnight in March. I have seldom enjoyed anything so much. The spectacle was beautifully arranged; the words by Mr. Lawrence Housman were admirably suited to the scenes; the music was arranged by one of our greatest musicians, Mr. Gustav Holst. The part of the Beggar was splendidly played by the vicar, who is generally known as "Dick" Sheppard. But the thing which impressed me most was the splendid sincerity and the manifest enthusiasm of all concerned. The pageant showed the working of the spirit of Christ through the ages. There were eighteen scenes, some of them showing how the church had manifested the spirit of love and fellowship, others showing where it had denied that same spirit. It was an honest and a most catholic pageant. St. Francis was there, and Luther as well, Wycliffe and Joan of Arc, the Pilgrim Fathers and Elizabeth Fry. At the close there was a realistic representation of a mob addressed by a communist orator who denounced the church. In the conventional way of some churches a solemn defence would have followed, but in this pageant the beggar at the close admits the justice of these accusations and the sins of the church, but pleads that the spirit of Christ if rightly understood offers satisfaction to the longings of mankind. There was but one thought in my mind—these people of St. Martin's believed in love and fellowship. They have just that kind of living church into which a trembling convert might be sent without fear that he would be frozen to death.

* * *

Schweitzer in the Abbey

All things that March afternoon spoke of Christ crucified. The abbey which faithful men built in the shape of a cross, as though to stamp their sign in stone upon the very earth! The building rising till in the fading of the light it seemed lost in shadows as all our thought of God is lost in mystery! The hymn of perfect devotion to Jesus, like the lyrical cry from a heart which had not lost its first love, "Jesus, Lover of my Soul!" The music of that great Leipzig cantor, Bach, himself a lover of Jesus, and an interpreter, one of a thousand, of his cross; some of the themes for ever set to thoughts of the sacred head once wounded, others telling of tragic sorrow, transfigured by the cross into a sorrow majestic and calm!

There in the abbey the divine music of one who came from a race but yesterday at war with us, was interpreting the redeeming moments in history. The estrangements of race do not enter into the thoughts of such an hour. In Christ there is neither Jew nor Greek. There in the building which links together in a common hope all the ages of our people we beheld other barriers broken down. A member of a race till yesterday at strife with us, was playing the music of reconciliation. Not this race only but all races! And hidden from sight at the keys of the organ was a doctor from equatorial Africa, Albert Schweitzer, calling us by his art to remember the cross of Christ. And with his presence there seemed to come the vision of Africa in its tragic sorrows, not as of a land far removed, but drawn within the healing rays of the cross. The very music spoke of these others, also redeemed by the same Lord. All things spoke of the cross when the sun was setting on that March afternoon. And all things conspire to tell of the cross as the one healing power in a sorrow-laden world. Who had brought us together in that place and at that hour? Whose was the spirit which had moved the long-forgotten builders—Bach, the prince of musicians—the doctor from his hospital in Lambarene? What was it but the cross,

"The terrible, shamefast, frightened, whispered, sweet,
Heart-shattering secret of his way with us."

Last week I promised to give the program of that memorable hour. Musicians will be interested to know how a great student of Bach made his selection to show forth the cross.

1. Prelude and Fugue in E minor.....J. S. Bach
2. Preludes to the Chorales from the Passion Music:
 - (a) "O Man Bemoan Thy Mortal Sin"
 - (b) "O Sacred Head Once Wounded"
3. Canzona.....J. S. Bach
4. Andante in A minor from the Toccata in
C majorJ. S. Bach
Hymn: "Jesu Lover of My Soul".....J. S. Bach
During the singing of this hymn a collection will be made for the hospital for leprosy and sleeping sickness, which Dr. Schweitzer personally supports in Equatorial Africa.
5. Preludes from the Chorales:
 - (a) "I Cry to Thee, Lord Jesus Christ"
 - (b) "Jesus My Joy and Confidence"
6. Fugue in C minorJ. S. Bach

* * *

A Fine Volume of Poetry

There is a sense of mastery in the poetry of Mr. J. C. Squire. He is one of our foremost critics, but he is far more than a critic, he is a poet who is worthy to stand with the greatest of living singers. His last volume has many poems to which the readers will return again and again. I love the long piece in conversational verse on "The Rugger Match," a wonderful description of the Oxford and Cambridge match under the Ruby rules. It is a masterpiece. But it is too long to quote. Mr. Squires, like all the younger generation of singers, is unsparing in his scorn for the hypocrisies and apostasies of this post-war age. One of his short poems in this key may be given:

WARS AND RUMORS

"Blood, hatred, appetite and apathy,
The sodden many and the struggling strong,
Who care not now though for another wrong
Another myriad innocents should die.
At candid savagery, or oily lie
We laugh or, turning, join the noisy throng
Which buries the dead with gluttony and song.
Suppose this very evening from on high
Broke on the world that unexampled flame,
The choir-thronged sky, and Thou, descending, Lord!

What agony of horror, fear and shame,

For those who knew and wearied of Thy word,
I dare not even think who am confest
Idle, malignant, lustful as the rest."

London, March 21, 1922.

I WONDER what Mr. Lloyd George's friends whom he meets at conferences—M. Poincare and others—think of his ways when he is among his own folk. They may smile at his golf, but what about his addresses in little Welsh chapels? It is not very easy to picture the French President or Marshall Foch, or even Lord Curzon taking part in such a service. Yet there is no doubt that the premier loves the old scenes and the old faces of his youth. And he is still a Welsh free churchman who is nowhere more at home than in the chapel or the Sunday school, or when he is singing the familiar hymns of his native land. It is a serious error for the people of this country to forget that Lloyd George is a Welshman or to imagine that a Welshman is a variety of the genus Englishman. He is not—he neither thinks nor speaks nor feels like an Englishman. Meanwhile the record of his visit to a chapel last Sunday is one of the few events which at the moment can be called news from Criccieth. I give the account of the Times correspondent:

THE PREMIER IN CHAPEL

"Mr. Lloyd George paid an unexpected visit on Sunday evening to Mrs. Lloyd George's chapel—the Zion Calvinistic Methodist chapel in Criccieth, with which she has always been connected, whereas the premier's personal association is with the Baptist chapel a few yards distant. Mrs. Lloyd George accompanied her husband to the service, and when it was over he gave a short address in Welsh. The accounts of this utterance supplied to me by friendly interpreters who heard it make it well worth recording in a diary of Mr. Lloyd George's rest-cure doings.

"He began with a quotation from the book of Joshua: 'For ye have not passed this way heretofore,' and said there had been epochs in the history of the country when history had seemed to repeat itself, but in the unparalleled situation of today he could find nothing which resembled the past, and there was, therefore, nothing to guide us. Never had any man so overwhelming a burden placed on his shoulders as he had been called upon to bear during the last few years.' 'And now,' he continued, 'I feel like a ship placed in dry dock for overhauling. That is why I am here enjoying the ever-invigorating air of Criccieth, and although the future is dark I have not lost faith.' Words followed which had a more outspoken religious significance and expressed a determination to rely on divine guidance in a trying hour."

* * *

Art and New York

Mr. Wolmark is showing at the present time in London a number of his pictures, and very fine they are. For some time he has lived in America, and this is the first occasion for ten years he has shown his pictures here. One of the themes is a picture of the "Equitable, Lower Broadway, New York." It is a most striking theme, handled with all the boldness and splendid sense of color which this artist reveals; and it makes the spectator see what possibilities there are for the artist in these towering buildings. I have seen other drawings of these titanic triumphs of mechanical skill, but Mr. Wolmark's are the first attempt to show in color their terrible power and their strange beauty. An artist may turn his back on such modern achievements and draw only the cathedrals of the middle ages, or he may do as Mr. Wolmark does, keep his eyes open to any beauty of line and shadow wherever he may discover it, and such an artist will not fail to discover themes even in the most modern inventions such as towering buildings with which New York scales the heavens. I say this with some reserve since I

have never seen that wonderful sight, but I have not given up hope of seeing it.

* * *

Changes In China

The oldest of the missionaries on the staff of the London Missionary Society died last Friday. John MacGowan first sailed for China in 1859. There were giants in the days when he first arrived at Shanghai. But it was not in that port but in Amoy that MacGowan spent his life. When he landed in Amoy his society reported eight churches in the whole of China with a communicant membership of 400; 236 of these were connected with the growing Amoy church. Sixty years later the Amoy churches of the L. M. S. alone numbered 4,126, and the 400 L. M. S. church members had grown to a total exceeding 13,000. So far had the work of the gospel advanced in one life-time. Like other Chinese missionaries, MacGowan gave time to Chinese literature and history. His biggest work was published in 1906, his "Imperial History of China." This has become a standard work. His appearance at our annual children's meetings in his popular robes was almost one of the most popular events of the year. One who knew him well finds the most remarkable fact in his life in the depth of his sympathy with the common people of China. The last left of his own generation, he was not unworthy to be ranked with the great pioneers of the church in China.

* * *

Some Brief Notes

The death of the Bishop of Colchester after a brief illness removed one who was a quiet and diligent worker in his church. I once spent a holiday Sunday in East Essex; in the morning I heard a Congregational minister, in the afternoon the Bishop of Colchester, and in the evening a fisherman in a local chapel near the sea. They were all excellent. But the one who gripped me most was the fisherman. But that may have been because he was the most unlike anything I had heard before. . . . There is much indignation at the reluctance of the government here to help the starving Russian peasants. Some of us find it hard to think that a government which has squandered so many millions can be sincere in its refusal to give the little that is needed. The debate in the house read like the vaporings of a peculiarly unintelligent debating society. . . . Ireland

and India! There is no light at the moment from either land. Gandhi in prison; de Valera apparently seeking civil war! It is hard to find a glimpse of hope. There are many voices heard out of the deep in a time like this.

* * *

A Spanish Thinker

Here is a passage from a fine work by a Spanish thinker, entitled, "The Tragic Sense of Life": "Let it suffice to say that there is a vast current of suffering urging living beings towards one another, constraining them to love one another and to seek one another, and to endeavor to complete one another and to be each himself and others at the same time. In God everything lives and in his suffering everything suffers and in loving God we love his creatures in him, just as in loving and pitying his creatures we love and pity God in them. No single soul can be free so long as there is anything enslaved in God's world, neither can God himself, who lives in the soul of each one of us, be free so long as our soul is not free."

* * *

The Capture of Jerusalem

Mr. Basil Mathews in "Outward Bound" tells the delightful story of the surrender of Jerusalem:

"When it became clear that Jerusalem could not hold out against Allenby's encircling forces, the Turkish mayor came out to surrender the holy city. . . . What happened? The poor mayor, searching for someone to whom he could surrender the city, came upon two British 'Tommies.' To them he offered Jerusalem. When, at last, they grasped his meaning, they were convinced that (as they would have put it) 'their legs were being pulled.'

"The offer of that for which Christendom had waited for some twelve hundred years was turned down by two soldiers of the ranks. However, the mayor persisted; so a British officer of adequate rank was discovered to whom the mayor offered a surrender. The officer's first question (I am assured) was whether the mayor could tell him of a place where he could get 'a decent cup of tea.'

"I am convinced," says Mr. Mathews, "that it is true. It is so unexpected that it could not have been invented, and so superbly British in its authentic rejection of the theatrical that it seems stamped with the hall-mark of actuality."

EDWARD SHILLITO.

CORRESPONDENCE

Wanted—A Longer Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: Much has been said in recent years about a "Shorter Bible." Why not say something more now about a "Longer Bible"? If, as the present trend in religious thought seems to consent, the kingdom of God began "in the heart of God" before ever there was man; before there was seer or prophet or poet; before there was "Old" or "New" Testament; if the kingdom of God "goes through patriarchal, Mosaic, priestly, kingly and prophetic stages"; if in the advent of Jesus the Christ to earth there begins merely "a new epoch in the realization of the kingdom of God," and, if the kingdom is ever advancing to something better and grander in its marvelous unfolding in history—if all of this be accepted as most certainly true,—why should we suppose that in this latest stage of advancement, the nineteenth of the centuries that have followed the writing of the last Bible record, there can be no books or writings to follow the New Testament, that are as worthy of record and even more helpful because nearer to our own mode of life and nearer the full fruition of the Kingdom, than the records which precede the New Testament from more primitive and less developed days?

Is it possible that in our more enlightened stage of the

Kingdom's progress there is no amanuensis? Or, is God less personal and are his works less consequential than in Old Testament times? Or, do we hesitate before the multiplicity of the marvels of his grace? Would not the best excerpts from the lives or writings of Chrysostom, Augustine, Luther, Wesley, Calvin or Bunyan make excellent material to spur our persons to closer fellowship with the Father personality and to greater activity for him. Only recently one of the Boston papers published an abbreviated "Pilgrim's Progress" in two columns of the newspaper, and marvelously near the true spirit-thought did their reproduction come. Why not have the Acts of Carey, Morrison or Livingstone? Would not the pivotal historical facts of the last twenty centuries make fully as good history as much of that which the Old Testament offers? And surely, the Christian poets have looked into the face of the same Father and have written with equal inspiration what they have seen and felt in his all-loving, all-intelligent presence! Is not the mass of humanity, yes, of so-called Christians, in stark ignorance of the workings of God's power since the days of the apostles! Have we not minimized our own days as much inferior to the past!

What is there to hinder the prayerful assembly of the best Christian scholarship to plan to have a "third" division or Testament placed within the covers of our Bible? Let these

scholars be as devout in their extension of the canon of Scripture as were the men who became instrumental in sealing the original canon. Call this new division the "ecclesia" or "church age" or whatever will most aptly express the idea of a present living God, and let the people know of some of the ways in which God is meeting men today.

A superior stage of the kingdom has a superior evangel; has likewise its inspired seers, prophets and poets and should seal the utterances of inspired messages as guardedly as did John the Revelator when he pronounced the curse of God on anyone who would add to or remove from the words of his prophecy. Not to make less of past ages of divine revelation and fellowship with God, but to show with new meaning the blessings of Immanuel so that our Father's testimony of all ages shall have an echo in The Book.

Elders Ridge, Pa.

J. CALVIN HOWENSTEIN.

More "Intellectual" Discussion

EDITOR THE CHRISTIAN CENTURY:

SIR: Kindly permit me to reply to the very interesting letter of Miss Alice Duff in your issue of March 16 in which she calls attention to Prof. J. S. Schapiro's definition of "Intellectual" in criticism of my use of the term in a recent communication on "Our Young Intellectuals."

Professor Schapiro's definition is enlightening, but I am not prepared to admit that the authority rests with him,—nor does he claim it does,—to establish the meaning of English words. When he lowers the meaning of "Intellectual" to include the merest amateur or a grouch whose mental equipment consists in having thumbed the pages of Ibsen he fails to be convincing. And we see that his definition is not universally accepted, for Prof. S. P. Sherman of the University of Illinois, in a recent article, "The Belligerent Young," in the Literary Review of the Post, says in speaking of the author of "America and the Young Intellectual," "He descends so far below the level of a true intellectual that I almost despair of his redemption." And in another place in the same article he says further, "I no longer feel that he is an intellectual; I feel only that he is very young, which, after all, is not quite the same thing." The word *intellectual* still has high meaning despite the liberties the self-styled "intellectuals" are taking with it.

And as for the matter of religion being forced to "take a back seat,"—or as Miss Duff says in her letter, "Religion is to them (the intellectuals) of course associated with the church. And the church is today in the position of a person who, in the general conversation of a drawing room, in which he has figured for some time to his own entire satisfaction, suddenly finds the conversation sailing over his head on a subject of which he knows nothing and cares less, though all the rest are interested in it. So he is ignored, to his great discomfort," I am persuaded that the real situation is rather that of the sweet tones of a violin being marred by the harsh strain of a hurdy-gurdy under the open window. There are people, to be sure, who prefer the hurdy-gurdy, but—there is no accounting for tastes.

I hardly think the suggestion of Miss Duff plausible that the church adopt the tactics of the "intellectuals." It would be a pity, to say the least, for the master violinist to forsake his art for jazz.

"Justice for all" seems to me to be quite sufficient as the social program of the church.

E. P. BAKER.

Argyle, Minn.

Fosdick Hits Center

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been so greatly delighted by the article, "Mr. Bryan and Evolution," by Fosdick, which appears in The Christian Century of March 23, that I cannot but speak forth my approval of it. Mr. Fosdick has hit the real issue. I believe in evolution with God in it as a principle, and to place the materialistic interpretation on our Bible that Mr. Bryan does is to refuse God's revelation of his work as found in the bowels

of the earth simply to defend him as true to a particular view of the Bible. If God has spoken untruly in geology how may I feel that he has spoken truly through his Bible? Churches are causing untold wrecks among our youth by hanging their religion on a straw of some particular view of the Bible, and it is as grossly a materialism to interpret God's making man in his own likeness to mean a physical likeness as any materialism that exists. I wonder if these literal materialists have never read that "God is a spirit and they that worship him must worship in spirit." The man made in the likeness of God is that knowing intelligent and loving will that dwells in this material physical body like unto the supreme knowing, intelligent, loving will we call God. That there is biologic evolution such that each species has undergone progressive and adaptive change there can be no doubt. That all the species originated from a common cell without a God and finally developed all the species, man included, I do not believe, for the facts do not seem to bear it out. We need to teach from our pulpits and in the class that the Bible is a book of religious truth and that it makes use of the history, science, and philosophy of the day of its writing to convey that religious truth to the people. To have done other would have been foolish, for the people with a crude science could not have gotten the lesson God intended them to have if the science of today had been employed. When people learn that the Bible is not a book of science, history, philosophy, etc., but that it is a book, or rather volume, of religious books giving the religious history of the Jews in the Old Testament with God's efforts to make his will known to them, and giving the revelation of Christianity in the New Testament, then they will find their way out of a lot of the fog of the present day.

Yours for a sane and intelligent view of the Bible, and Christianity,

M. RAY WILLSON.

Garrett, Ind.

Our Latinized Christianity

EDITOR THE CHRISTIAN CENTURY:

SIR: I should like the privilege of enlarging briefly on a pregnant phrase used recently by a contributor to the "Christian Century." Speaking of Christianity he calls it "our latinized Christianity." It is a true characterization and worthy of pause, for a real, almost vital transformation has been effected; the religion of the New Testament is one thing, Latin Christianity is quite another.

Syria is not Europe, the inspired men who penned the scriptures were Syrians. The Jew differed from the Latin. Jesus and Cæsar are not alike, they are widely distinct types. The Arab of Bagdad and the Britisher of London are not more distinct. In his past history and development, in his hope and purpose, in his home education and culture, in his civilization and outlook, in his interior spirit and exterior environment the Jew stood far apart from the Latin. Religion was pre-eminently the forte of the Jew, but war, government, jurisprudence, that of the Latin. The home was the very center of life to the Jew, the state to the Latin. Religion to the Latin was a department of state—a mere side issue. The Jew construed God and man and their relationships through the home and family, the Latin had a multitude of gods—all servants of the state, and has construed Christianity through the state, with its government and laws shaping his theology by the laws, and his church organization by his government. For the citizen of Rome to whom the state was all, to pass over to the standpoint of the Jew to whom the home and the synagogue were all, was next to an impossibility. When a student of the New Testament turns to Tertullian, Cyprian, or Augustine—Latin fathers—he is conscious of having stepped down to a lower plane; the moral and spiritual atmosphere is not that of the gospels or epistles, he finds himself on his way to a theory of lower ideals,—to a religion of a lower type. These fathers translated the scriptures, and latinized them. Tertullian was one of the earliest to translate, he fixed the nomenclature, and he was an advocate, as Eusebius says, "accurately acquainted with Roman laws." Harnack calls him the "founder of west-

ern Christianity" and tells us as "A trained jurist he sought to express all religion in legal formulas, and conceived the relation of God and man as one of civil law." "Along," we are further informed, "with the Roman love for substantiality and strength, he had the bitter, stern, and harsh temper which Plutarch ascribes to the Carthaginians." And this was the man who fixed the terms for the Latin Bible and for Latin theology.

Coming down to the fourteenth century, let it be noted that Wycliffe and the early English reformers, were not acquainted with the Greek language. All that they possessed was the Latin Bible, all that they knew was the Latin theology. Augustine loomed bigger than St. Paul or St. John to them. When they decided to give the Bible to the English in their mother tongue all they had was the Latin version to translate, and all that they had to guide them was the Latin theology. Even when later, the Greek language was known, every translator consulted previous versions and was governed in his renderings thereby. Our English Bible is a Latinized Bible. Take for example such words as "advocate" instead of helper, "just" instead of righteous, "justification" instead of make righteous. Calvin and the other reformers were so steeped and dyed and saturated in the Latin theology that they utterly failed to get the New Testament angle, and passed the same, not improved, but rendered less Christian, if that be possible, down to us. So for centuries we have had the unscriptural doctrine of the "fall of man in Adam" the debtor and creditor theory of the atonement, God punishing the guiltless for the guilty, in a word the puerilities of a "Latinized Christianity."

What we wish to see, and what is coming and will surely come, is a return to "the simplicity that is in Christ," a return to the gospel which Jesus lived and taught, a return to the spirit and purpose and method of our Master.

Spokane, Wash.

MARK BASKERVILLE.

THE SUNDAY SCHOOL

Pride Goeth Before Destruction *

ONE of the blackest sins in the catalog is pride. I cannot see that Jesus condemned the so-called sumptuary sins as he did pride, formality and hardness of heart. To be unbrotherly, to lift oneself above one's fellows, to browbeat and be cruel would seem to be the very depth of iniquity. It is well to get this slant. Very few people seem to appreciate the essential cruelty of pride although more may perceive the folly of it. "Why should the spirit of mortal be proud?" Proud when a pin prick may kill us? Proud when we are mere specks in a vast universe? Proud when the little we know is as nothing to that which we cannot understand? Proud when there are so many people superior to ourselves had we but the sense to see it? Proud when we have all the common traits of other mortals—eating—sleeping—being sick—being dependent upon ten thousand other people? Proud of a bit of money, a scrap of intelligence, a glimmer of art, when only one thing counts with God and that is soul?

Yet there is Uzziah swelling with pride, puffed up with his own vain conceit. The story tells us that his glory was the result of his being "helped." Thousands of people labored to build his palaces and city walls, tens of thousands drilled to form his armies, multitudes contributed to the tax levies. "He was marvelously helped" A truly great man appreciates all the workers who add to his triumphs. Carnegie was big enough to say that his success was due to his superintendents. McKinley was great enough to thank his cabinet for much of his success. Pershing sings the praises of the doughboys. Harding lauds the other nations who made the conference on disarmament a conspicuous victory. Edison appreciates all the humble men who toil in his laboratories. The Mayos value the

work of their assistants. Hadley speaks of his helpers in the faculties of Yale University. Wanamaker knows how the heads of his departments have helped him build his great stores. James Hill sang the praises of his thousands of workmen on his railroad lines. But Uzziah—poor worm—thought that he had done it all himself! I wonder if preachers always remember to appreciate duly the work of all the many members of the churches who make possible their success.

There was a proud French monarch—and there was a revolution; there was a vain English king—and an English revolution. Pride goeth before a fall. The day came when Uzziah overstepped his rights; he assumed to offer the sacrifices in the temple. Here, again, the hero-priest appears. While he is officiating in the temple, Azariah and eighty valiant priests went in after him. They withstood the king; they ordered the king out of the temple and how pitifully the proud king left! The king was angry with the priests, he showed his fierce anger as he swung the censer. No doubt he spoke terrible things to the priests—but hold—what dramatic thing is this that is happening—leprosy—breaking out upon the proud king's forehead! only a poor, weak, sick man after all; only very, very human, after all; not a god, not a superman, just a sick king, a dying man, covering his face with his mantle; hiding the dreaded spot in his forehead, the broken man passes from sight. It is the old story; a thousand times it has been repeated; undue pride—then the fall. There goes Cardinal Wolsey sobbing: "Had I but served my God with half the energy with which I have served my king, he would not have left me naked in mine extremity." There is Benedict Arnold, once the admired, the brilliant soldier, the ambitious, dying in an English hovel crying: "Bring me my American uniform, let me die in it, God forgive me for ever wearing another."

Yet it is pride that is ruining half our churches! Several years ago I knew a Sunday school class where all the girls came from wealthy homes, all save one. One morning those girls made fun of the clothes worn by the poorer girl. She left the class, nothing could induce her to return and her family never entered the church again. In the proudest church of an eastern city I saw a working girl snubbed by a wealthy woman. The rich lady, becoming accustomed to the dim light of the beautiful church, with a grand flourish pulled her silks from contact with the cotton clothing of the girl while cuttingly remarking, "This is my pew, I pay for it, and I do not want just anybody to sit in it." And this in church!! God forgive us. Burns was right, it is "Man's inhumanity to man makes countless millions mourn," "Jesus, meek and gentle," sang the quartet; "This is my pew," said the female of the species!!

JOHN R. EWERS.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

Price, \$1.35 plus 8 cents postage.

The Christian Century Press
508 S. Dearborn St., Chicago

* Lesson for April 23, "Uzziah's Pride and Punishment." 2 Chron. 26:3-5, 16-21.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Pacific School of Religion Gets a New Library

Under the new president, Rev. Herman F. Swartz, D.D., the Pacific School of Religion, adjacent to the campus of the University of California, is making rapid development. A building plan has been worked out by the president, and the first unit in the plan is already assured. A gift of \$100,000 for a library building has been offered by Mr. Charles Holbrook of San Francisco, and accepted. A campaign will be launched in the near future for other buildings and equipment.

Organization That Opposes Lord's Day Alliance

The Lord's Day Alliance has been widely advertised through the country as an organization set to the defense of the Christian Sabbath. Its efforts have resulted in counter organization. The Anti-blue Law League of America announces that it will hold its next convention at St. Louis, June 23-25, in anticipation of legislative changes in Missouri this coming year. It is claimed that the following prominent people will speak before the anti-blue convention: Luther Burbank, Hudson Maxim, Rex Beach, Booth Tarkington, James Montgomery Flagg and Mme. Amelita Galli-Curci. As some of these "liberal" organizations that fight church standards are free in the use of public names, it is not yet certain that all of the individuals named above will speak.

Malden High School Will Not Dismiss Pupils

The committee which controls the High school at Malden, Mass., has recently voted not to dismiss pupils to attend classes in religious education. The citizens of the city have called a mass meeting to protest the action of the committee. The amount of time asked for the purpose of religious education is two hours a week, or an equivalent of eight school days a year. It is held by the protesting parents that this demand is not at all excessive.

Episcopalians Turn to State University

Bishop Wise has decided that the place to go for leaders for church work in Kansas is to the Kansas youth themselves who are now studying in the state university. Hence a campaign has been put on to raise fifty thousand dollars for the erection of an Episcopalian church house near the university campus. It is hoped that each year young men will be found who will later go to the theological seminaries of the church, and study for holy orders. The house will also serve as a social center for those students who will go into lay professions.

Anti-Saloon League Worker Threatened

William H. Anderson, of New York, is the courageous and, at times, belligerent advocate of a big idea. His efforts in behalf of law enforcement in recent years

have been untiring. Recently a threatening letter was sent him from unknown parties purporting to be former soldiers of the world war. In this letter he is promised assassination in case he does not desist from his campaign of law enforcement. It seems that unknown parties have been sending him threatening letters for years, but this is the most definite and drastic of them. Usually the receipt of such a letter by any man in public life would be a news story for a metropolitan newspaper, but it is significant of the attitude of the press of New York that only one or two papers in the city even mentioned the incident.

Presbyterians Get Out Book by Babson

The Educational Department of the Presbyterian Board of Home Missions reports the securing of Roger W. Babson as the author of a general mission study book to be published in the fall of 1922 under the title, "New Tasks for Old Churches." This will be a study of the industrial migrant community as the new frontier of the church, and is intended to enlist the interest of laymen in home mission tasks. The book will cover nine sections: Industrial Communities, Making Industrial Communities Prosperous, Industrial Communities and Education, Functions of the Church in the Industrial Community, Industrial Lessons Which Present Experience Teaches, Facts the Church and Industrial Communities Must Realize, Suggested Form of Organization to Make the Church More Effective, Possibilities of Co-operation in Solving Industrial Problems, Stories of Churches in Industrial Communities Which Are Pioneering Along the Above Lines. It is also announced that Dr. John Finley has been secured to write a text book for 1923-24 on "Saving America Through Her Boys and Girls." The number of people studying home-mission text-books in the circle of the Presbyterian church is twice this year what it was last.

Missionary Leader Will Settle in Pastorate

The United Christian Missionary Society announces with regret the resignation of Rev. Abram E. Cory as secretary. Dr. Cory has been prominent in a number of big money campaigns in recent years. On his return from China as a missionary, he launched a movement to secure a fund of seven million dollars for Disciples boards. This campaign was brought to success and became the inspiration for a much larger campaign among various other communions. He was prominently connected with the Interchurch World Movement as one of the secretaries. When the Disciples Board of Education was threatened with bankruptcy on account of its underwritings to the Interchurch World Movement, Dr. Cory was once more at the helm, and under his leadership the underwritings were secured. He is to settle in a pastorate, perhaps in North Carolina, where he

may live with his family and give some time to literary work.

Presbyterian and Reformed Churches Will Cooperate

It is now certain that reformed churches holding to the presbyterian form of government will in the future cooperate in their work in America. The new organization is called the General Council of the Presbyterian Churches in America. The denominations cooperating in the new movement are Presbyterian in the U. S. A., United Presbyterian, Associate Reform Presbyterian, German Reformed, Dutch Reformed, the Colored Cumberland Presbyterian and the Presbyterian in the U. S. Common programs will be followed in the prosecution of home and foreign mission work and in many types of denominational activity. Rev. W. P. Fulton, of Philadelphia, is stated clerk.

Presbyterians Protest the Taunting of Animals

The Board of Temperance and Moral Welfare of the Presbyterian church is definitely committed to the propaganda for the humane treatment of animals. A protest was recently launched against an animal trainer act in New York. Formerly the organization issued Ten Humane Commandments to be used in the Sunday schools, but this was objected to on the ground that it cheapened the Ten Commandments of the Old Testament. The humane principles are now embodied in a creed which is recited by Sunday schools and churches. The Board will put on a "Kind-to-Animal Week" April 24-30.

Illinois Disciples Will Talk Over Preacher Problems

The Northern Illinois Ministerial Institute will hold its 1922 meeting at Eureka on the campus of Eureka college, May 22-24. The organization includes all of Illinois with the exception of that portion which is often called "Egypt." The problems that are to be discussed this year are pastoral, homiletical, devotional and administrative. Rev. W. F. Rothenburger, pastor of First Christian church of Springfield, is president of the session this year.

Situation One for Comity Experts

The comity experts have something to do in straightening out the question of the ecclesiastical relationships of the Hungarians of this country. They have ninety-two congregations, of which forty-five are now in fellowship with the Reformed church in the United States. Some of the congregations which were once Reformed church in the United States congregations took up affiliation with the Conventus of the Reformed church of Hungary. Some Presbyterian churches followed suit. More recently seven parishes and missions have accepted the spiritual oversight of an Episcopal bishop in line with the Lambeth proposals for unity. They will continue,

however, to call themselves Reformed churches. Divided into a number of communions, the Hungarian group in this country lacks the coherence and the sense of fellowship which would come with a single ecclesiastical allegiance.

Fellowship for American Service

In compliance with instructions from General Assembly the Presbyterian Board of Home Missions has inaugurated an enlistment for home mission workers similar to that enjoyed by the prospective workers in foreign fields. The new organization is called the Fellowship for American service and is already at work at Princeton, McCormick, San Francisco, Western and Auburn Presbyterian seminaries. Though launched by the Presbyterian church, the new organization will be interdenominational in character. Social and religious work in urban and rural fields will be studied. Special classes in the study of immigration and the industrial question will be formed.

Second Conference of Chilean Workers

It is a little startling to learn that a group of missionaries have just finished their summer vacation, but understandable when one is told that these missionaries labor in Chili under the southern cross. This year some sixty representatives of the Alliance, Anglican, Baptist, Methodist and Presbyterian missions as well as various association workers gathered at El Vergel from February 1 to 8. The mornings were given over to Bible study, inspirational topics and the discussion of missionary topics in open forum. The conference divided itself into three groups for Bible study: "What Jesus Taught About God," led by Rev. C. S. Braden (Methodist); "Job," led by Rev. Earl Davidson (Baptist); and "Marks of a World Christian," led by Miss F. E. Smith (Presbyterian). El Vergel is beautifully located in the country. Though accessible to the railroad the usual summer recreational features of swimming, boating and camping are possible.

Disciples Theological Students in East Hold Conference

The Disciples church at Danbury, Conn., was host to a meeting of theological students recently. The Campbell Club at Yale was invited as well as the students at Union Seminary and Hartford Seminary. Officers of national societies present were Rev. F. W. Burnham, Rev. H. O. Pritchard, and Rev. G. I. Hoover. The minister of the church, W. H. Allen, organized the local community to provide hospitality for the visitors. Mr. Hoover spoke on "The Message and Mission of the Disciples of Christ." Mr. Pritchard, secretary of the board of education, spoke on "Building a Brotherhood." He insisted on a larger amount of organization among the Disciples churches. Mr. Burnham spoke on "The Organized Work of the Brotherhood." The discussion that followed indicated the wide intellectual divergence of the students, but was kindly and in-

telligent. The conference will be made an annual institution and the next session will be held at Yale university. D. A. McGavran was made president of the new organization.

American Chinese Are Being Evangelized

Chicago has a successful Chinese church as do a number of cities on the Pacific coast. However, it has been discovered by a good many local churches that the evangelization of the Chinese is easily accomplished through the ordinary fellowship of American churches. The orientals enjoy meeting American people, and a large Sunday school is conducted in Jackson Boulevard Christian church of Chicago. Franklin Circle Disciples church of Cleveland reports that recently nine Chinese young men were baptized and received into that church. The work of Franklin Circle church of Cleveland grows more and more cosmopolitan in character.

Presbyterian Italian Workers Will Confer

The biennial conference concerning Presbyterian church work among Italians will be held at Auburn Presbyterian Theological Seminary May 31 and June 1 and 2. The dining hall and dormitories of the seminary will be placed at the disposal of the guests. More than a hundred fields are now occupied, and in seventy-five of these fields churches have been organized. The Sunday schools are conducted in the English language, and an increasing number of Presbyterian Italian churches now have services in English. The work of Americanizing the Italians is proceeding at a heartening pace.

Swedenborgians Will Form a Colony

The way of the small denomination in the large city grows increasingly difficult, for the formation of church federations has in many communities tended to better the conditions of the strong denominations at the expense of the weaker ones through the methods employed in assigning territory for new churches. The Church of the New Jerusalem, the Swedenborgians, as they are commonly called, have a new project under way now which is an interesting effort to meet the problem. They have secured land at Glen View, a suburb in easy reach of Chicago, and on this land will build individual homes with some communal features. A whole block is given over to fruit trees for common use. No one but a Swedenborgian can buy into the protected neighborhood. The idea has caught on, and it seems likely that a considerable church group will be formed out in the country, where chil-

dren can have a chance at the air and sunshine. This development of a social program in a communion of mystics will have significance for meditative minds.

Lake Geneva Program Already Under Way

Some time ago the committee in charge of Lake Geneva program met and outlined the plans for the coming year. The past season was a success in every way, even the financial problem having been properly solved. Among those secured for the study groups for the coming summer is Rev. Bert Wilson, secretary of the United Christian Missionary Society, who will teach the mission study book called "Building With India."

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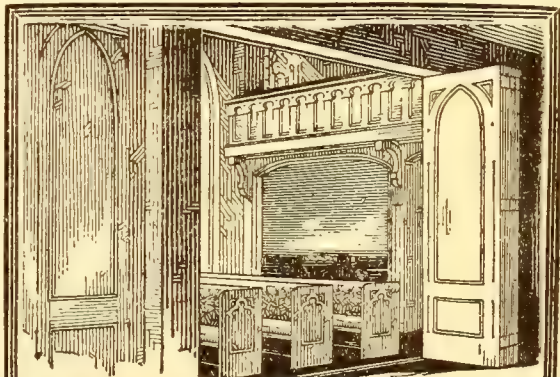
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of the Reformed Episcopal church of Chicago a man to be noted. His splendid hygienic regimen has been commented on by health magazines. This winter he had the influenza and on account of his advanced years he has been compelled to give up his work for a season and go south. Meanwhile the services at St. Paul's church continue under other leadership.

Tibetan Missionary Furloughs in a Ford

The return of Rev. and Mrs. J. O. Ogden from Tibet is made the more interesting by reason of the fact that the Ogdens went out with Dr. Shelton, recently killed by bandits. The two men were like David and Jonathan. Mr. and Mrs. Ogden secured a small touring car when reaching California, and are making their way back east with their family by leisurely jaunts over the open road. They will spend a portion of their furlough with friends near Cincinnati.

Is Civilization Doomed?

"We are coming to a time of either twilight or sunrise. Since the present order of society involves the entire civilization of the world, we are facing either the ultimate destruction of civilization or its further, better development." So said Prof. Harry F. Ward at the beginning of a series of lectures at Labor Temple Forum on the absorbing subject, "Is Civilization Doomed?" Audiences averaging 400 have listened each Sunday night to the speaker's hopes for the future and, when their turn came, have asked questions or stated their views with much earnestness. One man proclaimed that "Religion can't solve our problems"; another declared, "Society should be based on service, not on greed. I believe in the principles of Jesus." Thus, with Professor Ward guiding them, the men and women who come to Labor Temple have been trying to see how they may conserve and aid that "process of development of knowledge and fellowship" which is civilization.

Easter Evangelism for Men and Boys

The Y. M. C. A. is concerned these days to relate its work helpfully to the program of the churches in every possible way, and at the present time the leaders are stressing a campaign of evangelism for men and boys. A literature has been created and large use has been made of a tract by Dr. Jefferson on "Why Join the Church." Holy Week will be used as a time in which to influence men and boys to unite with the church of their choice. The International Committee has a secretary of evangelism. George Irving.

Young People Hear Popular Evangelist

On April 6 the young people of Chicago gathered in large numbers to hear Rev. Gipsy Smith, Jr., son of the well-known British evangelist. The Church Federation gives the following impression of the evangelist's personality and

methods: "Evangelist Smith's methods are in sharp contrast to those employed by certain others doing a similar work. He does not preach a gospel of fear. He does not endeavor to frighten people into reform. The attention of his audience does not depend upon the volume of sound of his voice nor catch tricks. In other words, he is dignified, forceful, logical and convincing. He preaches a gospel of love and hope, bringing home his points by marvelous word pictures

which only a man of his training and education would be capable of drawing. Above all, no man or woman in his audience can possibly doubt his absolute sincerity and his high purpose."

Voting on Reunion

The Evangelical denomination divided in 1887 over questions that related altogether to matters of administration. Various efforts have been made to ac-

Week-day Religious Instruction

WHILE all the sectional meetings of the Religious Education Association in Chicago March 29 to April 1 were full of interest, the big audiences gathered for the sessions on weekday religious education. The room in the Congress hotel was seated for thirteen hundred people, and at most of the sessions the people stood up around the sides of the room. The public was admitted, but only the members of the association who had read the published addresses were allowed to join in the discussion. The method of printing the main speeches in advance allowed most of the time of the sessions to be devoted to three-minute addresses. A public stenographer took down these speeches, and the wheat will be garnered from the chaff for future issues of Religious Education by the faithful secretary and editor, Dr. Henry F. Cope.

As the question of legality is one of the first to arise in any community when it is proposed to give the children mid-week instruction in religion in connection with the public school curriculum, the opening addresses dealt with this theme. The most hardened critic can hardly find any ground for criticizing the movement when the religious instruction is paid for by public subscription, and neither public funds nor public buildings are used in the conduct of the program. To question the right of a Protestant to withdraw his child from public instruction two hours a week to learn something about his religion would certainly undermine the legality of the parochial schools conducted by Roman Catholics where the child is completely withdrawn from public instruction.

Typical week-day schools were asked to report on their aims. The schools at Van Wert, Ohio, Evanston, Ill., Hammond, Ind., Appleton, Wis., Toledo, Ohio, Brooklyn, New York City, Tonawanda, Gary, Ind., Ripon, Wis., Detroit, Mich., and others reported their aim. In these reports it was evident that the movement is still too new for the religious workers to be quite sure what they want to accomplish through the week-day schools. At Toledo they consider the teaching of the Bible the big objective, while at Evanston, Ill., it is stated that the development of Christian character bulks large in the program. Some of the programs start with a curriculum, while others start with the child. The public school teachers who are converts to the so-called "project method" urge the use of it in religious education, while such an authority as Professor Stout of North-

western University gives the more cautious judgment that "the project method is good for the things that it is good for."

In the matter of organization for carrying on a religious school, there is a wide variety of types of organization. In a few instances these schools are sponsored by a local church but carried on for the whole community. At Evanston, Ill., and at Rochelle, Ill., there is a co-operating group of churches. At Gary the plan is called "The City System." Prof. Walter S. Athearn presented the so-called "Malden Plan." At Evanston the organization was at first community-wide, but it was soon discovered that this method of organization was unwieldy, lacked the proper sense of financial responsibility, and was judged wrong in theory by the ministers who insisted that the church should never relinquish the task of religious education.

Speaking with regard to the relation of the new week-day school to the Sunday school Prof. George Albert Coe said: "Again, there is the deadening tendency to scale down our whole conception of what is to be done to the size of our Sunday school defects and errors—our untrained teachers, our piffling methods, our predigested pellets of spiritual food (one for each Sunday, all dated and labeled). When anything is proposed upon the basis of the demonstrable needs of a field, it is likely to be met with pious sighs, coupled with gasps of 'visionary.' Finally, there is a tendency to take the Sunday school for granted, and to think of the week-day enterprise as a thing by itself, with a curriculum problem that is exclusively its own. But it is possible to take an exactly contrary view, and some are doing so. They regard the week-day movement as progress toward educational normality which the Sunday school never did represent and under its present form never can. These persons cannot think of the present curriculum problem either as devising a special and independent set of courses: they think, rather, that we are called to make a new and fresh approach to the whole problem of the church school, and that the curriculum-makers should at once take steps looking toward courses of study that shall include in a single, consistent plan, both Sunday sessions and week-day sessions."

Rev. F. M. McKibben, the young director of the Evanston schools was made president of the section on week-day schools for the coming year.

complish union between the Evangelical Association, the parent body, and the United Evangelical church. These efforts have not been successful in the past but at the present time a quiet but very promising campaign in behalf of union is being carried on. The various conferences of the United Evangelical church are voting on the question of reunion with most favorable results. Already the following conferences have voted favorably: Pittsburgh, Central Pennsylvania, Illinois, Platte River and Des Moines. With this good start one may rather safely predict that within a year or two reunion will be an accomplished fact. Both branches of the denomination are recruited largely from former German immigrants and they have a background of Methodist tradition, Peter Alright, the founder, being a Methodist early in life.

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various denominational churches, go to the church of their own faith on Indiana avenue. Dinner is served in the church after the service and an afternoon meeting is held. As a result of this monthly fellowship groups meeting from house to house have been formed in Evanston, at the University of Chicago and at Moody Institute. In some cases these groups will be the nuclei of infant churches. The spirit of the Quaker group is greatly reinforced by the efforts of two devoted laymen, professors at the University of Chicago, Paul H. Douglas and Garfield V. Cox.

Religious Forces Insist on Conference in Coal Situation

On the eve of a threatened coal strike, two great religious organizations, of America join in calling upon the operators and the miners to adjust their differences. The text of this public demand is as follows: "The approach of a serious crisis in the coal industry leads the social service departments of the Federal Council of the Churches of Christ in America and the National Catholic Welfare Council to unite in calling upon the operators and miners in the bituminous coal fields to settle their differences through conference as requested by the Secretary of Labor, acting for the President. We would call attention to the fact that the operators and mine workers of the central competitive field, which has hitherto set the standards for the industry, are bound by the terms of their

agreement entered into two years ago to meet together in a serious effort to avert strife by negotiating a new agreement. The mere existence of this pledge of honor is sufficient to overrule all objections to conference. Even if such a pledge did not exist, it is inconceivable that either of the two parties to the present controversy should deliberately seek to destroy the structure of orderly government within the coal industry, which is the fruit of more than twenty years' experience and which is sanctioned by the declarations of the churches in favor of the method of conference and collective agreement. If this structure of peaceable and orderly government should be broken down, especially at this time of widespread industrial depression, it would greatly add to the hardships which millions of our citizens are already enduring, would produce great economic waste and confusion and would entail a continuing legacy of suspicion and bitterness."

Chaplain for Speedway Hospital

The Chicago Church Federation has been interested for a number of years in providing Protestant chaplains for the various public institutions of the city. Success has attended these efforts and a great deal of splendid work has been done for invalids at the county hospital and the county poor farm and for delinquents at the county jail and the parental schools. A recent extension of this

service is the appointment of Rev. John A. St. Clair as Protestant representative at Speedway hospital, a large military hospital on the borders of Chicago. Mr. St. Clair was a chaplain at Great Lakes in the pay of the Lutheran war organization.

Western Growth of Federal Council

Dr. Herbert L. Willett has just returned to Chicago from a trip to the northwest and the Pacific coast in the interest of the Federal Council of Churches. He spoke in all the leading cities from Minneapolis to Seattle, and down the coast as far as San Diego. In several places he delivered courses of biblical lectures. He gave educational and religious addresses in a number of colleges, universities and seminaries. He visited the church federations of Seattle, Portland, Sacramento, San Francisco, Oakland, Fresno and Los Angeles, interpreting the cooperative movement directed by the Federal Council, and holding conferences with many groups interested in union work. He preached in many pulpits, of all the denominations. One of the most largely attended and significant meetings of this character was a vesper service in the Protestant Episcopal cathedral in San Francisco. In a number of cities, such as Minneapolis, Billings, Spokane, Stockton, Bakersfield, San Diego and Denver, strong currents of sentiment favored the immediate organization of councils of churches, or federations. Some of these have since taken form.

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EDITORIAL

The Opportunity for Education in Peace

UNLESS the ratification of the Pacific treaties is followed by positive teaching on the part of the churches in favor of world peace the treaties will simply lull us to sleep. Meanwhile the militarist propaganda makes itself felt in many journals. Cartoonists draw pictures planned to alarm people about the effect of a reduction in army and navy appropriations. No great reform can ever get itself thoroughly established until it perfects for itself an educational program. Peace propaganda at the present time does not rest upon a sound educational basis. There are no lessons for the Sunday schools. Only infrequently does the ideal of world peace enter into the program of young people's organizations. Men's clubs, women's societies and other organizations in the churches should be provided with study manuals. Ten years will slip away quickly, and if these crucial ten years are spent in false security, we shall have a soil in which the jingo and the trouble-maker can sow his evil seed once more. The men who have been on the front line in France will not vote for another war on any slight pretext, but if another generation comes on untaught in the real meaning of war, the world will have to learn its present lesson all over again. The churches are now uniting to demand that America shall become a member of the Permanent Court of International Justice. Our nation should join other nations in discussing humanitarian problems including the traffic in opium and liquor, and the private manufacture of weapons. Churches should extend a forthcoming volume of the Federal Council of the

Churches a wide circulation. It is called "The Christian Crusade for a Warless World," and will provide many happy suggestions to local churchmen for the effective organization of Christian conviction for peace.

America's Lack of Imagination

INABILITY to imagine conditions in Russia is the only reason why many of us can sleep o' nights. The cablegrams and letters from Russia indicate that the first reports were not overdrawn. Exactly the things that were prophesied by the relief workers are coming to pass. America through various agencies has provided thirty million dollars, but twenty million more is necessary if several million people are not to perish miserably. It is yet many months to another harvest and for lack of draft animals this harvest under favorable weather conditions cannot equal the harvest in ordinary times. Disease is adding to the horrors of the situation. Typhus and cholera are spreading over the land, and after they have taken their toll of the famine victims we may expect these diseases to invade the more fortunate sections of the world. Every great famine has been followed by contagion which spreads over the entire civilized world to a certain extent. The control of this disease halts for the lack of simple remedies. The relief workers report a great lack of such medicines as quinine, aspirin, castor oil and disinfectants. The strategy of a fight against famine is to save the children at all costs. This is being done in Russia, and already there are thousands of orphans who will be a permanent charge upon the community.

Letting the adults die of famine, as we have so largely done in Armenia, means a burden on civilization extending far beyond the present year and reaching to the time when these helpless children reach years of self-maintenance. The Christian character of the western world is being put to the test. Resolutions cannot take the place of contributions. Sermons must be followed by sacrifices. One after another of the great states of the middle-west are to have statewide campaigns. This is the time to help the American farmer by drawing upon his overloaded granaries to help the starving people who must have our surplus or die.

Ireland's Waning Opportunity

THE real friends of Ireland in America are increasingly disquieted over conditions prevailing in that disturbed land. It was sincerely hoped that the agreement so carefully worked out by representatives of the Irish people and the English government, an agreement hailed in both countries as an equitable solution of the matters long in controversy, would end the turmoil which has wrought havoc throughout the island, and kept its people in a perpetual state of unrest. The aspirations of Ireland to self-government are just and in keeping with the democratic spirit of the age. It is merely a question of the extent to which the people of that land are capable of self-government at the present time. On this point observers of recent events have grown more doubtful and depressed with the passing of time. Mr. Eamon de Valera came to the United States some months ago bearing the title of the "president" of the Irish republic. Here he conducted a campaign of agitation in behalf of the Sinn Fein party, and against the continuance of British oversight of Irish affairs. In the course of his stay large sums of money were collected for the cause of the "Irish republic," whose bonds were sold by active agents, many of whom were Roman Catholic priests. Great pressure was brought to bear upon the government of the United States to intervene in British affairs by advising the government of Great Britain as to the proper course to pursue in Irish affairs. Such conduct on our part would have been as shortsighted and impertinent as British advice regarding our policy in the Philippine Islands. Mr. de Valera went back to Ireland, and the more aggressive forms of Irish propaganda in America were discontinued.

Is Peace Impossible in Ireland?

MEANWHILE disorder grew more violent in Ireland. The people resented the presence of British troops in the island, and outrages were perpetrated apparently by all parties, Sinn Fein, anti-Sinn Fein, Ulsterites, and "black and tans," as the British constabulary forces were termed. In this increasingly critical time a new attempt at conciliation was made by the British government. A conference, fully representative in its character, was proposed to be held in London. The leading Irish delegates

chosen for this gathering were Mr. Michael Collins and Mr. Arthur Griffith. It is not without significance that de Valera was not included. The agreement formulated was satisfactory alike to Irish nationalists and English statesmen. It gave to Ireland an honorable place in the British family of free states, and safeguarded the interests of the British empire. Irish people of all classes hailed it as the happy solution of their age-long and distressing agitation. For a time it seemed that even the extremists were satisfied. But of late de Valera has started a new line of opposition to the Free State plan. This insists that nothing short of complete separation from British relationship will satisfy the so-called "republican" group. If this procedure continues, it will mean a renewal of the bitter controversy among the Irish themselves, and render abortive all efforts thus far made in the direction of compromise and conciliation. It looks as though de Valera who as his name implies, is not a representative Irishman, will have to be removed from all leadership before amicable relations can be established. Either he is an incorrigible agitator, who will be satisfied with nothing less than a complete and bitter anti-English policy, or he has so filled his followers with venom against all British relationships and conciliatory plans among the Irish themselves that he can no longer control his own extreme faction. Earnest efforts have been made by Irish leaders in America to influence their "republican" bitter enders to accept the Free State proposals agreed upon by all but a faction. Thus far these appeals seem ineffective. The most cynical critics of Irish independence could wish no better proof of the incapacity of the nation for self-government than these factional and foolish tactics in the face of a settlement that promises all that patriotic Irishmen care to insist upon or than far-sighted Englishmen could grant at the present time. If the campaign of violence is to be resumed, as is now threatened, there is nothing left for the British government to do but to attempt to restore order by importations of troops. That would be a distressing conclusion to a period of sincere effort on the part alike of British leaders and right-minded Irishmen.

Conan Doyle's Lectures on Spiritualism

SOME months ago Sir Oliver Lodge visited the United States and gave an interesting series of addresses on the scientific proofs of survival of death, as they have taken form in the statements of the English Society for Psychical Research, and as he had endeavored to verify them. The stimulating cause of his interest in the theme was the death of his son in the war. He believed himself the recipient of many authentic communications from this son, and devoted himself during his American trip to a discussion of the entire subject, and especially the recounting of his own experiments in the psychic realm. Another Englishman has now come to us on a similar errand. Sir Arthur Conan Doyle has little of the scientific standing of Sir Oliver, but his medical knowledge came into admirable use in his stories of the mythical detective,

"Sherlock Holmes." He too has had the experience of losing a son in the war, and like a host of those thus bereaved, his interest in spiritualism has been aroused by that fact. His three lectures just given in New York promise to the American people little additional knowledge on a theme where fact and fancy are so difficult to separate. Thus far he reveals little first-hand acquaintance with the very considerable body of authentic literature on psychology, in which the entire field of the subconscious, apparitions, hallucinations, materialization and related themes are discussed as phenomena which yield to quite other explanations than those offered by the spiritists. Sir Arthur appears very sure of himself and his theories. He is confident that he has solved the problem of communication between the world of discarnate intelligences and our mundane life. Moreover he is sure that he knows the program of the other life-plane, and that the new disclosures will soon supercede other forms of religious belief with a more satisfying faith. Yet it is a curious fact that beyond the promise of a painless and undisturbed existence beyond the grave these spiritistic disclosures have little to say. There is discouragingly small reference to moral or spiritual interests in the mass of alleged revelations thus far published. As phenomena of the psychic realm they are worthy of study, like the reports of arctic explorers. But as throwing light upon the higher values of the life to come, they would seem at best to be warning against suicide.

The Japanese of Hawaii

THE man of the street who fears and hates Japan usually points to the Hawaiian Islands as a horrible example of the way the yellow men work their way into a country and threaten to take control. It is often asserted that the Japanese of the islands are quite as tenacious of Japanese custom as any German of the older order conscious of a world-wide *Deutschtum* would have been. It does not seem to have occurred to the critics of the Japanese that if our civilization and ideals are really superior to theirs they have only to be presented to be accepted. Jonah was told by the Lord that the reason the heathen were so pagan was that they had never known anything else. Once the Japanese and the Americans really come to know each other, the higher civilization will prevail. The man who fears such contacts betrays a fundamental distrust of our American ideals. In Hawaii a very significant movement is on to Americanize the Japanese. It is led by the Rev. T. Okumura and his son. The father has been a Christian pastor in Honolulu for thirty years, and he is well acquainted not only with his own people, but with American opinion as well. He has outlined American opinion of the Japanese with great skill and has a program for meeting the criticism that has been poured out upon the yellow men. He has developed a plan of reaching out to the plantations and touching certain key men. All of the plantations have been visited and 1452

Japanese have given personal pledge to stand true to American ideals and interests. Mr. Okumura gives the following most encouraging report on actual conditions on the islands: "The unconscious revolution which the children born in these islands are undergoing is far more remarkable. They speak the English language more freely and fluently than Japanese. They are receiving from public schools far greater influences than from their homes, or Japanese language schools. Brought up in the Christian atmosphere, they have an innate consciousness of God. It is a superman's job for any Buddhist priest to instil into their minds the Buddhistic teachings. Their ideal, their interest, their tastes, their hopes and their ambition are totally different from those of young men of Japan. 'That far country' of their fathers is a foreign country to them. Their ideals and interests are all bound up only with America. American citizenship is to them a badge of honor and distinction. It is no wonder that Baron Goto was moved to say: 'These boys and girls are American in all but their physical appearance.'"

Shall Community Churches Organize?

THE number of community and federated churches has grown throughout the country until there has come to be among them a widespread and conscious demand for fellowship. Conferences of workers in such churches will be held in Buffalo and Portland. So great is the fear of adding another ecclesiastical body to the already too many now existing that the call for each of these meetings has reassured the public that no ecclesiastical organization is intended, but only a conference on methods. The middle west is planning to hold a meeting at the Urbandale Community church of Des Moines, Ia., May 9 and 10. In this meeting the topics will include discussions of the relations of the community church to the following interests: Recreation, missions, social service, and organization and management. The various types of community church will be described, and out of this conference will doubtless come larger wisdom with regard to the methods that will succeed in the establishing of these churches. It has been freely predicted by the advocates of denominationalism that the community churches would organize to form another denomination. Such a result would at once mean the defeat of the movement. It is creditable to the intelligence of community church pastors that they see this hazard. There is no need of new missionary, benevolent or educational agencies for the community churches. There are tasks enough awaiting the funds and interest of these churches to utilize all their resources. Nor is there need for additional ecclesiastical courts of any kind. There is need, however, for just such study conferences as are being projected in various parts of the country. The community churches are at work upon a piece of religious construction whose implications are so revolutionary that they need the benefit of one another's wisdom.

New Denominational Alignments

USUALLY it is a wholesome sign of life in a body of people committed to a particular cause, whether political, social or religious, to find among them both conservatives and progressives. There is needed the friction of varying attitudes of mind to prevent stagnation. The prophets believed that the young men should see visions and the old men should dream dreams. It was deemed the function of true leadership to keep the two types of mind in friendly relations, and thus to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. True progress ought to come from the continued give and take of such association.

But in the present period a deeper cleavage has appeared between conservatives and progressives in most of the denominations of the Christian church in America. Some communions there are, to be sure, which are by nature so conservative that they are undisturbed by any of the progressive tendencies of the age, and reserve their debates for the less important matters of teaching, ritual and organization. And others are sufficiently radical to have passed quite out of hearing of the controversies which are dividing the leading denominations today. But along almost the entire line the noise of battle is heard, and new alignment of religious forces is taking place.

It is the result of the inevitable post-war reaction from reality to dogmatism, from the serious business of the church in meeting the needs of the time to the speculative and outgrown phases of Christian teaching, with which former generations worthfully concerned themselves. It is the struggle between literalism and liberty, between certain superficials of the gospel, masquerading under the title of "fundamentals," and the really vital truths of the faith. In most cases the conservative group is eagerly stressing such tenets as the verbal inspiration of the Bible, and in consequence its infallibility as a text-book on science and history; the necessity of belief in the virgin birth of Jesus as an essential element of Christian doctrine; a particular interpretation of the atonement as consisting chiefly in the physical death of our Lord, and the magical efficacy of his blood in securing redemption for the race; in like manner an emphatic declaration that the physical resurrection of Jesus from the grave must be insisted upon as the only authoritative basis for the hope of eternal life; and the fervent expectation of the immediate personal and visible return of the Lord to earth.

Of these items, some of which are included in the teachings of the New Testament, but none of which is a "fundamental" doctrine of the gospel, the last has attracted to itself an undue degree of attention during the period including the war and the immediate post-war time. Because of the emphasis laid upon this millenarian feature of the "fundamentalist" creed, most of those connected with these conservative groups in the various churches have come to be known as the millenarian wing. Others, wishing less to particularize one item of their confession more than another, prefer to call themselves merely fundamentalists.

Indeed it is not without interest to observe that in some of the denominations the millenarian belief has small place even among the most non-progressive of its members. This fact is not without significance to the student of religious history. The Methodist churches have had little disturbance from the theory. This is due in part to John Wesley's experience with it, and still more to the sanity and poise of the men who have been vested with the oversight of the churches in the office of bishop. The moral influence of a governing body of that sort is not to be underestimated in the preservation of a denomination from vagaries of teaching and behavior.

For a different reason the Disciples of Christ have never been greatly disturbed by the millenarian view. Individuals hold it, as it is their right to do. But in the communion as a whole it has never had vogue. An early experience of the movement probably accounts for this in some measure. Soon after the "Reformers," as they called themselves at that time, came to some measure of strength, the teachings of William Miller, a Baptist farmer in the state of New York, attracted considerable attention. From 1831 he preached for several years, asserting, on the basis of calculations made from the Book of Daniel, that the second coming of Christ would occur in 1844, and the millennial reign would be inaugurated. Without sharing Miller's view of biblical interpretation, nor his expectations of a material transformation of the world, Alexander Campbell, perhaps the most prominent of the leaders among the Disciples, was deeply impressed with the need of a new religious movement that should unite the people of God, remove the scandal of sectarianism, and bring in the true millennium of good will and brotherhood among Christians. He even went so far as to change the name of his monthly publication from "The Christian Baptist" to "The Millennial Harbinger," without, however, lending his influence to any of the dramatic and literalistic phases of the current theory. But even that emphasis soon disappeared, and ever since the Disciples, like children who have tried an unprofitable or unpleasant experiment, have been little interested in millenarian speculations.

But in other churches, like the Presbyterian and Baptist, the theory has had free and damaging way. Even the Congregationalists have not been left without the marks of the contagion. And aside from the exceptions noted in connection with the emphasis on the immediate return of the Lord, most if not all the denominations are suffering the blight of literalism, dogmatism, formalism and a general spirit of reaction. To no one cause more than a lack of sound educational methods in the preparation of young men for the ministry is this to be attributed. In the properly trained sections of all the communions there is little danger of the spread of the legalistic and obscurantist spirit. In some of these denominations the standard of ministerial education is low, and unless they have been fortunate in possessing some manner of favoring experience or oversight, the devastation wrought by unscientific and medieval idea is apparent and woeful. It will take years to undo the damage which the promoters of the fundamentalist and millenarian movements are causing in the church today.

And this means that the only true alignment of religious forces is not denominational but intellectual and spiritual. Between the progressive group in any one of the denominations, on the one side, with its insistence upon the great Protestant principles of scholarly interpretation of the scriptures, renunciation of ecclesiastical dogmatism, and a vital presentation of the gospel as a personal and social message for the men of today, and the reactionary and legalistic group on the other, real and enduring fellowship is most difficult. The progressive forces in all the churches have a basis of fellowship and cooperation which is the only hope of the church of God in these nervous and distracted times. The true alignment is that of faith in the living Christ and his living gospel, which today, as in the first century of the Christian society, is the power of God to save.

Do We Need the Cathedral of St. John the Divine?

ON Cathedral Heights in upper New York there has long been in process a construction already assuming majestic proportions, but which even yet is not half complete. From time to time estimates are officially or semi-officially issued, requiring two or three more generations of labor and the investment of fifty, ninety, a hundred millions of dollars. It is a church. It aspires to be the grandest expression of religion on the American continent. It is to be the outbreathing of religious devotion for the American generations.

Who is building it? Who is backing the project? It is the work of a section of one of the denominations ranking in numbers far down the list of American churches. It is the conception, and embodies the labors, of a minute minority of a minority even of our ecclesiastically minded, who, in their turn, are a minority in the population of the United States.

Oh, well, what if it is all that, or as little as that? Why grouch? Let them go on with it. A few millions ostentatiously used to soothe the vanity of a succession of Wall Street millionaires will do less harm than a dozen other things for which they might and often do employ their pelf. Besides, it is art. That is always worth all its costs. We spend far too little on art in this dollar-mad land and in this materialistic age.

Which is good counsel, on the whole. Nobody can stop the work, and nobody ought to want to, considering that some of our fellow-citizens are bent upon employing, after this fashion, a portion of the common stores of which they are seized. The law gives them proprietary title. This is a free country, and should remain such.

But, of course, this ready consent does not rob us of the right to do a little gratuitous philosophizing. Why all this waste in the name of religion? Is this another alabaster box of ointment? Is it a sacrilegious Judas note to raise question? Are we withholding, or attempting to withhold, tribute of love to the Master by demurrer? Well, are we? Is this, indeed, another tribute of spikenard?

Let a Christ, arisen, and walking the streets, and conducting a new ministry in our civilization, make answer.

But, after all, who cares for the money? The utmost expended or projected for expenditure, is the merest bagatelle. What do a few millions, or hundreds of millions, amount to in the total reckonings of the national wealth? We may well forget it, even the poorest of us. Trinity parish might well lavish its wealth, derived largely from its tenements and other real estate in New York, in improving standards of living far above those attained even in the latest reforms effected as a result of the scandals of a generation or less ago. But even the poorest residing in those tenements needs the refreshment of religion, and can afford to pay even out of his poverty for the common culture of art.

We need religion. Everybody needs religion. Too much of the right sort we cannot get. And we can afford to pay for it handsomely, rich and poor alike. But what about the type of religion thus expressed? To whom is it religion, pure and undefiled? What say the majority of the American people? How many of them sincerely worship, or by any tricks or reductions of art can be induced sincerely to worship, the deity whose attributes are exalted by this pile and by the regimen for which it stands? Has this minute minority, heavily endowed with the common wealth, the right to assume to interpret religion for our civilization after a fashion quite impossible for the vast majority of the American people? How many of us really believe that the conception of religion thus expressed has regenerative value for our day and our social order? How many of us wish to take our religion after this fashion, or give it out through such a medium? If this were a private chapel, dedicated to the closet devotions of the wealth-burdened benefactors who make the pile possible, our American traditions in such affairs would seem to compel passing over the matter. But is this to be taken for what it aspires to be, the central shrine of American religion? Is this democracy at its best and purest? Is this structure and its cost capable of expressing the religion of democracy?

Yet the multitudes stream in and out of these portals. Not a few contribute to the erection and endowment of this sanctuary. Quite true. But the major question still presses. This is sectarian propaganda. This is the religion of a few, magnificently blazoned to seduce the multitudes. Suppose it should prove successful. Suppose the multitudes should be won. Suppose this should become in very deed and truth the central shrine of our society's aspirations. Suppose the American people as a whole should take for their God, the dearest hope and the highest aim of their existence, the goal of their civilization's progress, the deity here conceived and worshipped. Then what? The true democrat would be disturbed by profounder anxieties than any which knit his brow and harrow his soul today. Millions cry aloud in praise to God that this is not the religion of the American people, and that this does not and can never express the aspirations of American civilization.

But art! Surely all will agree that this is art. When completed, it will be of such magnificence as not to be

equalled elsewhere on the continent, or in the hemisphere. Let us agree. But what art? There is art and art. What is the highest art? Is an exotic ever truly artistic? How would an iceberg look floating in the Saragossa? When vandal guns shattered the Rheims cathedral the civilized world arose in a sense of outrage. Protestant forgot that the structure is devoted to Roman forms and ceremonies. Jew forgot that the pile is a Christian church. One of the world's rarest gems of art was wrought upon by reckless vandals to win a battle!

And it would please some, perhaps, if we had a full-size Rheims cathedral all our own on American soil. We have developed a passion for importing European masterpieces. We have begun on the stores of the orient. We are determined to be artistic. Our importations are worth all they cost, fabulous as some of the prices have become. Money is cheap with us, and vastly needed by some of the impecunious nobility and starving masses of Europe. But surely everybody understands that this regimen cannot make us artistic. If we lived in the middle ages and could produce medieval art we should carve our memory ineffaceably upon the records of history. But we do not live in the middle ages, and, by buying the masters' paintings, and reproducing in Natco tile, and vitrified brick, and Vermont or Georgia marble and granite, the masterful architectural productions of medieval artists, we are not demonstrating ourselves to be artistic. It may be good practice and necessary discipline to copy artistic models, but massing the lumber for the job and mustering the skill to copy the productions of masters can never satisfy the true artist soul. It goes without saying that our artistic salvation will not come of this regime. The art of our day will be the sincere expression of our inspired souls. The art of America and the western hemisphere, when it comes into its own, will be indigenous, not an importation, certainly not a copy, cheap at any price which our millionaires may be willing to plank down.

Nobody is going to stop the erection of the pile growing on Cathedral Heights in New York. It will some day be completed. The newspapers will from time to time report new munificent contributions. Another unit will be actually produced in concrete and the product of American quarries. Wondering multitudes will wander through its magnificent spaces. Commercially-minded provincial citizens will proudly conduct foreign visitors through the niftiest thing in the way of a cathedral which the new world sets up; visitors will even be asked if they have anything in Europe, in their legacy from the thirteenth century, which can surpass it. But the genuine religious spirit and the soulful American artist will discover a passion which this has no power to feed. This will be husks to both.

The art of Europe's cathedrals is art for all ages, because it was real art for the ages which produced it. American art for the ages will not less genuinely spring from inspirations of our own life and thought and endeavor. Our religious monuments will be embodiments of the sincere religion of our life, not of our imported creeds and medieval theological survivals. Our masterpieces of art will not be copies, not even reproductions from the greatest masters of Florence and Rome and Athens. To the devout American soul of today, the struc-

ture on Cathedral Heights is grotesque sacrilege. And to the devout spirit and artist soul of the coming generations, it will remain a blundering copy of monuments from a sincerer age, imposed upon our civilization by an inconsequential minority of ecclesiastics and artisans, in whom neither religion nor art runs deep enough to express the aspirations and realities of their age.

The Colt and the Freight Train

A Parable of Safed the Sage

ONCE upon a time there was a Colt, that was born upon a Farm. And for the first days of his life he Roamed in a Wide Pasture beside his Mother.

But it came to pass upon a day that the Farmer hitched up the old mare to his Spring Waggon and drove to Town; and the Colt followed after.

And when the Colt saw his Mother hitched to the Waggon, he understood it not wholly, but supposed that she had Suddenly Enlarged, and become capable of making more noise. For the Waggon was rickety, and when it rattled over the Dirt Road to the Village, it was the Noisiest Thing the Colt had ever heard. And the Colt thought the entire Contraption was his Mother.

Now they arrived at the Village, and the Farmer hitched the old mare to the Hitching Post in front of the General Store and Postoffice, and he went around Town and did his errands.

And there was a railroad that passed through that Town. And while the old mare was hitched and standing there, a Freight Train came Rattling Through. And the Colt left his mother and followed the train.

And he ran down the track for the distance of a Mile and a Quarter, and he jumped Four Cattle Guards.

And the Farmer came out of the Store, and beheld the Colt, disappearing down the track after the Freight Train.

And he was Disgusted.

And of that which he spake I will tell a part only; and that part was this:

That fool Colt may think himself Smart in leaving his Mother to follow any old thing that makes a bigger noise, but when meal time cometh, he will miss his Mother; for freight trains don't carry no Dining Cars for Colts.

Now I have known men, yea and women, who were like unto that Colt. Whatever cometh down the track that maketh a Bigger Noise, that do they follow for a Mile or Two. And then they stop, all out of breath, until the next Sensation cometh, and that also do they follow.

But the Old Farmer was a wise man in his generation, and that which happeneth to the Colt happeneth unto such folk. For the Noisy Novelty runneth away over the Horizon, if peradventure it falleth not to pieces, and they who follow it have great Hunger of Spirit, even though they know it not. For even thus spake a prophet of old, saying of such:

It shall be an when an Hungry Man sleepeth, and behold he eateth; but he awaketh, and his soul is empty.

Modern Morals and Christian Ideals

By Edward Scribner Ames

IS the world growing better? Or it is getting morally worse? Mr. Lugubrious Blue sadly points to the strange new styles of woman's dress, the wierd dances imported into fashionable ball rooms from Hawaii and Africa, sighs over the jazz music surging about us, bewails the great number of easy divorces, the Hollywood scandals, the loss of the old Sabbath observance and the increasing drift of population into the big cities with their broad white ways, degenerate stage, corrupt politicians and unpunished orgies of crime. Mr. Smiley Gladd, on the other hand, assures us that there are more people in the churches, that the sale of Bibles is greater than ever, that there are more social workers at home and more missionaries abroad, more young people in college and more religion among them, that the saloon has been outlawed, women given the vote, and the Rotary Clubs, the Kiwanis Clubs, and the Y. M. C. A. still singing, "Pack up your troubles in your old kit bag and smile, smile, smile."

Such observations as these, in more or less serious form, are in the cartoons of the day and in the current books of religion and sociology. The war weighted down the pessimistic side of the scale. The sudden loss of much of our American idealism with the vanishing dream of a league of nations still further depressed the balance toward despair. It is not strange that premillennialists and fundamentalists and others trained in the paganized Christian doctrine of natural depravity and original sin should be stirred to a new frenzy of zeal in proclaiming the approach of doom. The problem involved in these conflicting views of the optimists and pessimists of our day is not a simple one nor one which can be answered finally except by the unfolding of history itself. But it is an interesting characteristic of our time that men are gaining courage to deal with problems of this magnitude and venturing to formulate some judgment upon the great drama of history itself.

FEATURES OF MODERNITY

In attempting to sketch the merest outline of a comparison between the moral ideals of our time and of the religion of Jesus it is important to see that the distinctive features of the age in which we live began to show themselves with the dawning of the renaissance in the sixteenth and seventeenth centuries. These features may be described for the present purpose as three in number, each one having marginal radiations and all of them blending ever more intimately into the spirit and character which constitutes modernity. These three are the intellectual awakening embodied so impressively in our science and invention; the new sense of human values stirring at the heart of modern democracy; and the restless, self-conscious quest for reality and definiteness at the cost of relentless criticism and amazing frankness. Some description of these three traits of our time may serve as an approach to the question of the relation of our current ideals to those of Christianity.

The most striking and spectacular development in the

modern period is that of science and invention. From the days of Francis Bacon in the sixteenth century to the present moment his saying that "knowledge is power" has been given continuous and impressive illustration. But beyond the engines, telegraph instruments, flying machines, x-ray photographs, telescopes and electric lights, is the spirit and method out of which all these have sprung. The scientific attitude of mind developed and established in the last four hundred years is inseparably bound up with all the great achievements of the age. It was the consciousness of this new attitude which made the deep cleavage between the old medieval scholastic world and the modern period. The old was bound by tradition, subject to authority, looked to the past and memorized its lessons from the glorified saints and wise men of an enhaloed antiquity. The new insisted upon its own right to face present facts and to make its own interpretations, free from compulsion and preconceived conclusions. The old demanded blind faith. The new claimed the privilege of independent inquiry. At first cautiously and with quaking hearts the mariners put out upon the unexplored seas. They went out from the familiar shores of tradition and established custom not knowing whither they went. Even when they touched the soil of new continents they could not quite comprehend what they had done. In the "Prayer of Columbus," Whitman makes him say:

A battered, wreck'd old man,
Thrown on this savage shore, far, far, from home,
Pent by the sea and dark rebellious brows, twelve dreary
months,
Sore, stiff with many toils, sicken'd and nigh to death,
I take my way along the island's edge,
Venting a heavy heart.
I know not even my own work past or present,
Dim ever-shifting guesses of it spread before me,
Of newer better worlds, their mighty parturition,
Mocking, perplexing me.

Shadowy vast shapes smile through the air and sky,
And on the distant waves sail countless ships,
And anthems in new tongues I hear saluting me.

In such sentiments as these, so characteristic of the feeling of every genuine scientist for the great continents of new truth opening before him, there are disclosed certain moral qualities which belong to the very genius and movement of the scientific spirit. One of these is courage, the courage of adventure into the unknown. It required real bravery to follow the lead of the facts which showed that the earth is round and not flat, just as it demands conviction and fearlessness now to express the opinion that facts within our knowledge indicate that the present economic order is not just, that college football is an overdeveloped and an overcommercialized sport, that cities are healthier than the country, that whales do not swallow Jonahs, and that the doctrine of the trinity is a non-essential of the Christian religion. But such courage has come with our time and I include this moral trait in the distinction which science has brought us. Science has given men the courage to overcome many fears—the

fear of superstition, the fear of tyrannous authority, the fear of certain diseases, and above all the fear of doubt in experimentation toward larger good. The old servility and subjection and timid obedience have departed the earth so far as science has established itself. The quacks and the pretenders and the incompetents are exposed to intelligence tests and the results published to the world.

INITIATIVE AND RESPONSIBILITY

With this adventurous courage has come also a new quality of initiative and of responsibility. It is particularly in the sphere of the social sciences that human beings have begun to realize their creative function and the possibilities of making a new heaven and a new earth. In the unilluminated areas of society there still lingers the notion of an overruling fate whose decrees are absolute and fixed from the foundations of the universe. Some people are still taught to accept even their social station as if some were foreordained to wealth and power while others have been elected to servitude. When death comes the liturgy is still read which says: "Forasmuch as it hath pleased Almighty God to take out of this world the soul of our brother departed," in spite of the fact that the deceased may have committed suicide or fought in battle or been killed in automobile accident. In the old view there could scarcely be an accidental death, but now we are being taught that it is in a very true sense blasphemous to say that the 15,000 persons killed every year in America by automobile accidents are taken out of the world at the pleasure of Almighty God.

There is something saner about the story of the old Presbyterian circuit rider on the frontier in the days of hostile Indians, who rose above his Calvinistic fatalism. As he mounted his horse to ride off to his appointment his wife noticed that he was taking his rifle with him. Protestingly she said, "John, I wouldn't take that rifle, for you know if you fall a victim to the Indians it will be because your time has come." "Yes, Mary," he replied, "but what if I should meet an Indian whose time had come?" Through science there has been gained the conception of preventable death, preventable disease, preventable poverty, preventable injustice, preventable idiocy, and of creatable good in many forms. Men have begun to think of themselves as colaborers with God in the very processes of creation. President William DeWitt Hyde wrote a hymn which ought to be sung in all the churches with the spirit and the understanding. It reads:

Creation's Lord, we give thee thanks
That this our world is incomplete;
That thou hast not yet finished man,
That we are in the making still,—
As friends who share the Maker's plan
As sons who know the Father's will.

In addition to this courage and initiative of science there are also the old virtues of humility, reverence and patience in new settings. The scientist is a humble soul in the presence of his facts and the conditions of his experiments. He seeks to see them as they are, without bias or prejudice or ulterior interest. He listens to nature with eager alertness to discover her secrets. He gathers statistics and

waits patiently to find what their summaries and percentages teach. Divesting himself of all personal preferences and preconceived hopes he becomes teachable as a little child, if perchance he may enter more deeply into the meaning and mystery of the world. The modern laboratories of the chemists, the physicists, the botanists, the physiologists, the bacteriologists, the neurologists and the psychologists are like great monasteries of the religion of science where through vigils and meditations and the devotions of her ordained priests the living words of reality and life are sought. They cherish in the depths of their souls the conviction that they are carrying forward a wonderful body of truth and wisdom which constantly frees and ennobles the life of mankind.

THE DEMOCRATIC SPIRIT

The second characteristic of our time is its democratic spirit. It, too, has had its martyrs and its saints and its moral heroes. Democracy is one of those great fundamental realities of human life which it is exceedingly difficult to define. At bottom it is the expression of the desire for greater freedom and power for the individual. It is the subversion of all institutions and of all forms of wealth to the welfare of human beings. The downfall of the medieval state and church was due to the demand for the recognition of the rights of the people and the faith of the heart. The overthrow of the divine right of kings, a process which began with the political revolutions of the seventeenth century and culminated with the downfall of the German kaiser, was on its positive side the upsurging of the masses of men in their irresistible quest for a fuller share in the goods and the responsibilities of self-determining intelligent beings. Through all the strife and agony of these conflicts the one compensating and redeeming fact has been the gradual achievement of a large measure of co-operation of the rank and file of the millions of earth in the formulation and realization of improved conditions for the children of men. Politically it was a struggle to participate in the conduct of states and to fit the machinery of government to the needs of the many rather than to the will of a few. Charters and constitutions and deliberative assemblies for three hundred years have been made and remade to that end. Laws and regulations, courts and franchises have been transformed for that purpose. Much remains to be done but the principle has become conscious and formative in the greatest nations of the earth.

And this democratic system rests upon and reveals with its development a natural moral quality. This is the quality of kindness and goodwill, of unselfish mutual aid. The essence of this moral disposition is genuine love and respect for one's fellow-men. Already the sense of the essential worth of human beings, compelled as it has often had to be by revolution and by battles for their rights, has achieved results which would be beyond the comprehension of the wisest and finest souls of the past. The abolition of black slavery, the entrance of woman into political equality, the threat of the conscience of the civilized world to abolish war, the determination of many great organizations to perfect and apply a science of eugenics, and to create in some form a league of all the nations of the earth for

peace and the promotion of a free world society—these dreams and practical programs are the expressions of a growing democratic sense whose inner spring and vital force is the moral imperative of mutual respect and a world embracing human love.

A SELF-CONSCIOUS AGE

The third characteristic of our age is its self-consciousness and the traits which so naturally accompany self-consciousness,—restlessness, testing and criticism, despair of the old, suspicion of the new, cynicism for some and strange indulgences for others. This self-consciousness has come with the direction of inquiry toward the history of social institutions, the comparison of customs among the members of a cosmopolitan world society, and an estimate of the place of human beings in the orders of life on this planet. The sociologists tell us that our mores seem best to us just as the mores of every other people seem best to them and in all cases each society simply likes the ways to which it is accustomed. Every people regards foreigners as inferior to themselves. Moreover these customs have just grown up in every land through quiet unconscious adjustments to the environment and by the inertia which use and wont contribute to all habits. Therefore they are not rational affairs and are not to be judged as superior or inferior except upon the basis of habituated tastes. The culture of the Hebrews, like that of the Greeks and of the Chinese, grew up in this natural way. The fact that they attributed their institutions and customs to divine guidance is not peculiar to the Hebrews, for all other races have claimed the sanctions of such gods as they possessed for their traditions and folkways.

The first effect of this discovery has been bewilderment and confusion. Never before have men had so wide and intimate a knowledge of the history of the race. Professor Sumner's book, "Folkways," is one of many works which illustrate the point. This book and others to the same effect are in the college libraries and in the public libraries and on the shelves of private homes, and the general attitude which it presents has extended far beyond the circulation of the book itself. Intelligent readers feel the force of this array of facts. They cannot have the old conviction about the authoritative character of the moral ideals they learned in their childhood and yet they cling to them with more or less tenacity because they do not know what else to do. For the younger generation, those graduating from college in the last decade, there is an astonishing relaxation of the hold of the old religious sanctions.

A SELF-CONSCIOUS AGE

They do not know the Bible even in a literary way. This is almost as true of young people in the church as outside of it. Puritanism is not really familiar to them, but they have decided to have none of it. A very little study of literary criticism makes them entirely superior to the mid-Victorian era. The new poets are short-breathed, giving you a single fact or emotion or mental image but no argument or ideal or moral. The world has become fragmentary, piece-meal, a welter of facts lacking laws, principles, system or unity. It is the age of the short story, of impressionistic painting, and the movies. The only kind of phil-

osophy of life which is consistent with such a mental state is an extreme individualism, with its hedonistic ethics, its demand for excitement and thrills. Many people call it materialism because such an attitude toward life magnifies sensuous pleasure and seeks wealth for the purpose of indulgence. It is a fact often bemoaned by the survivors of a different time that whereas thirty years ago so many of the most capable graduates of the small colleges went into the learned professions they now go into business. A surprising number find their way into advertising, insurance and the selling of commercial paper. Perhaps it is significant that these particular occupations are the ones which offer to the most popular type of young collegian the opportunity to capitalize his social qualities, to gain large returns quickly, and above all to continue to live in the large city and enjoy the leisure of a short working day.

RESTLESSNESS AND DISSATISFACTION

But this very restlessness betrays dissatisfaction. Underneath the outward prosperity there is lack of contentment and quiet confidence in a commanding spiritual order of life. "Main Street" holds on by the inertia of custom to the old institutions and offers a querulous, unreflective resistance to the efforts of the modern young woman imported from the city. But Carol herself is none too clear or convinced concerning a program to be offered to the village in place of its dull parties and shop-talk conversations. Those who have the most intense rebellion in their souls against things as they are do not agree among themselves as to how to improve affairs. Still the fact of their unwillingness longer to accept the merely traditional may be the first sign of the ultimate attainment of a better society. This is apparently the more conscious and definite note of Mr. Hutchinson's novel whose theme is the prophetic line,

O Wind,

If winter comes, can spring be far behind?

Some of the younger poets have endeavored to erect the very spirit of change and restlessness into an ideal of life. Thus William Vaughn Moody in the "Road Hymn For the Start":

Leave the early bells at chime,
Leave the kindled hearth to blaze,
Leave the trellised panes where children linger out the waking-time,
Leave the forms of sons and fathers trudging through the misty ways,
Leave the sounds of mothers taking up their sweet laborious days.

Careless where our face is set,
Let us take the open way.
What we are no tongue has told us: Errand-goers who forget?
Soldiers heedless of their harry? Pilgrim people gone astray?
We have heard a voice cry "Wander!" That was all we heard it say.

God, who gives the bird its anguish, maketh nothing manifest,
But upon our lifted foreheads pours the boon of endless quest.

In similar vein, Louis Untermeyer utters his "Prayer":

God, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
Give me the heart to fight—and lose.

Ever insurgent let me be,
 Make me more daring than devout;
 From sleek contentment keep me free,
 And fill me with a buoyant doubt.

Open my ears to music; let
 Me thrill with Spring's first flutes and drums—
 But never let me dare forget
 The bitter ballads of the slums.

From compromise and things half-done,
 Keep me, with stern and stubborn pride;
 And when, at last, the fight is won
 God, keep me still unsatisfied.

Perhaps the three central moral imperatives of our time may be put into these three commands, Be intelligent, Be democratic, Be cautiously trustful toward life. To be intelligent means more than to have information, or any number of college degrees. It means to be scientific and appreciative of the changes which have come over our philosophies of life as a consequence of the development of the various physical and social sciences in the last century. A man has not met this moral obligation to be intelligent if he still believes that the earth is flat and that it was made within a week some six thousand years ago. To be democratic means that we recognize the moral law to be neighborly with our fellow-men, to work with them to the common ends of freer and stronger manhood for the world, that we labor not merely to keep them from getting drunk, from smoking tobacco or from beating their wives. The morality of our time requires us to work for health, and education, and idealism and therefore for human happiness and welfare with all the aids which the scientific intelligence affords. To be cautious and yet trustful toward life means that we are morally obligated to be self-conscious in a good sense, not to be merely conventional or traditional nor to be in a craze just to be different, or radical or revolutionary. But we need to be willing to make reasonable experiments and to trust life to prove all things and to hold fast that which is good.

WHAT IS CHRISTIANITY

Are these moral ideals Christian? Are they at least compatible with Christianity? To answer this question it is necessary to understand what is meant by Christianity. The critical intelligence of our time, which, be it remembered, is neither bound by the authority of the old nor hypnotized into worship of the new, has analyzed the history of Christianity and has made very notable distinctions between the religion of Jesus and the religion of the church after his time. The tendency of this critical study is to increase appreciation of the original impulses and primary attitudes out of which the later institutions and doctrines arose, and to judge the church of the later centuries in terms of the extent to which it has developed and furthered the religious life in harmony with the spirit of those impulses and attitudes.

Of the three characteristics of our time which have been mentioned, doubtless its democratic spirit is most obviously in keeping with the spirit of the religion of Jesus. He made love the law of life. Love of one's fellow-man was the touchstone for all tests of character and of participation

in his kingdom. That love involved mutual respect between the members of society. It was a new and fruitful idea in human affairs at least in the extent and intensity of its application in his teaching. The notion that the individual, whatever his station or circumstances, was of infinite worth, was a new idea and of far-reaching import. No Greek or Roman or oriental thinker had ever reached that conception. And for the Hebrew sage and prophet it could not have been conceived as applicable to all Gentiles or any transgressors of the Law. The notion that a man in his nature as a human being was worthy of respect and love supplied the principle for a new order of society. At any time the consistent realization of that ideal would have transformed the institutions and the practices of mankind and it would do so today.

There can be no doubt that this conception has been at work in many of the reforms which have been achieved, as in the abolition of human slavery and in the renunciation of many forms of injustice. Experience has shown that the gradual and progressive adoption of that law of love has confirmed the value and the fruitfulness of the moral ideal which it embodies. Modern society, whether through independent discovery or through the acceptance of the Christian statement of brotherhood, has found it of practical and demonstrative worth. In dealing with individuals, whether in juvenile courts, or in schools, or in the adjustment of labor troubles, it has been proved through many experiments that the moment they have been treated with respect and affection they have taken new hope for themselves and have become responsive to the requirements of a genuine moral life. The romance of prison reforms, of foreign missions, of social settlements has consisted in the concrete and fearless devotion to that ideal. Those civilizations which have most thoroughly employed it have taken the lead in the development of the arts, of industry, of government and of the unfolding of new powers both in private and in associated life. Those moralists who have worked directly from an analysis of the springs of human action and the means of its control have made social sympathy basic. They teach that the golden rule in its positive and vital meaning is the only sure foundation for moral conduct and social amelioration. Through its intelligent, organized application they have become convinced of the possibility of changing human nature itself until war and crime and predatory maltreatment of subject classes shall be overthrown.

IS SCIENCE MORAL?

It is not so obvious that the moral ideal of scientific intelligence is equally Christian. This is partly due to the fact that science, in the form of experimentation and in the understanding of nature, is a more unique achievement of recent years. But it is also largely due to the fact that we are still so much given to thinking of Christianity in terms of the dogmas and beliefs which a theological and a metaphysical period built into the claims of religion. Just to the extent to which we free ourselves from the sense of the finality of the historical dogmas and forms which have grown up within the church it is possible to recognize the spirit of free inquiry and of constructive thought as harmonious with the attitude of the religion of

Jesus. There are sayings of his which are fairly startling for the complacent dogmatist. Never were they quoted more often than in these days and never with more emancipating and inspiring effect. These sayings are so consonant with the progressive, reconstructive tendency of the scientific spirit that they immediately set Jesus apart from the whole line of his followers who appeal to static norms of thought and conduct. More and more these words of his are quoted: "Ye shall know the truth and the truth shall make you free." "Wisdom is justified of her children." "Why do ye not of your own selves judge righteous judgment?" "He that wills to do shall know."

JESUS' SENSE OF REALITY

If these sayings stood by themselves they might have less significance, but they are bound up with a habit of mind and with concrete illustrations in his teachings in such ways as to make it clear that Jesus himself did not live by a religion or a morality of authority and of fixed rules. It was the astonishment of his contemporary critics as well as of his sympathizers that he went direct to the facts of experience for his judgments. He had the refreshing sense of reality which belongs to the out-of-doors type of thought. He observed the behavior of men and drew the conclusion which the results of their deeds justified. He noted the transactions of merchants and said, "With what measure ye mete it shall be measured to you again." He saw egotistical men selfishly taking the front seats and parading their complacency, and said to his disciples, "With you it shall not be so, but he that would be the greatest among you shall be the servant of all." When a traveler fell a victim of thieves he noticed that some who observed his distress ignored it, but some responded to the sufferer and out of native human sympathy ministered to his need. Those responsive, generous souls exhibited a quality of neighborliness which, if followed, would heal the world. Morality was a natural growth from the good impulses of the heart. He saw, as Henry Drummond made millions realize, that the laws of the spiritual world are natural laws. "Do men gather figs of thistles, or grapes of thorns?" "By their fruit ye shall know them."

A false philosophy of human nature has woven itself into the history of Christian thought, largely from pagan sources, which has burdened men with the doctrine of the original sinfulness of human nature, and led them into the mistaken idea that man could not discover the good through his own experience but only through a supernatural revelation. That was not the view of Jesus. He went straight to life and found there a mixture of good and bad, of right and wrong. He held up both in his parables so that all might see and recognize them. The good was that which bore wholesome and satisfying fruit. The bad was that which brought sorrow and defeat. It was the more astonishing to the multitudes because his teaching had the authority of their own experience to support it.

JESUS' CONFIDENCE IN THE FUTURE

There was also another note in his teaching which is in harmony with the attitude of modern science. That is the confidence of Jesus that this method of observation and of testing morality by its outcome would provide guidance

for the future. He told his disciples that there was much to learn. He could not give them the last word. They would have to take note of their own experience as it unfolded. If they were attentive to the principles which he had employed as they walked with him in the fields and streets, they would know how to meet the emergencies of their moral life when he was not with them. Even when they were haled before kings and into the dazzling presence of the mighty they would not be helpless but would be able to know in that day and hour what to say. His kingdom, resting upon such matter of fact foundations, carrying its tests of experience freely in the thought and in the heart of man, would grow more and more as experience developed. The moral quality of courage and of fearless adventure into wider realms of life would extend that kingdom of love and of cumulative good until it filled the whole earth. Is it too audacious a question to ask who in our day are applying most truly the method of the religion of Jesus? Is it that class of religionists who seek to solve every moral question by finding a text of scripture or a historical precedent to guide them? Or is it that body of social engineers who study the concrete facts in terms of their effect on human welfare and seek to develop those institutions and modes of life which overcome the specific disorders and help people to achieve lives of self-help and happy social comradeship with their fellow-men?

TRUSTING LIFE

Finally, what of the moral quality of cautiously trusting life itself? What has been said on the preceding point implies the answer. But there is no little confusion at the present moment in our society as to what this involves. There is perhaps more caution than trust. The age has been schooled in analysis, in critically assessing every ideal offered it and in suspending judgment with reference especially to the larger values of life. As has been indicated the tendency is to live in the moment, to be wary of large generalizations and to withhold enthusiasm from the more comprehensive ideals for the race as a whole. A few brave spirits have dared lately to project bolder conceptions and essay more colossal tasks. Mr. Wells jauntily comes forth with an outline of the whole history of the world and with a comprehensive program for salvaging civilization; Mr. VanLoon, himself a historian, gives us the story of mankind; Lorado Taft puts into sculpture on Chicago's famous Midway Plaisance, a heroic procession of time, and each political party, in its own tongue, formulates plans for a league of nations. Professor John Dewey, in his *Reconstruction in Philosophy*, suggests that there is promise that the transition from the pre-scientific age of supernaturalism is being accomplished and that a new social order based upon the creative forces of the scientific and industrial revolutions is appearing. As the methods and results of this movement are more thoroughly wrought into our moral and social habits he predicts more adequate expression of these ideals in poetry, art and religion. He says: "As the new ideas find adequate expression in social life, they will be absorbed into a moral background, and the ideas and beliefs themselves will be deepened and be unconsciously transmitted and sustained. They will color the imagination and temper the desires and affections.

Then they will take on religious value. The religious spirit will be revived because it will be in harmony with man's unquestioned scientific beliefs and their ordinary day-by-day social activities." Another of the representative moral philosophers of our time, Professor Tufts, speaking of the opportunity and obligation which the modern pulpit faces, says: "It may intrepidly proclaim inquiry, rather than complacent acquiescence or partisan dogmatizing, to be the religious duty. It may assert the superiority

of persons to products, and the passion for justice as lying at the very heart of religion." These are the voices of two men most conversant with the deepest movements of the currents of reflective thought and of social idealism in our time. That fact may well give hope to those who ask with profound concern whether the moral ideals of the scientific, democratic culture of this twentieth century are vitally involved in the realization of a nobler and more commanding expression of the Christian religion.

Sermon Tasting in Detroit

By Quincy Adamson

JUST last week I returned to Boston after spending eight months in Detroit. Business held me in this lively and progressive town much longer than I expected. On the whole I greatly enjoyed the experience. What Detroit lacks in urbanity it makes up in vitality. And in these days of shouting foreign voices Boston, it seems, does not possess that gesture of distinction which once characterized its life. People come from everywhere to the town which its citizens like to describe as the "dynamic city." All the types meet and blend and act and react upon each other in the most astonishing way.

Fundamentally, however, Detroit is a city of automobiles and sermons. It is the town of Henry Ford and of a group of amazingly brilliant and resourceful preachers. At first I was much amused when enthusiastic Detroiters told me that the most powerful group of preachers to be found in any American city occupied their pulpits. I thought it was a bit of characteristic middle western assurance. I have learned that the west begins where people substitute vigorous assertion for the careful appraisal of the facts. The favorite doctrine of the west is justification by faith. And sometimes it takes a very optimistic sort of faith to do the justifying. But very soon I learned that there was something behind this confidence of Detroit in its preachers. To begin with, people go to church in the most amazing way in this energetic town. I attended many churches of many types. And it was the rule rather than the exception to find a full and often a crowded and not infrequently an overcrowded house.

A SEER OF THE SPIRITUAL

I began with the North Woodward Congregational church where Dr. Chester Emerson is heard every Sunday. I had known something of Emerson before and I was quite prepared for the genuine distinction and the flavor of ripe and mellow culture which characterize his preaching. What I was not prepared for was his passion. He has a voice with a wonderful lyric note and the music of the spiritual life has a way of finding wonderful and exquisite echoes in his speech. There is mental power and moral power in his utterances. But the thing which held me longest was the sense of awareness of beautiful and impalpable spiritual values which so often escape our heavy and irresponsible hearts. Dr. Emerson's church

shows the touch of a fine organizing hand and in the clubs of the city I used to hear him call an astonishing number of men by their Christian names. He is every inch a man's man as well as a prophet. However, I have known many men's men. I returned to hear Emerson because he made me conscious of the light never seen on sea or land.

A BRYAN OF THE PULPIT

My second experiment in sermon tasting in Detroit was in the big auditorium where Dr. Merton S. Rice speaks to crowds which hang upon his words. There was something of a shock in this rude auditorium after the delicate and gracious loveliness of the interior of the church where Dr. Emerson preaches. However, a fine structure is being erected for Dr. Rice and he will soon have an environment corresponding to his powers. Not that I think it will matter much. Rice is one of those primeval men whose force and power do not depend greatly upon the quality of their environment. He is a William Jennings Bryan of the pulpit with a more definitely disciplined mind but with the same sure contact with the popular mood. Until he became the knight in armor attacking the Roman Catholic church he held a good deal of the town in the hollow of his hand. And in spite of the opposition he has aroused in this way he still has probably the largest personal following of any minister in the city. The members of the big Rotary Club call him "Mike" Rice, and there is a light of pride in their eyes as they use the name. He is passionately evangelical, with a sweeping rush of powerful speech which is at times almost overwhelming. His face and form are full of dramatic appeal and he plays upon every chord of the popular will. He can hold the things which are unlovely and of bad report up to such scorn that his very caustic condemnation, winged often by ironic laughter, must make him a force in the battle against unrighteousness. He is the prophet of the everyday Christian mind, speaking with infinite gusto, with splendid wholesomeness and often with divine fire of the concerns of men and women in all the round of their life and experience as they live in the busy town. And he makes them aware that a great and friendly God is watching them all the while.

Dr. Edgar DeWitt Jones is a gracious gentleman of the eighteenth century filling a twentieth century pulpit.

He is a very modern man alive with social passion. But he has not read his Doctor Johnson in vain and he seems to bring something of the ampler dignity and more noble bearing of an earlier and statelier time to the town of moving belts and turning wheels. You feel that Jones goes to his library not so much for thoughts as for companionship and he comes into his pulpit dripping with honey from many a hive. There is a mellow comradeship about his speech which has its own charm. Then he is not afraid of a stately period such as one of his eighteenth century friends would have enjoyed. The Man of Galilee is a very real and inspiring presence to this minister and he leaves his hearers not without a sense of the unseen presence in their midst.

Dean Warren Rogers of the cathedral is an incarnation of human heartiness. Fair and even of mind, easy of approach yet with a fine dignity under all his friendliness, he has the taste of a churchman and the heart of a brother. It is his own personality you feel when he speaks and he has given to the cathedral a touch of human winsomeness which with all its noble lines and the grace and charm of its service it would lack without him.

THE FIRST PREACHER OF DETROIT

To hear Gaius Glenn Atkins is a memorable experience. In London as well as in America he has been hailed as a great preacher and the man who sits in a pew in his church is not at a loss when he seeks to explain this reputation. It is a very highly disciplined and nobly restrained mind which Dr. Atkins brings to all his tasks. There is a gritty human quality which prevents his being academic and a sure touch as he moves about the experiences of life. But there is no attempt at a popular appeal. You have to bring something to Dr. Atkins in order to take a great deal from him. But if you pay the price the rewards are rich. A steady and fearless mind expressing itself with scientific precision and yet often in phrases of exquisite chiseling and haunting beauty journeys before you through some highway of the spirit and you follow knowing that a prince of the church is leading the way. I should say without hesitation that in the qualities of noble and restrained and distinguished preaching Dr. Atkins is the first preacher of Detroit.

I lived at the Statler Hotel during part of my stay in Detroit and this made it very easy for me to drop into the old church on Grand Circus Park whose spire dominates eight different streets. This down town institutional church with from twenty-five to forty events of the most varied sort on its schedule every week, is a place of the most intense and highly organized activity. It is a matter of more than usual significance that at its head is a man whose fundamental interest is preaching. Dr. Lynn Harold Hough has constant contacts with the life about him. But he impresses his hearers as a citizen of the ages. You find yourself in fifth century Athens or thirteenth century Europe or seventeenth century France at any moment in one of his sermons. It is never pedantic. A door is opened and there you are gazing at men and women of another day and suddenly realizing that their fights are yours and understanding your own problems better be-

cause for a little while you have looked out upon life through their eyes. By no means all of Hough's sermons are held in the arms of history. He can be pungently and remorselessly contemporary. But perhaps his most characteristic quality is the fashion in which he makes the ages speak to the age.

Dr. Joseph A. Vance was born to be the pastor of some one great church for many years. It would be very hard to quarrel with him. It would be very hard not to be influenced by him. Steady poised and sympathetic, a careful worker and an honest thinker, he is the sort of preacher on whom any city learns to depend. The presidency of the council of churches seems to come to him as by natural right.

William L. Stidger, who makes the most astonishing leaps from the cliffs of Parnassus to the center of a vaudeville stage, is not easy to characterize. He has a genius for publicity. Confront him by a standard of taste which he does not accept and he disarms you by such a contagious smile and such undisguised heartiness that you find your criticisms melting on your tongue. He picks subjects for his sermons and phrases in the sermons which are intense and blazing with color. Flames and flashlights and silhouettes delight him. A rugged muscular close-up-to-men sort of a person, he is sure to attract attention anywhere. And there is another side to Stidger. He has written poetry whose tender feeling and delicate perception fill the reader with glad surprise. The man most fond of chaste and disciplined speech will find passages in his work which satisfy his fastidious taste and warm his heart. You cannot chain Stidger by a set of aesthetic conventions. But when his high lights shine you want to thank God for him.

When Bishop Williams speaks you are aware at once of a voice of arresting power. He has made the social gospel his own and his utterance has a fearless cut and a constant energy of impact. As you listen to him you come to feel how carefully he collects his facts and how judicial a mind moves through all his passion.

Bishop Henderson is known as an organizer of herculean capacity for work. He is also a speaker of dramatic effectiveness. He can expound a difficult and delicate matter with a lucidity and persuasiveness which will win votes. He can put a driving power into an address which sets men to working with new power.

MANY PREACHERS OF VARIED QUALITIES

Occasionally I heard men like Gantz, well read with a shrewd and practical quality of mind, and Morgan, whose speech always shows intellectual dignity and training and a warm heart. Record is an intellectual with a practical turn to his mind. Patterson is a liberal with a sense of humor. Hoag is a virile, attractive leader. Marquis is a man of beauty, human sympathies and a mellow mind. Rabbi Franklin is a brilliant modern Jew popular with the ministers and people of Detroit. There are some promising youngsters: R. Niebuhr with his trained and disciplined social enthusiasm and Robert Leonard Tucker with his technical scholarship and his winsome eagerness for preaching. Then there are others and others. Each

is doing his own particular work. Each has his own clientele.

I see that I have written positively rather than negatively. That seems to be a characteristic of Detroit. You speak there of a man's assets rather than of his liabilities. These men have faults enough. Some suffer from over emphasis. Some suffer from under emphasis. Some lack in close habits of thinking and careful modes of expression. With some there may be a danger that at times

meticulous care become a substitute for genuine vitality. Most of the men have the faults of their virtues. But take it all in all they are surely a wonderful group. Whatever your taste in preaching is, you can find a supreme expression of your favorite type in Detroit.

These preachers are wonderfully good fellows. They live together like brothers and seem to take real delight in praising each other. And you do not talk to any of them long without seeing a gleam of the light eternal in his eye.

Trumpet Blasts of Social Brotherhood: A Study of Carl Sandburg

By William L. Stidger

AN old legend tells how trumpeters used to stand on the four corners of the city walls and greet the reddening dawn with great blasts on their long trumpets. In these days there are a few poet-trumpeters who, standing on the city walls, their eyes strained eagerly to the east, their eyes listening with great tenseness for the "winds before the dawn," are now sending out through their trumpets resounding blasts of the new social brotherhood that is now coming in the earth. And those who have ears to hear, let them hear: one of these trumpeters is Carl Sandburg.

Whatever we may think of Carl Sandburg as a poet, technically speaking, and whatever our pious souls—some of our pious souls, I mean—may think of some of the verses he has written; the fact remains; and it stands out like a pure, white marble shaft, lifting its white peak into the star-lit pathways of the skies, brothering with the white clouds of day and night, that he is one of the great trumpeters of the time of social brotherhood that is upon us.

If you do not thrill to my way of putting that significant fact, then let your hearts thrill to this trumpet blast of brotherhood which says the same thing, only more beautifully saying it, in "Prairie":

I speak of new cities and new people.
I tell you the past is a bucket of ashes.
I tell you yesterday is a wind gone down, a sun dropped in the west.
I tell you there is nothing in the world only an ocean of tomorrows, a sky of tomorrows.
I am a brother of the cornhuskers who say at sundown:
Tomorrow is a day.

What the poet means is that the great oncoming day of tomorrow's brotherhood is going to be so tremendously vital that it will make yesterday look like a black night of chaotic nothingness.

One of the most striking of Carl Sandburg's poems of the social brotherhood, one that sent a thrill of response through my soul, I hand on, hoping that it will give my readers the same kind of a thrill, such as one has by dawn when he hears the trumpets blow the reveille:

The washerwoman is a member of the Salvation Army,
And over the tub of suds rubbing underwear clean,
She sings that Jesus will wash her sins away
And the red wrongs she has done God and man
Shall be white as driven snow.
Rubbing underwear she sings of the Last Great Washday.

Lest some too pious brother shout "Sacrilegious; sacrilegious!" let me shout back and drown his voice, "Of course not sacrilegious! Prophetic, prophetic! Prophetic of the time when a woman who washes clothes shall have her rightful place in the kingdom of those who serve as Jesus served when he washed the feet of his disciples!"

"Girl in a Cage" is a social picture that we have all witnessed but have not understood as this poet has:

Here in a cage the dollars come down.
To the click of a tube the dollars tumble.
And out of a mouth the dollars run.

I finger the dollars,
Paper and silver,
Thousands a day.

Some say it's fun
to finger the dollars.

Some days
the dollars keep on
in a sob or a whisper:

A flame of rose in the hair,
A flame of silk at the throat.

That poem, brothers o' mine, that poem called "Prayer of Steel" has caught a strange something that we must confess we have never known was in the possible mood of prayer; but now that we hear it we know it has been there all the while, only our hearts were not tuned to its presence:

Lay me on an anvil, O God.
Beat me and hammer me into a crowbar.
Let me pry loose old walls.
Let me lift and loosen old foundations.

Lay me on an anvil, O God.
Beat me and hammer me into a steel spike.
Drive me into the girders that hold a skyscraper together.
Take red-hot rivets and fasten me into the central girders.
Let me be the great nail holding a skyscraper through blue nights unto white stars.

What a tremulous heart-cry and heart-ache there is in "Street Window":

The pawn-shop man knows hunger,
And how far hunger has eaten the heart
Of one who comes with an old keepsake.
Here are wedding rings and baby bracelets,
Scarf pins, and shoe buckles, jeweled garters,
Old-fashioned knives with inlaid handles,
Watches of old gold and silver,
Old coins worn with finger-marks.
They tell stories.

Yes, they tell stories, and would to God that more of us preachers in the cities might go to pawn shops and such places to get our contacts with life; go, at least, with O. Henry in his stories of city life.

Carl Sandburg has a "Psalm of Those Who Go Forth Before Daylight." He speaks of the policeman who buys his shoes and his gloves carefully, as well as the teamster, because "they live on their hands and feet"; he speaks of the milkman who never argues because he works alone; he sings the psalm of the rolling-mill men and the sheet-mill men, "who are brothers of cinders":

They empty cinders out of their shoes after the day's work;
they ask their wives to fix burnt holes in the knees of their trousers;
their necks and ears are covered with smut; they scour their necks and ears;
they are brothers of cinders.

One is reminded of Angela Morgan's old man on the bench, in the last picture of Sandburg's poem, "Horses and Men in Rain":

A roustabout hunched on a coal wagon goes by, icicles drip on his hat rim, sheets of ice wrapping the hunks of coal, the caravanserai a gray blur in slant of rain.

Let us nudge the steam radiator with our wool slippers and write poems of Launcelot, the hero, and Roland, the hero, and all the olden men who rode horses in the rain.

"Joliet" has the proportions figured out correctly, God's and man's responsibility:

On the one hand the steel works.
On the other hand the penitentiary.
Santa Fe trains and Alton trains
Between smokestacks on the west
And gray walls on the east.
And Lockport down the river.

Part of the valley is God's,
And part is man's.
The river course laid out
A thousand years ago.
The canals ten years back.

The sun on two canals and one river
Makes three stripes of silver
Of copper and gold.

Talons of an iceberg
Scraped out this valley.
Claws of an avalanche loosed here.

"The Mayor of Gary" is one of the strongest poems of social indictment that I have ever read:

I asked the Mayor of Gary about the 12-hour day and the 7-day week.

And the Mayor of Gary answered, more workmen steal time on the job in Gary than any other place in the United States.

"Go into the plants and you will see men sitting around doing nothing—machinery does everything," said the Mayor of Gary when I asked him about the 12-hour day and the 7-day week.

And he wore cool cream pants, the Mayor of Gary, and white shoes, and a barber had fixed him up with a shampoo and a shave and he was easy and imperturbable though the government weather bureau thermometer said 96 and children were soaking their heads at bubbling fountains on the street corners.

And I said good-bye to the Mayor of Gary and I went out from the city hall and turned the corner into Broadway. And I saw workmen wearing leather shoes scuffed with fire and cinders, and pitted with little holes from running molten steel.

And some had bunches of specialized muscles around their shoulder blades, hard as pig iron, muscles of their fore-arms were sheet steel and they looked to me like men who had been somewhere.

Link this poem up with "The United States Steel Strike Report" and then go into your pulpits with fire in your heart and a new light in your eyes, a new picture in your field of vision and the sound of the blast of the social trumpet in your soul!

"Stripes" is another group of pictures of today in America:

Policeman in front of a bank, 3 a. m. lonely.
Policeman State and Madison—high noon . . . mobs . . .
car . . . parcels lonely.
Woman in suburbs . . . keeping night watch on a sleeping typhoid patient . . . only a clock to talk to . . . lonesome.
Woman selling gloves . . . bargain day department store . . .
furious crazy-work of many hands slipping in and out of gloves . . . lonesome.

What an impressive group of pictures of lonely folks! Our hearts go out in pity, for we all love a lonely human being, if we only understand. I once heard an evangelist pray, "Oh God, I'm lonely. I'm the loneliest man on earth without You!" I have never forgotten that prayer. Let us remember that people are lonely without our God. But how can we let them know if we do not know them and their lonelinesses?

"My People" is a poem of four lines with a wistful wondering in it that, under God, ought to be in every preacher's innermost soul: "I wonder where they are going."

My people are gray,
pigeon gray, dawn gray, storm gray.
I call them beautiful,
and I wonder where they are going.

"And after they had sung an hymn, they went out into the Garden of Gethsemane," says the good book of a memorable scene in the life of Christ; and with these closing words from Sandburg's "Work Gangs" let me finish:

People singing; people with song mouths connecting with song hearts; people who must sing or die; people whose song hearts break if there is no song mouth; these are my people.

Yes, Carl Sandburg, and they are our people, every preacher's people; for they are God's people, and they are folks for whom Christ died!

The Human Side of the Coal Strike

“**T**HE miner is getting seven dollars per day and now he wants to cut his day to six hours and his week to five days.” That is about the way the average man gets the strike into his mind. There are miners making from three to five thousand per year, shouts one propagandist, and the other shouts back that there are coal operators making two thousand per cent per year. Thus the merry war of mouths goes on. “The fools! They all want to ride in automobiles,” said a big business man. “What do you fools ride in?” asked the reporter. “What’s the point?” replied the big business man, the dignity in his surprised countenance forbidding further words.

To every discerner of the times it has looked inevitable for the past year and more that the strike would come. Yet nothing was done about it. It is about as sensible to ignore the coming of such calamities as it would be to keep no reserve against hard times and panic or to lay up nothing in store against the winter. No organization having an intelligent policy would do the one, and no individual with well organized ideas would do the other. But that great unorganized social compact known as government can prepare for war in times of peace to the tune of billions, then fail to prepare for industrial strife when the expense would be little more than the setting up of a small commission of inquiry endowed with legal power to procure the facts. And with one great strike just over wherein the church scored heavily as a moral factor no move was made by the organized churches of the land to stir the public mind with the actual human facts involved in the inevitable coal strike before the calamity had actually come upon us.

It is not at all necessary that the last elusive fact regarding profits, organization, capitalization and labor relations be ferreted out before the human side of mining is given to the public. The fundamentals of a nation-wide coal strike are not financial, but human factors. Coal mining pays or coal would not be mined; if it cannot pay and give the workers an annual wage that will enable them to maintain a healthy, modern American home and keep their children in school, then the public should pay more for coal. To discover whether or not the miner is able to do this on his present wages is the moral duty of the social service commissions of the churches. Should the investigation show that the coal industry is not now providing such wages for its employes the problem of compelling it to do so can then be put up to the government with a moral force that ought to prove effective.

As it is, the government rests back on the out-worn laissez faire theory that it has no function to “interfere” with business, that the natural laws of supply and demand are ample, and that its sole mission is to preserve order without concern for what disturbs order. The government will continue on this policy until the human factor is so decisively and emphatically brought into view as to compel the government as society’s most powerful organized representative to take moral initiative in our industrial disturbances. Sufficient material has already been gathered in documents presented by official commissions upon which to base such a moral stand, but for the most part the documents lie in Washington offices unread, and even so, all of them together do not possess the moral dynamic which the social conscience of the churches could give. The best of scientific discovery will avail little for social betterment until moral and religious organizations dramatize the facts and put behind them the dynamic to make them effective.

In this article I have gathered together some of these facts from such public documents. It is not possible to give more than a small fraction of the data that bear upon the human factor in this strike. One could dig much deeper with great profit.

There are about one million men engaged in mining coal and in the work directly dependent upon it, says William Green, secretary-treasurer of the United Mine Workers. Of this num-

ber between six and seven hundred thousand are in and about the mines. The others are on railroads and in transport and other work. This means that over four million American people are dependent upon the industry that is now closed down for an indefinite period. Add these to the three or four million, and their dependents, who are already unemployed and one begins to humanize the situation. Coal is of less worth than men and workless men are of greater moment than idle industries. The public may keep comfortable all summer with a coal shortage, and capital can endure several months without any profits at all, but it is a national calamity to have some fifteen or sixteen million human beings face the future without assurance of wage and bread. Like the Chinese of yesterday, who worried little over flood and famine that destroyed millions because there were “so many millions left,” we go along with but little worry so long as there are enough hands to do the work we wish done.

* * *

The Miner’s Wage

Let us look into the fiction regarding the seven dollars per day wage of the miner. The skilled miner in the central states gets as high as seven and one-half dollars per day when he is given work. Secretary of Labor Davis said the other day that the miner who got one hundred and fifty days’ work last year was lucky. Counting out holidays and Sundays there are three hundred and eight days for work. Thus this lucky miner really received an income of about one-half the mooted seven dollars daily wage.

Over a period of thirty years the soft coal miner has been given an annual average of two hundred and fifteen days’ work per year, according to the United States Geological Survey. That means that he should have had a wage large enough on the days he worked to cover the ninety-three days he was idle. Even in 1917 and 1918, when war production was unequaled, there was an average of about sixty days of enforced idleness each year. In 1919 they ran up to one hundred and thirteen and last year to one hundred and thirty-nine. Thus the miner who was paid seven dollars per day received on the average an income of \$1,183 last year. According to the United States Bureau of Labor Statistics the average was \$1,130 for 1919. If it is said the men do not always work even when there is a chance it may be noted that the Federal Trade Commission reported that the average loss through strikes in 1918 was six hours per man for the year, while the loss through all failures of the men to take the work offered even in the slack year of 1919 was only two to four per cent. The largest charge made against the men on this account is from eight to ten per cent and that is made to include sickness, accident, strikes and everything else that causes a man to fail to appear when the whistle blows. Mr. Hoover and a notable coal engineer, Mr. Walter N. Polakov, agree on these figures approximately. The fact that work is offered irregularly begets habits of irregularity, but after subtracting sickness, accident and insuperable causes you still have to allow for the possibility that the idle days brought something else into the miner’s program that could not be dropped the hour the whistle blew for work. When that allowance is made voluntary idleness will not cover more than the time of a good vacation each year.

* * *

Always Poorly Paid

Mining has always been poorly paid. The men who do the most dangerous, difficult and dirtiest work are condemned by our civilization to receive the least for it, while those of us who have the power to escape danger, dirt and death reward ourselves well. Mining is a dangerous occupation. If a miner twenty-four years of age desires insurance he must pay the

premium of a man of forty, or something like that, to get it. Over the past ten years there has been an average of 30,000 injuries and 2,466 fatalities in the mines of the United States, or three and one-half deaths and twelve injuries for every thousand men engaged every year. Two hundred million tons of our coal are digged out every year by men who must swing their tools in a cramped, crouched or prostrate position. There is always dampness if not water, danger of damps, falling slate, caveins and the diseases that go with dirt and poor air. Such work deserves the best of pay. Instead it is in all lands among the most poorly paid.

According to the United States Immigration Commission the average wage in 1908 and 1909 in this country was only \$577. The average wage of the male head of the family, the natural bread-winner, was only \$451. Three-fifths of the families had to supplement that wage by other work, such as taking in boarders and putting school children out to work. In 1902 the Illinois pick miner, according to the state board, received an annual wage of only \$485. This had been raised to only \$704 in 1913, "a very prosperous year." In Ohio it was \$766 for that year, while in Indiana it was \$708 and in western Pennsylvania it was \$856. There is no authoritative cost of living table for those years under which such incomes could be called living wages.

For the past year things have been much harder. The Illinois and Indiana mines averaged only about 110 days work. In the past six months, the height of the working season, southern Ohio miners worked an average of thirty-four and one-half days and those in western Pennsylvania only sixty-three. I have asked two of the national leaders how they lived and their frank answer was that they did not know.

If we take the famous Ogburn budget, upon which the government based calculations of living costs during the war, we will have to cut it squarely in two to bring its estimates down to the level of the miner's annual wage. This would allow for food, \$400, clothing for five \$227, rent, fuel and light \$142. After deducting the amount allowed by the bituminous commission for explosives, smithing, etc., as the necessary expense of the miner's work, there is about \$200 left to pay insurance, dues, benevolence, recreation, education, doctor and druggist and all the other family expenses. Of course there would not be \$200 left, for no family can be fed on \$400 per year nor decently clothed on \$227. Instead of \$200 to apply on miscellanies there would be a deficit on actual living, which would have to be made up by such outside work as could be obtained or by the work of wife and children. The American people do not begrudge a decent living to any family. There is a moral break-down somewhere if every honest toiler does not receive that much. Professor Chapin found 71 per cent of all families on an average income of less than \$800 in 1919 both underfed and under-clothed.

* * *

What Are the Profits

That raises the question of profits. Is coal mining, as now managed, capable of paying a living wage? The Federal Wage Commission started out to discover profits. They are prevented from doing so by a court injunction. We know what the wage earner gets; we shall not be able to do justice to either the employer or the subject itself until we know what the profits are. And capitalists and business men object strenuously to that being known. Corporations are obliged to make reports public. Why not all business concerned with such public issues as strikes or lockouts? When the operators were threatened with union power in coal fields they petitioned for governmental investigation to show that they could not yield to miner demands. The public will be fair when it knows both sides; it cannot be until it does. Yet every attempt to investigate coal capitalization and profits has been defeated by the operators.

Now comes the Social Service Commission with a request that congress "create a commission with full power to sub-

poena testimony of every pertinent sort and to requisition all necessary papers and records pertaining to the management of the mines or to the activities of the miners' organizations, to secure access to all data now in the possession of the departments of the federal government, especially of the Federal Trade Commission, to hold public hearings and to embody in its report all information which affects public interest. It is suggested that this commission include representatives of the operators and of the mine workers, and competent mining engineers, and that its chairman be an impartial person appointed by the President of the United States." The Bland resolutions calls for such an investigation. Senator Borah, of the committee on education and labor, proposes an investigation by his committee if no better means can be devised. Suppose the Federal Council of Churches' commission had a year's work already done on the human aspects of the coal situation: it could make such a request almost a moral mandate just now.

The bituminous commission, appointed by President Wilson to arbitrate the dispute of two years ago, collected a good deal of material on profits. It covers mainly the profitable year of 1918. The figures are taken from the Bureau of Internal Revenue and approved also by the United States Geological Survey. Companies receiving less than a 5 per cent return represented about 5 per cent of the tonnage; those making from 5 to 10 per cent mined 10 per cent of the coal; those mining one-third the tonnage reported upon received returns of from 10 to 25 per cent, while those mining another one-third made a profit of from 25 to 75 per cent. Profits on the remainder ran from 75 up to the 2,000 per cent reported by Mr. McAdoo. Those receiving over 100 per cent represented, however, less than 4 per cent of all the tonnage examined. The average for all was a little under 10 per cent after the payment of all war and other taxes. The reports on 400 corporations mining coal ran as follows, after all taxes were paid: for 1916—13.2 per cent; for 1917—24 per cent; for 1918—18.8 per cent.

* * *

Bituminous Chaos

There were some seven thousand mines before the war. High prices made thin veins profitable and some four thousand more were opened up. These of course must now close down again. Their losses must not be charged up against the average profits of the whole industry. There are still too many mines by one-half and the bituminous business as a whole is chaotic. Anthracite is in a better position. It is in a small, compact field, near to great cities, and eight or nine large companies and railroads own four-fifths of the field. Thus work is stabilized with markets and management. The anthracite miners were given an average of 7.4 hours per day in 1919, while those working in soft coal had only 5.5 hours. The former earned, through steadier work, an average annual wage about 27 per cent higher. Only one-third of them worked less than six hours and more than one-fourth had a full eight hour day. Anthracite can be and is stored during dull seasons. Bituminous is not stored even to the extent it might be and thus the mine whistle blows for work whenever there are cars to fill. In the dull season the cars are empty waiting for orders; in the busy season the orders are held up waiting for cars.

Doubtless the coal operator is now suffering loss in many fields. In the light of the figures given above one can understand the miner's reluctance to accept a lowered wage. And we must remember it is only the skilled man that gets the seven dollars per day. Others get from four and one-half dollars up. Of one thing we may be sure and that is that the margins of profit were much greater during the prosperous times than was the advance in wage. Where the cost of the miner's wage increased from 1913 to 1919 by twenty-four cents per ton, the operator's price went up by \$1.41 and the retailer's by \$210. While wages advanced by 49.6 per cent in the Pitts-

burg district, the cost of coal went up 141 per cent. Freight accounted for a part of this divergence but the large profits noted above accounted for a part also. We are told that wage accounts for 70 per cent of the cost of coal. If that were so, the above figures would glare with condemnation of the excess profits taken during prosperous times. That, however, is "war talk." The Federal Trade Commission puts the "weighted" average wage cost of soft coal at eighty-six cents per ton at a time when we, during 1916 and 1917, were paying from four to six dollars per ton for it in places not two hundred miles from the fields, freight accounting for from one to one and one-half dollars per ton. When wages were highest and complaint of slacking greatest, this commission puts the cost per ton for wages at \$1.83. Freight accounted for from two to three dollars per ton and we paid from seven to nine dollars for our coal.

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Justice Versus Strategy

Today industry is slack. The passing winter has been mild. The call for coal is at a minimum. Freights remain so high as to place an embargo on many an industry in a time of price deflation. Everybody concerned is up against it. There is great unemployment and it is well nigh impossible to win a strike when there are millions out of work. The miners' leaders did not want a strike. They face the determination of the so-called "open-shop" advocates to crush unionism. A big corporation executive said recently, "If the government will keep out we will fix them," meaning the United Mine Workers' union. He added his confidence that the President was sympathetic and feared only such action as Representative Nolan and Senator Borah of the labor committees of the respective houses propose. The union leaders desired carte blanche from the Indianapolis convention to deal with the problem with the best strategy possible. They desired freedom on both the wage question and that of hours. The rank and file "rolled them" as the saying goes. They demanded no wage reduction for the soft-coal miners, a 20 per cent increase for the anthracite workers and the thirty hour week. They base their wage demands upon good solid figures. The thirty hour week is academic as yet. Both demands furnished the bitter-ender employer fine propaganda material while, had the matter been left in the leader's hands, the whole onus would have been upon the operators for refusing to confer. From the viewpoint of justice the delegates were justified. From that of strategy they made a big mistake.

Last year the average week for all bituminous miners was only 26 hours. In 1919 it was 33 hours. The average, year-in and year-out, runs at about the thirty hours now asked for. They are not asking for less work but that their work be stabilized. In no other land is there so much intermittency among miners as in ours. In anthracite the average day is a little over seven hours. In Britain the official day is now seven hours. Our miners ask for a six hour day "face to face" on the bank. That means a seven hour day on the job, just as the British miners' seven hour day means eight hours on the job. Six hours per day would be long enough for men to work in the dark, dirt, and damp and in cramped positions if they worked every day. The adoption of the thirty hour week under the present intermittent state of the industry is, of course, impossible, nor do the miners expect it. It is the statement of a principle. There is no hope of stabilizing the bituminous industry immediately but there is no more pressing need than that work to that end shall begin immediately. Secretary Hoover plans a study looking forward in that direction.

* * *

Waste of Labor and Capital

Our present labor force in mining is required to produce the tonnage needed at the peak of the year's demand but it

could produce one-half more than is needed if given work steadily. This involves wasted time equal to not less than the labor of 170,000 men. A high wage when they work becomes insufficient to cover living when they do not. This slack could produce at least a quarter million tons. This means mine capital tied up, railroad cars idle in slick seasons and insufficient in peak seasons with another large half-used capital tied up there again. As capital will not work without profit the thirty hour week must earn dividends on all this idle capital. By the same sign it should earn living annual wages for the workingman. Engineers' studies show that the miner is responsible for less than ten per cent of the lost time over a period of years. Intermittency and mismanagement are responsible for the ninety per cent. A competent operator estimates the cost to the country as not less than five hundred millions annually. Stabilize the industry, as it is stabilized in England, Germany and Belgium and three-fourths of that waste would be saved. That would save a sum large enough to give all miners living wages. The chaotic state of the industry is the big fundamental thing beneath this strike, but even that need not have made it inevitable.

The operators refused to keep their bond to come into conference. The agreement was made as follows: "Resolved, that an interstate conference be held prior to April 1, 1922; the time and place of holding such meeting is referred to a committee of two operators and two miners from each state herein represented, together with the international officers of the United Mine Workers organization." The government and the press both mildly deprecate this breaking of contract. When the miners protested the continuance of their war contract in 1920 because the war was over in fact, though not technically, both the government and the press laid upon them heavily and the government compelled them to submit to arbitration. The Pittsburgh Coal Producers Association says flatly that it will not abide by the agreement simply because they have decided not to renew any interstate agreement. The Ohio operators fall back on Judge Anderson's already nullified court decision making such agreements conspiracy. The Indiana operators say it is useless to confer as no agreement would be possible. Thus the conference plan that has worked so well in coal for the past thirty years is wilfully challenged. Conference might not mean wage contract but there would have been a working chance for it. It boots little to say workingmen frequently break contracts: that only doubles the evil of such action. There can be no assurance in collective bargaining until both sides accept the moral obligation to keep their word.

* * *

Conference and Union

Through the conference method of collective bargaining over the past thirty years there has been no challenge of the right to belong to a union. Most of the operators still prefer the union and collective bargaining. The units for conference have gradually been built up from the local field to that of a group of states, as in what is known as the central competitive field, consisting of the major soft-coal producing states of Illinois, Indiana, Ohio and western Pennsylvania. But West Virginia is not unionized. There the war of steel and big Pittsburgh and other coal corporations against unions has been waged with blood and eviction. This same war is now being carried into the Pittsburgh producing areas and the smaller operators are driven to join through economic necessity. Contiguous to the West Virginia field they cannot compete with it so successfully as the more remote fields of Indiana and Illinois. Because of West Virginia the Ohio and western Pennsylvania districts refuse to keep their contract. That drives the Illinois and Indiana operators out of it and compels them to ask for state conferences. But state conferences mean the ruin of the national agreements and leaves the miner in the least defensible field without the help

of the national union—and it puts the Pittsburgh area, covering both the Pennsylvania and Ohio fields on the side of the West Virginia fight against all unions. Thus back in the West Virginia war lies the springs of the national hold-up.

The United States Bureau of Mines says the American miner produces the largest per capita tonnage and at the greatest loss of life and limb of any miner in the world. When the wage award of 1920 was made the awarding arbitrators said it was not equal to the rise in the cost of living but expressed the hope that the cost of living would decrease soon and equalize that inequality. That has just about taken place and the miner feels keenly the fact that he lived through all the war period and until three years after on a wage, the increase in which never equaled the rise in the cost of living. And he knows better than any other man that his wage before the war was never equal to the cost of

a decent living. But for all that it would have been better tactics, no doubt, for him to have left the matter in the hands of his leaders to be worked out through conference, and even to have accepted a slight cut rather than to risk the life of his organization in a time when deflation and unemployment makes it all but impossible to save the gains he has made.

Last April the bituminous miner worked only 10 days. With summer on us, with industry slack and with the non-union fields capable of producing all the coal needed over and above the sixty million tons on hand the prospect looks dark for his fight. The best he can hope for, it would seem, is the breakup of his national contract into state conferences. There are doubtless enough enlightened operators to make this possible, outside Pittsburgh where Garyism is the sacred scripture of trade.

ALVA W. TAYLOR.

British Table Talk

London, March 28, 1922.

IT is a curious situation that meets the inquirer into our national welfare today. The verdict depends upon the pulse which the inquirer feels. If he goes to the representatives of our political or economic interests, he will shake his head and report that "the vitality is low and the patient is dangerously ill." But if he goes to the churches, he will find not indeed an exuberant health, but at least a rising hope, and a returning confidence. There is no panic, in spite of hard times. The church has begun to recover. Dr. Jacks, one of our wisest counsellors, has been speaking of the necessity for a "reevaluation of life." The political and the economic interests have taken too large a place; there is another interest which must be discovered and set in its supreme place. "Beyond the political and the economic there lies another range of interests which for want of a better name I call 'spiritual,' meaning thereby that they have to do with what is most real, most abiding, and most valuable in human life. It is only when we think in terms of the spiritual interest that we are able to find any kind of intelligible meaning, aim, or purpose in the sort of existence that has been allotted to the human race upon this planet. Though, if in political and economic terms alone, our existence has the character of a senseless movement destined to revolve continually in a vicious circle of recurring hope and disappointment until the cooling down of the planet puts an end to the whole performance."

It is because men are beginning to know their need of this new interest, that the church has its opportunity; and more resolutely than in recent years, it is answering the call. But there are still many adversaries and some within the churches' own households.

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The Waiting Idealists

It is the business of idealists whether they preside over a church or newspaper to know not only their audience at the moment, but their potential audience. For what are the others—outside the church or non-subscribing to the journal—waiting? Are there for example thoughtful men and women waiting for a bold Christian lead in the interpretation of this human scene—its policies, its social problems, its church problems? It is generally admitted here that there are multitudes especially on the younger side who are eagerly waiting for the right call. They are intelligent, not "intellectual." They are idealist, but not very eager to talk about ideals; they are sometimes Christo-phil rather than Christian in the definite use of that word; they need nothing very philosophical, or technical; they want things set forth without too much being assumed either of knowledge or doctrine; they are international and missionary in the large sense, but they have

little beyond vague and general information left as a deposit from the geography and history lessons of years ago; they are a great and a hopeful audience for the preacher, whether in the pulpit or in the press, who opens up dealings with them. Such men are already to be found; Mr. Basil Mathews is busy at the task in "Outward Bound," Mr. Arthur Mee in his "Children's Magazine," (which is read as much by father as by the children), Mr. Percy Parker in "Public Opinion" and others are before the same target, and making many bull's eyes. If only religious teachers could see that there is an audience such as this and that nothing of great value is lost when the theologian talks to his fellows not in his tongue but in theirs.

* * *

Christian Stewardship

In the course of preliminary instructions, which the Congregational ministers are giving to their people throughout this spring, they will be dealing on Sunday next with Christian stewardship. The problem of money raising in church has been much before us of late. The inter-church business men's commission came down boldly on the side of the weekly self-assessment scheme. To Americans, we shall seem curiously antiquated in our methods; for though the self-assessment scheme is introduced already into many churches, they are not in the majority; and others are many who cling to the older, sporadic method of giving—the box passed round, and the quarterly pew-subscription. In the church of England the problem of voluntary offerings is being seriously discussed. It is agreed that there are immense resources untapped. The whole question needs lifting out of the level of mere expedience into that of principle. Too many churches and societies live in constant anxiety under threat of an inevitable retreat if the money is not given. This anxiety takes from the mental and spiritual reserves of church workers. It is possible to tell them not to worry about such things, but only those have a right to tell a hard-pressed minister not to worry who have themselves ceased from anxiety. The commands of the sermon on the mount were not meant simply for ministers, elders, church workers and other officials, but we are on the way to a reform in church finance and for this we ought to be thankful. Meanwhile, it may be of interest to read some figures concerning the church of England.

The total voluntary offerings of the church of England for one year, including funds contributed to work at home, foreign work, educational work, philanthropic work, etc., including also all the funds raised by church collections or parochial machinery, amounted to £10,493,716. These figures compare with £10,731,448 for the previous year.

The number of deacons ordained in 1921 was 346, an increase of 88 on 1920 and 185 on 1919. The number ordained

in 1918 was 114 only. The total number of confirmations in 1921 was 195,394 (81,322 males and 114,072 females). The numbers for 1920, 1919, and 1918 were 199,377, 194,836, and 216,888 respectively. The years 1918 and 1919 included the four Welsh dioceses, which do not form part of the figures for 1920 and 1921. The number of baptisms during the latest year for which figures are available was 608,799, of which 10,832 were persons of riper years. The number of Easter communicants was 2,171,619. The Sunday School scholars numbered 1,990,305, who were instructed by 169,194 teachers.

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A Modernist Defends His Orthodoxy

The chief value of the lectures delivered by Dr. Hastings Rashdall upon the Person of Christ lies in his counter-attack upon the critics who questioned his orthodoxy. "Some of the newspaper correspondents or letter-writers, including some clergymen, are, it appears, so ignorant of the faith for which they affect so much zeal as to suppose that the church teaches that Christ is God and not man, or that the body of Jesus was human, but not his soul." And the learned dean goes on to charge his opponents with the heresy of Apollinarianism. It is in reality a task by no means difficult to show the particular heresies which still live in the most orthodox bosoms. Pelagian, more than a few; Sabellian—multitudes of them; and the Apollinarians who deny that Christ had a human soul, are a great host. What is to be done about it? Browning said that it was hard to be a Christian; it is very hard to be orthodox, without sometimes slipping from the narrow ledge, along which its pathway leads. Most of us are not greatly concerned about intellectual correctness; we should long to experience more of the first love of the first-born in the days when the Reality was so evident that they were not given to too-careful definitions. But the defenders of orthodoxy ought to be busy with their own beams.

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Mr. Lloyd George and His Hymn Cure

The Premier has come back from Wales, refreshed and himself again. It must be a puzzle to M. Poincare and his conference friends that the premier finds his great delight in hymn-singing and that this is part of his cure! M. Poincare would probably seek refreshment in the beloved south country of France, where he lifts his glass to "the incomparable vintages of his native land," Mr. Lloyd George with the help of Dr. Terry and Dr. Walford Davies rejoices in a grand hymn-festival. It is a cure not to be despised, especially if some of the great Welsh tunes are borne in mind. One of them, Dr. Walford Davies declares to be the greatest L. M. tune in existence. (The name of the tune so selected is *Lledrod*). There may be differences of opinion on this matter. Nothing divides happy homes or churches so much as differences upon hymn tunes. The prime minister gravely discussed whether there should be a long pause or a short in certain hymns; and announced his adherence to the short-pause party.

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And So Forth

The students of art in London are finding an excellent show of British pictures in Whitechapel; the Whitechapel Art Gallery is one of the many good gifts in which Canon Barnett had a hand. . . . The Indian Hostel held its anniversary last week; it is a very successful club (Y.M.C.A.) for our Indian guests; these are very largely strong nationalists, but the government very wisely allows full freedom of speech even though it becomes at times rather fierce; it is a peculiarity of this country to smile kindly upon its "seditious" subjects, and for its government to send its members sometimes to face the music of debate. . . . A very successful conference of the northern Congregationalists has been held in Blackpool. There appears to have been some free criticism of the headquarters of Congregationalism. Clearly Lancashire and Yorkshire do not mean to be considered as in any way under

the direction of London. They are equal partners in a great fellowship.

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A Fine Tribute to Nansen

There is an eloquent article in *The Country Heart* upon Nansen. I am giving the closing words:

"It looks as if the last few years have divided up the mass of men rather sharply into a few saints, a great many cynics and more beasts. One confesses shamefully that one gets quite easily into the habit of going about on all fours, sometimes even creeping on the belly. But this is not altogether our fault as individuals. Principalities and powers, governments, press-finance, church-chapel, have fostered in us the Jungle, Sty, and Sheepfold ideal of life—the bloody law of the Jungle, the policy and pleasures of the Pig, the smug stupidity of the Fold—within any one of which it is quite possible to be a decent, law-abiding person, but hardly a man when we consider what a piece of work is man as God intends him! But I do not believe there was one grunter or groveller of us all in Nansen's meeting that did not hanker after his humanity in the presence of that heroic and compassionate soul. At the sight of a Man we, too, say to ourselves, 'Let us also be men!' And, willy nilly we rose to our feet and cried out to him in our repentance and our hope.

"There are almost overwhelming forces in the field against Nansen and his mission. That dark power that can bind the nations into a league against love as cunningly as it scatters them in hate, is at work everywhere and always. But the explorer and high commissioner, now as ever, is pushing forward to the end with no calculations based upon retreat. He has

'great allies,

His friends are exultations, agonies,
And love and Man's unconquerable mind.'

"In the great towns of England and Europe where he is pleading this cause in desperate hope, hosts of just such nobodies as we of the other night will be hearing him; individual nobodies, but whose multifold will, if it foreswear allegiance to Jungle and Sty law for that of love and reason, could cleanse Europe of evil in high places and set good in its stead."

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Laymen and Theology

By a curious chance my weekly supply of books gives me four by laymen upon the truths of religion—and four admirable books. A professor of philosophy, a Quaker lecturer, a great naturalist and sportsman, and a schoolmaster—these are the four. It is only possible to give here the titles of their works and a few words upon them. The professor of philosophy, now passed from the land of shadows into eternity, is the late Sir Henry Jones, who followed Edward Caird in Glasgow. He has published his Gifford Lectures, a finely planned and lofty defense of the right of enquiry which belongs to faith—"A Faith that Enquires." The Quaker lecturer, Mr. Edward Grubb, continues his work as a teacher of theological and religious truth, not to experts but to the rank and file. The Friends are very happy in their teachers; among them Mr. Grubb is one of the best of expositors. His book on "The Meaning of the Cross" is not unworthy of his other work upon "The Bible." The schoolmaster is Mr. D. C. Somervell. He may be in orders, but in any case he writes as a teacher for teachers. When an experienced reader picks up a work entitled "A Short History of Our Religion," he may be forgiven if he fears for the worst. It is so hard a task, especially if the history begins with Moses and reaches to Lambeth. But this book is remarkably good and of permanent value and ought to prove invaluable to teachers. Anyone could criticize sections, especially sections with which the critic is himself familiar, but the book as a whole is well balanced, full of interest and written as it is by a scholar who has kept abreast of modern

scholarship, it is free from the crudities which might be dreaded. The best of the four is by that gifted writer, Mr. H. G. Hutchinson, who has written for years upon golf and played it. His book is entitled "The Fortnightly Club." It deals with some of the most serious issues now before thinkers. For years Mr. Hutchinson stood, I think, outside the "bright, believing band" but afterwards he entered with all the freshness and courage of a great athlete and naturalist into the Christian inheritance. And he is a fine defender of the faith.

* * *

Mr. John Masefield
Translates Racine

It came as a surprise to find that Mr. Masefield had translated and adapted Racine's Esther. It makes a striking and beautiful work. Without much difficulty it could be read by the members of a guild and every student of French literature and indeed every reader of the Old Testament will find this play of remarkable interest. It was, however, a surprise to find Mr. Masefield turning his mind to the French classics. Something of the quality of this work may be judged from the chorus with which this letter may be allowed to close:

"Bountiful mercy of our guardian God
O star in darkness, O white light of dawn,
After the night; O blessed touch of rain
Changing the desert's salty sand to flowers;
O well of water in the blinding heat,
When even the asp goes mad; O shining city
Seen by the footsore after hours of travel;
O land, that far away, beyond wild water,
Gleams out at evening, O port of peace
After the sea; we thank Thee for this mercy."

EDWARD SHILLITO.

THE SUNDAY SCHOOL

How a Man is Called*

THERE has been much discussion as to what constitutes a call. In the average man's mind God calls men only to the ministry. But a moment's reflection would be sufficient to convince us that God would not be so exclusive. Preaching is not the only business that God has to look after in the universe! One man is called as much as another. If God wants one man to be a missionary, he wants another to be a ship-builder, and still another to be a farmer. The missionary has to travel and he has to eat. I believe that every man coming into the world has his work designed for him. He may be able to do many things but there is only one thing that he can do exceptionally well and for which he is peculiarly designed. One day at a dinner I debated with an eminent eastern university professor, who insisted that a well-balanced man could do one thing as well as another. He insisted that he could make an equal success as an artist, a farmer, a singer, an insurance agent, a railroad manager, a trombone player or an actor!! Neither of us convinced the other. His idea seemed absurd to me and no doubt I seemed hopelessly stubborn to him—such is debate. Knowing, then, that many of our readers will disagree with me, I affirm again that it seems that each man has a particular design born in him. Walking through the forest you note that one tree has the maple pattern, one the pine, one the oak and yet another the beech—why should it not be so with living men? Dr. Münsterburg of Harvard used to show us how each person should take a series of tests to help decide his career. Some are quick, some are slow, some are designed for mechanical work, some for literary pursuits. The round man should not be pushed into the square hole. Even our progressive high schools are now offering "vocational guidance" to every pupil. This should be a great help when sci-

tifically administered. I once went to one of these experts and he said to me: "You would make as good an engineer as you are a preacher." I went away very much elated until I happened to think that his word was like the Delphic oracles—I might be pitifully bad at either!!

Who that ever studied under President Harper can forget how magnificent he made this sixth chapter of Isaiah? One seemed to see this young aristocrat, this well educated youth going into the temple to worship. King Uzziah had just died. He was under the solemn impression of that death. Men felt as he did in England when Queen Victoria died; men felt as he did in this country when Lincoln was shot. In a very serious mood Isaiah went into the temple to pray. God was there, as always, but the youth was open that day to see God. Facing life and death in a deep mood, brooding over his life and that of his beloved nation in this crisis, he saw God. Now God was no more in that temple in Palestine than he is in London or New York or Kansas City. God was no more visible to the young prince than he is to our young men and maidens who come to church today. Isaiah had eyes to see, ears to hear, soul to feel, and he saw, heard, felt. Everybody now is interested in radiophones. To catch the messages you have to own a radiophone. You set it up in your house; you reach out your hundred feet of wire; the messages are received. Recently a man in Pittsburgh caught a message from London! When we are in tune with the Infinite he will speak to us. It was a noble vision that Isaiah had of God, enthroned, high, lifted up, filling space. Your conception of God makes you. "A man's place in civilization," says Dr. Eliot, "is determined by his idea of God." Macaulay says that not much can be expected from the man who worships a cow. If one has a monkey-god he will have monkey-ethics!

Note the effect upon Isaiah. He felt his own unworthiness. Like Peter when he cried out to Jesus, "Depart from me, for I am sinful." To look on a holy God makes one conscious of his sin. Comparing ourselves with other men we come off very well, but in the white light of a holy God we see all our hideous flaws. Repentance is followed by cleansing. Fire is the symbol of purifying. Upon his lips the coal from the altar of heaven is laid and his iniquity is burned away. And now the great thing happens: Inspired, cleansed, he hears God's call to service. "Who will go for us?" "Whom shall I send?" Who, indeed, should go but the inspired one, the one with the vision, the one with the pure heart, and the youth replies, "Here am I, send me." God is always in need of prepared men, but who can answer but the prepared man? Go to the church. Open the windows of your soul. Feel your unworthiness. Let God purify you. Hear his call. Respond as did Isaiah: "Send me."

JOHN R. EWERS.

Contributors to this Issue

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WILLIAM L. STIDGER, minister of St. Mark's Methodist church, Detroit; author "Flames of Faith," "Standing Room Only," etc.

QUINCY ADAMSON, a nom de plume.

BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

* Lesson for April 30, "Isaiah's Summons and Response." Isa. 6:1-5.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Kelman Lectures at Harvard

Dr. John Kelman, pastor of Fifth Avenue Presbyterian church of New York, has recently completed the William Belden Noble lectures at Harvard University. He took as his general topic: "Prophets of Yesterday and their Message for Today." He spoke on "The Religious Message of Thomas Carlyle," in one of his addresses. Dr. Kelman has written books in the field of English literature and he is known for his ability in this field.

Congregationalists Call Dr. Scudder to Responsibility

Dr. W. W. Scudder has been appointed recently as district secretary of the American Board of Missions of the Congregationalists. He will be responsible for the missionary propaganda in Connecticut, New York, Ohio, New Jersey, Pennsylvania and the Atlantic states of the south. Dr. Scudder comes from an old missionary family. He was born at Vellore, India, as the son of the Dutch Reformed missionary. After securing his training at Hartford Theological Seminary, he became home missionary superintendent for the state of Washington. He has served as one of the regional directors of the Congregational World Movement. He is thus in most intimate touch with denominational affairs, and his appointment will greatly strengthen the hand of the national organization of the denomination.

Comity Among Lutheran Denominations

The task of uniting the Lutheran denominations of this country has gone far forward. The Missouri synod, however, will not worship with the other kinds of Lutherans on account of alleged laxities. The journal of this denomination in commenting on a book on church architecture recently issued by the United Lutheran church asked: "Is it not strange that these most remarkable pamphlets come from a body other than ours? With all the stress that our Missouri synod lays on sound principles, we should think she would lead the way when it comes to honest principles in church building." The relations between Missouri synod Lutherans and all others are pretty well defined in this reply made by the Lutheran: "To this query there is an obvious reply, and sooner than abandon our brother we will answer his question. It is *not* strange that the principles held by Missouri should produce no architectural features in their church buildings. Architecture involves beauty, gracefulness, adaptation, sympathy and symbolism. It develops curves, and shades, shadows, high lights and decorations. It abominates wearying hardness, puncturing pinnacles, and deadly fixation of lines and boundaries. A group that prides itself on its isolation; which boasts of its narrowed and unprogressive tenets; which will not join 'a body other than ours' to say even our Father, may employ, but it cannot produce architecture. The whole world

would need reshaping by such principles. It should be a cube and not a sphere. The rich and varied colors of clouds and twilights must be resolved into blacks and whites. The trees which the Infinite Architect empowered to throw out twigs and tendrils, leaves multiform in size and color, would need to appear in one deadly and ever recurring model. 'No, it is not strange.'

Will Present Biblical Drama in Boston

"The Prophet Jeremiah" is a five-act play which is to have its first production in the National theater of Boston, May 4 and 5. The cast is made up of prominent ministers and laymen and laywomen. The people engaging in this dramatic effort represent various religious groups of the city. Rev. Warren B. Brigham, of Dorchester Universalist church, is a former professional actor, and he will be seen in the play as Hannaniah, the false prophet. The play was written by Eleanor Wood Whitman, who taught biblical history at Wellesley college for seven years and who was once a recognized minister of the society of Friends. This effort to make the Bible interesting through drama has attracted wide attention in Boston.

Dr. Crafts and the Adventists

The Seventh Day Adventist church has an organization called the Religious Liberty association, which is devoted to the destruction of all Sunday laws in the United States. In the literature of this organization Dr. Wilbur F. Crafts is charged with having a big slush fund with which to influence congress. Dr. Crafts has finally taken cognizance of the charges which have been widely circulated, and has disclosed the sectarian character of the propaganda in question. He prints an interesting picture taken from the Adventist literature in which the United States government is represented as the beast which is to persecute the saints by compelling them to keep the Lord's Day Sabbath. This beast is referred to in Rev. 13:11-17.

Veterans of World Travels Hold Banquet

An interesting feature of the International Sunday School Convention at Kansas City will be the reunion of all those who have attended the sessions of the World's Sunday School Convention in various countries. Eight of these conventions have been held in the following cities: London, St. Louis, London, Jerusalem, Rome, Washington, Zurich and Tokyo. The World's Pilgrims, as they are called, will wear badges to distinguish them. Mr. Marion Lawrance probably held the palm for the number of these gatherings attended. He was at seven of the eight. However, a number of lay people have attended three or four of them. The entire program of the International Sunday School Convention at Kansas City will be in charge of these World's Pil-

grims on Sunday evening, June 25. A special exhibit will be made of Sunday School materials gathered from various parts of the world field, showing the Sunday school to be one of the most catholic institutions of Protestantism.

Hebrew No Longer Compulsory at Drew

Drew Theological Seminary located at Madison, N. J., has recently made a change in its required studies and Hebrew is no longer in the list. This is reported to be the last theological seminary in America to drop Hebrew as a required study. A great many of the seminaries have also made the study of new testament Greek optional as well. Once the languages are on an optional basis, they will still be taken by a considerable number of students who enjoy that kind of exercise. The tendency, however, is in the direction of the human sciences. Among the presidents of theological seminaries is a great tendency in the direction of radical reform of theological education.

Determined to Find a Place to Settle Down

Dr. A. E. Cory, leader of money-raising campaigns for the Disciples of Christ, is determined to find a place where he can settle down quietly in pastoral work. He Disciples church at Kinston, N. C., gives has declined calls to pulpits in the middle-west and accepted the pastorate of the ing among other reasons for his decision the fact that living on the "rim" of things, so to speak, he will hardly be called upon with undue frequency to go out and help in missionary campaigns to the detriment of his local church work. For a decade he has been away from his family most of the time, living in hotels and engaged in the strenuous work of promoting missionary finances.

Popular Chicago Minister Will Go to Philadelphia

Rev. J. S. Ladd Thomas of Austin Methodist church of Chicago has accepted a call to First Methodist church of Philadelphia. The formality of the approval of the bishops involved has been secured. Dr. Thomas has been with the Austin congregation for more than twelve years and before that he held other Chicago pastorates with St. John's church and with Centenary church. At the ecumenical conference of Methodism in London last fall, Dr. Thomas was a very severe critic of the institutionalism which characterizes religion these days, and he asserted that the reason why people are lukewarm toward religion is that the preachers nowadays are compelled to be salesmen rather than prophets.

How the Church Follows Commerce and Industry

Home mission secretaries are ever on the alert for the enterprise of the capitalist which will build a great city in a year. Gary was a challenge to every home

mission board in America and almost as soon as the first shacks were put up, the various denominations were at work building churches. The new excitement is Muscle Shoals. If Henry Ford succeeds in getting control of this enterprise, it is estimated that one hundred thousand people will pour in within a year. The Disciples home mission board is already featuring this situation in their May offering literature as doubtless other boards will do during the year. Rev. O. T. Maddox is now pastor of the Disciples mission church there.

Newport Community Church Prospers

While many of the community churches of the country have a more or less loose connection with the Congregational denomination, the churches of other communions are also tending to broaden out in order to meet the community need. At Newport, W. Va., a work under Disciples leadership solves the problem of church opportunity for the town. Many of the people live in boats on the Ohio and Kanawha rivers. The pastor, Rev. Charles Striedlander, is known as the "layman pastor." In the membership of the community church are Presbyterians, Baptists, Methodists, Adventists, Catholics, Pentecostals and others. A very energetic adult Bible class is reported. Recently sixteen new members were received into the church on confession of faith.

Board of Education Meets and Names Officers

At the recent meeting of the Board of Education of the Disciples of Christ held in Indianapolis, Rev. A. D. Harmon, president-elect of Transylvania University, was made president of the board. President John Wood of Culver-Stockton college was made vice-president and Dean G. D. Edwards of the Bible College of the University of Missouri was reelected as secretary. The executive secretary of the board is Dr. H. O. Pritchard as formerly. Rev.

G. I. Hoover is continued as promotional secretary and Rev. Joseph C. Todd as university secretary. At the meeting, Dean W. E. Garrison made an extended address on "The Graduate Training of the Ministry." As dean of the Disciples Divinity House of the University of Chicago, he represents the one strictly graduate school for training ministers in the denomination.

Chicago Leader Will Go to Russia

Rev. Karl Borders, who has been superintendent of Russian work in Chicago for the Disciples of Christ for the past two years, has been called by the Friends' Russian committee to join the relief forces in Russia. He will leave at an early date, and will be stationed in the heart of the famine country. The Friends' committee

is receiving funds from people of all communions, and has shown a very broad spirit in the selection of its personnel. Mr. Borders was formerly a missionary in the Philippines. After his return from that

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service, he studied sociology at Columbia, having a term of service in a New York settlement house. In Chicago he has supervised the Brotherhood house on West Fourteenth street and the Russian church on Crystal street. In this work he has been supported by the United Christian Missionary Society. He will return to Chicago after his term of service in Russia is completed.

Million and a Half Dollars in Cleveland Church Building

First Presbyterian church of Cleveland, known as the Old Stone church, will erect a twenty-story building this summer which will be rented as an office building. The idea parallels the plans of First Methodist church of Chicago. The building will be erected on Ontario street, adjoining the old church building. The proposed new building will be used for all the church purposes with the single exception of the Sunday worship.

Scandinavian Exchange Lecturer

The American Scandinavian Foundation has appointed Dr. Frederick Lynch as exchange lecturer to Sweden, Norway and Denmark. Dr. Lynch served in this country as educational secretary of the World Alliance for International Friendship through the churches. He will sail for Europe on April 12 as a representative of the World Alliance and the Church Peace Union. In each country that he visits, he will deliver a course of lectures on "The History of the Christian Unity Movement in the United States" and also a course on "The History of the Peace Movement in the United States."

Week-Day Schools Are Now Organized

One of the constructive achievements of the recent convention of the Religious Education Association was the organization of the workers in religious week-day schools. This now has footing as one of the departments of the Religious Education Association. The following officers were elected: President, Rev. Frank M. McKibben of Evanston; vice-president, Miss May Newton, of New York; secretary-treasurer, Miss Eclara L. Acheson, of Tonawanda; executive secretary, Dr. W. G. Seaman, of Gary. This new department will bring the various types of religious school workers together at the R. E. A. convention, and throughout the year there will be a systematic cultivation of the field of mid-week religious instruction.

Immigrant Problem Comes to the Front

As the immigrant tide begins to flow into America, the various home mission boards are conscious once more of their responsibility to the new-comers. In various communions the subject is being given study, but probably no communion has gone quite so far in its plans as have the Presbyterians. The Presbyterian Board of Home Missions plans the following conferences, concerning city and immigrant work: April 19, 20, 21, conference on Presbyterian church work among

Hungarians in America, Bloomfield Theological Seminary, Bloomfield, N. J., May 16-17; pre-Assembly conference on city church extension, Des Moines, Iowa; May 31, June 1-2, Presbyterian conference on Italian evangelization, Auburn Theological Seminary, Auburn, N. Y.; June 6-23, summer school and conference concerning church work in city and industrial communities, Union Theological Seminary, New York city; June 13-16, Illinois synodical conference covering the whole field of Presbyterian church work in Illinois and its national and world affiliations, at Decatur, Ill.

Navy Chaplains a Strong Force

Captain E. W. Scott, of the Chaplain Corps of the Navy, on duty in the bureau of navigation at Washington, has just issued a register of the chaplains of the navy. There are eighty-six men in the corps with one reserve chaplain and one retired chaplain on active duty. The denominations which have the largest representation are the Roman Catholics, 20; the Methodists, both north and south; and the Presbyterians. They are distributed as follows: Catholics, 20; Methodists, 18; Presbyterians, 14; Baptist, 11; Episcopal, 11; Christian, 6; Lutheran, 2; Congregational, 1; Reformed, 1; United Brethren, 1; and Christian Science, 1. The chaplain corps, on the basis of the present enlisted strength of the navy, is about twenty-three men short of the quota. If congress reduces the navy, it will have to be brought as low as 65,000 before it affects the chaplains now holding commissions. According to the present law there shall be a chaplain for every 1250 enlisted men, officers and marines.

Date Set for World Conference on Faith and Order

The date is finally set for the World Conference on Faith and Order. It will be held in Washington in May, 1925. Between now and then meetings will be held in most of the larger communions preparing the various groups of Christian people for the meeting. Almost every communion of Christians in the world will be represented at the meeting with the single exception of the Roman Catholic church. The late pope promised to pray for the world conference, and there is some hope that the new pope may take an even more generous attitude. Among the preparations for the conference will be a series of meetings in London in 1924. The object of the leaders of the world conference is to bring about the organic union of Christendom. Already the eastern churches have expressed sympathy with the movement, and the new Patriarch Miletios will see that his communion is represented. Meanwhile the Presbyterian proposal of a union of evangelical communions on a service program is not dead. The two plans are now opposed to one another, but the Presbyterians offer their plan to be considered in case the world conference leads to no definite results. Were statistics of all the various communions to be put on a

uniform basis, which has never been done in the past, the number of Christians in the world would be 828,000,000. Of these, 288,000,000 are Roman Catholics, 121,000,000 are Orthodox Christians, and 417,000,000 belong to the various Protestant denominations. The number of Christians that will be in some measure represented in the Washington conference will be 500,000,000.

Episcopalians Will Hold Convention

The general convention of the Protestant Episcopal church will be held in Portland, Oregon, this year. This denomination holds its convention every two years and this is the forty-seventh national convention. On Sept. 7, 139 bishops and 552 members of the house of deputies will take up their work. At Portland the house of deputies will meet under the same roof with the house of bishops and with the women's auxiliary. This is made possible by reason of the conveniences of the auditorium of Portland. Only once before has the general convention been held west of the Rocky mountains, and that was in 1901, when the convention was held in San Francisco.

Federation a Third of a Century Old

In 1887 the Congregational and Methodist churches of Truro, Mass., decided to form a union church without surrendering their loyalties to their constituent denominations. This is sometimes declared to be the beginning of the federated church movement. This federated church is still in existence in spite of the prophets who said "they would give it only a year to live." There are now forty-two federated churches in the state of Massachusetts in successful operation. When it is remembered that all of these have formed themselves on the spontaneous action of lay people in the local communities, and not through the activities of ecclesiastical leaders of any sort, the achievement is the more noteworthy.

Salvation Army Reports on Prohibition

Whatever may be the case in fashionable clubs, there can be no doubt that the eighteenth amendment has reduced drinking in the lower levels of society. The Salvation Army supplied beds to two million people last year, and reports that drunkenness has almost disappeared from among these people. The army once observed "Boozers' Day," but unable to find sufficient recruits, another kind of day is now observed which is given over to the entertainment of very poor children. Reports are given of large numbers of working men who have accounts in the bank now whereas in times gone by there was a constant demand from them for free beds and free food.

German Lutherans Celebrate Their Diamond Jubilee

The Missouri Synod Lutherans are known for their theological conservatism. In Germany, they protested the

union of Lutheran and Reformed congregations by the state and came to this country to defend their strait-laced ideas of doctrinal purity. In the company were many people of aristocratic blood and many professors and scientists. The communion has grown until it numbers two-thirds of a million communicants. It has \$55,000,000 invested in church properties, and \$10,000,000 in educational institutions. This year the diamond jubilee of the founding of the denomination in the United States is to be celebrated. Among the jubilee plans is the raising of funds for educational work in Canada, and several countries of South America.

Salary Increases Are Continuing

The churches are gradually gaining on the advancing costs of living, and in the Protestant Episcopal church last year the total increases of salary amounted to \$907,000. The year before the increase had been \$1,418,000. In many other denominations the matter of salary increases has been a news item in the denominational papers, the Congregationalist having printed during the past two years a great many such items. There is a growing conscience among the

churches that the people of the manse should not be compelled to make sacrifices which are no longer practiced by members of the congregation.

New York Baptists Enter Great New Building

Fifth Avenue Baptist church of New York entered its new edifice on Park Avenue for the first time on Palm Sunday. The building will not be dedicated until autumn. The structure has cost a million and a quarter of dollars, of which the Rockefeller family has contributed about half. The Gothic architecture has been followed, and on the inside the arrangement is like that used in Episcopal churches. On one side is a lectern while on the other is a pulpit. In place of an altar is a baptistry. There is a deep chancel with seats for antiphonal singing. In the auditorium are seats for six hundred people. It is ex-

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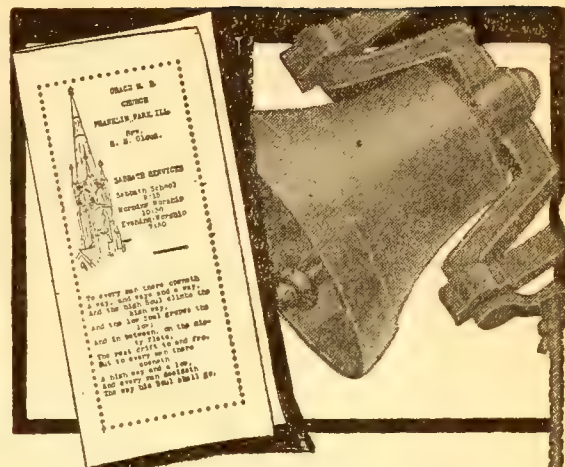
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pected that the Baptist church on Park Avenue will never have any vacant seats. The church is known for its generosity in benevolences. Even without the Rockefeller money the contributions run to \$275,000 per year. Another feature of the church that has attracted wide attention is the Bible class conducted by John D. Rockefeller, Jr. The church has for many years held to the liberal tradition. Rev. W. H. P. Faunce, now president of Brown University, was a former pastor and the present pastor is Rev. Cornelius Woelfkin. The erection of this splendid structure will help to answer those skeptics who have prophesied the early disappearance of the evangelical church from New York City.

Point of View for Week-Day Religious Education

The committee on findings of the Religious Education Association took down with the aid of a public stenographer all the utterances of delegates in the discussions, both wise and otherwise. These were summarized in committee to stand as the findings of the committee. At the close of their document is a concluding paragraph in which the spirit of the committee reaches final expression. This paragraph reads: "Modern complex social conditions have raised a problem for the solution of which the religious education already developed is inadequate. Those interested in the progress of religion have been baffled by these conditions. The week-day religious school seems to give hope of realizing for the modern world a religious training more nearly adequate to meet present conditions. But the significance of the movement depends upon the trend of its development. If the week-day school simply gives more instruction of the type which modern education has rejected, the future of the movement is doomed. If it follows the trend which seems to represent the conviction of this convention and as embodied in these findings, we shall find in it a most significant agency of religious education. We affirm the principles stated in the resolutions of the association at the conference of 1916: 'The church and state are to be regarded as distinct institutions, which, as far as possible, cooperate through the agency of their common constituents in their capacity as individual citizens. The work of religious instruction and training should be done by such institutions as the home, the church, and the private school, and not by the public school nor in official connection with the public school.'"

Goes as Delegate of Good-Will

Dr. A. W. Anthony, executive secretary of the Home Missions Council, will sail on the Scythia July 19 for an eastern trip, during which he will attend the annual meeting of the World Alliance for Promoting International Friendship and Good Will Among the Churches, at Copenhagen, Denmark, August 6 to 13, as a representative of the home mission boards of the United States. At the

same time he will attend a meeting of the executive committee of the universal conference of the churches on life and work—a conference which probably will be held in Stockholm, Sweden, in 1926. He will also be a representative at the

International Conference on the Church and Industry in the same city. Before returning on the Celtic September 9, Dr. Anthony will make a tour of Belgium and France. He will be accompanied by Mrs. Anthony.

Convention Season is at Hand

WITHIN the next few months some very important religious conventions of national scope are to be held in various parts of the country. Among the first is the Disciples Congress, which opens in Columbus April 18 and continues for three days. The yeast of theological reform has been working in the Disciples circles long enough that the ministers have the very widest possible differences on such subjects as evolution, higher criticism, the reception of unimmersed people into Disciples churches, the social and industrial problem and similar matters. Several hundred young men trained at Chicago, Yale and Union will face the veteran ministers who represent the older Disciples tradition. The meeting will not have a dull moment.

The Y. W. C. A. will hold its national meeting at Hot Springs, Ark., beginning April 20. Since the historic meeting at Cleveland when the organization took advanced ground on industrial questions a number of members have resigned. The meeting at Hot Springs will determine whether the new positions taken will be maintained after a year of criticism and testing. The organization recently abolished the old-time evangelical test of membership.

The Y. W. C. A. will hardly leave Hot Springs before the Southern Methodists will arrive for their conference, which is held every four years. While the question of reunion with northern Methodists is not a very live one at the present moment, something may be done at the coming conference which will lead to a renewal of pourparlers. Many in the south are opposed to an increase in the episcopal staff, and the contest for episcopal honors in the filling of vacancies will be particularly spirited.

The Fellowship for International Friendship will meet in Cleveland May 16. This live organization has kept the question of world peace before the American people the past year and will offer a strong program again this year.

The Southern Baptists will meet at Jacksonville May 17. In this fellowship the question of evolution is now an exciting one. Some teachers have been dismissed for sympathy with the new heresy and there is talk of a movement to weed the entire thing out of the denomination. In recent years Southern Baptists have withdrawn from one after another of the various union organizations. The Federal Council of Churches is tabu. They will no longer fellowship the International Sunday School Association. The two Christian associations are falling into disfavor. Whether this remarkable movement toward complete denominational isolation will go the whole way remains to be seen.

The Presbyterian General Assembly

will meet at Des Moines this year beginning May 18. The Presbyterians will debate once more the official status of women in their churches after receiving the vote of the presbyteries on the matter. The year past has been one of remarkable administrative activity on the part of the moderator and the secretaries and the coming assembly will use much time in receiving the reports of these various officers and in planning new work.

Northern Baptists will meet in Indianapolis beginning June 14. Talk of a "split" to be forced by the Fundamentalists have been in the air, but such fears are often a feature of denominational gatherings and it does not seem likely that Baptist differences in the field of doctrine will go that far. The gift of the California oil man to the home mission board in return for a credal action will come into the limelight once more. The Fundamentalists will undoubtedly make further efforts at a dogmatic test for every delegate received as a member of the Northern Baptist Convention.

The convention of the International Sunday School Convention at Kansas City, beginning June 21, promises to be a love feast, for the differences between this organization and the Council of Sunday School Workers of the denominational boards has been fixed up and an amalgamation will take place.

The national convention of the Disciples of Christ will open at Winona Lake August 28. The recent interpretation of the New Testament offered by the Board of Managers of the United Society for the control of opinion on the mission field is almost certain to be made a matter of debate. So certain have the Disciples been that this year's convention would bring the differences of opinion in the group to debate that several cities have refused to be hosts to the convention. After hiding the issues away in committee rooms for many years, the Disciples are clarifying opinion through discussion. However, the old-time talk of "division" is much less in evidence this year.

The General Convention of the Protestant Episcopal church will be held in Portland, Ore., in September. This meeting is held every two years. The Concordat with the Congregationalists will present material for many interesting debates. The Lambeth Conference has been held since the last convention of this church, and if the American church falls in line with world-wide Anglicanism, much advanced ground must be taken.

One gets a very definite impression that the evangelical religion in America is going through a storm and stress at this time. Wide differences of opinion separate most of these groups.

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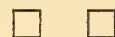
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The Reconstruction of Religion

By PROFESSOR CHARLES A. ELLWOOD, Department of Sociology, University of Chicago

"That our civilization is sick, and that it must turn to religion for healing, has been said many times recently. We are in danger, indeed, of making the remark into self-deluding cant. For the sickness is generally diagnosed in terms of the most superficial symptoms, such as the disturbance of our habitual complacency, and the remedy is looked for in a larger dose of the religion to which we are already habituated. Both a standard of health and a cure for our ills are looked for in the status quo ante. A prime merit of Professor Ellwood's book is that he goes behind social symptoms to causes, and behind religion as a tradition to religion as a force, with the result of denying the customary assumption and point of view altogether. Our disease is not due to a departure from accepted standards of mores, and the remedy is not to be found by returning to them. Our sickness inheres, rather, in the status quo itself, both of social organization and of religion, and the remedy lies, not in restoring religion, but in reconstructing it."

So speaks Professor George A. Coe, of Union Theological Seminary, in considering Professor Ellwood's book; and he adds, in noting the author's success in this work: "Professor Ellwood approaches this problem with the sociologist's insight into social conditions, but this insight is warmed by cordial appreciation of religious motives and even traditions. The result is clearness and objectivity in both directions. The book is thought-awakening, conscience-searching, uncompromisingly frank; yet, because it is profoundly religious, it is profoundly friendly. It will help to generate the good will which it regards as the first mark of reasonable religion."

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This is a great book, profound, logical, lucid, good tempered, and wise. I do not see how any serious man—least of all a clergyman—can afford to neglect it. I predict that no less than 20,000 times the next four years the question will be asked: "Have you read Ellwood's *'Reconstruction of Religion'*?"—PROF. E. A. ROSS, Department of Economics, University of Wisconsin.

It is a clear and fearless analysis of the present status of our civilization by a scholar amply qualified for the task. Its appearance at the present moment is especially timely. Its spirit throughout is not merely critical, but constructive. It will exert a wise influence because it is the work of an experienced sociologist who already has won a position of conspicuous leadership. In fearlessly declaring that the religion of Jesus contains a solution of our modern social problems he has voiced a conviction that is held by thousands of thoughtful men today. Professor Ellwood has given to the American people a valuable prolegomenon to the reconstruction of religion.—PROF. CHARLES FOSTER KENT, Yale University.

This is much more than a study, as the title might imply, of the changes taking place in theological thought; it is rather an analysis both of the significance of Christianity in society and the present stage of our civilization, and a statement of the characteristics of a positive religious faith that will function in our world. Here, then, is a book which no religious worker can afford to neglect, one of the most significant of recent works, because of the cogency of its reasoning, the richness of its background and the practical good sense of its ideal outlook.—H. F. COPE, Editor of "Religious Education."

This is a scholarly, able, and most timely book. In presenting the problem of the reconstruction of religion in terms of social idealism, the author speaks just the message which is most desperately needed by the churches at this moment. Particularly valuable is his application of the social principles of religion to various fields of modern life. The volume is one of the most important which has been issued in recent years and I hope that it will have a wide reading.—JOHN HAYNES HOLMES.

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EDITORIAL

Now is the Time to Decide the Coal Strike

PROFESSOR TAYLOR'S comprehensive and illuminating article on the human phases of the coal strike in last week's issue of *The Christian Century*, though disclaiming finality, leaves little to be said to one who is able to distinguish between abstract economic laws and the living souls of men, women and children. The attention of the public has been directed to the technical fact that the wage per day paid to the miners is and has been reasonable enough. Professor Taylor showed that it is the wage per year that tells the truth the public ought to know. Confirming his article the Russell Sage Foundation after exhaustive research gives the figures on this matter. In 1919 the average pay of a miner in Indiana was \$1,062 and in Pennsylvania \$1,318. In other states the average is between these figures. There are too many mines in operation, and because of this the miners lose a great deal of time every year. Besides Sundays, the miners lost 90 days a year. This is the average over a period of 32 years. One of the first and most obvious conclusions is that there should be some government determination of what mines should be opened and operated so as to prevent the social waste of idle men. But one cannot resist the conclusion that if conditions are to continue as at present, the miners are underpaid, since no economist would agree that an American family can live under present conditions up to American standards on an income of less than thirteen hundred a year.

The anthracite workers are now 100 per cent unionized. The bituminous workers are four-fifths unionized. These figures would indicate that the hope of securing coal enough without the aid of union workmen is doomed to failure. Meanwhile the public which is demanding cheap coal should look farther into the question of the cost of

coal. No one has yet shown what the profit of the operators is. This is a factor in the price of coal, and some insist that facts are being covered up here that would make very interesting reading. The freight rates are also a factor in the price of coal. Does the transportation of coal bear an undue part of the burden of maintaining the railroads? This can only be ascertained by study. The last item is the question of the local dealers' profit. In some cities the local dealers are organized to fix prices. How far is this an element in producing high-priced fuel? Just now with spring coming on the public is apathetic about the strike, for there is plenty of coal just now, but if the strike continues to next September our apathy will be turned to frenzy.

Laymen's Missionary Movement to be Revived

AT a meeting to be held in Hotel LaSalle, Chicago, May 3 and 4, the Laymen's Missionary Movement is to be revived. This organization came into being in 1906, and in 1910 some epoch-making meetings were held. When the Interchurch World Movement was launched, the laymen's enterprise went into quiescence that it might not embarrass the more comprehensive and ambitious Interchurch movement. It now seems that the field is clear once more for the activity of that organization which made itself a medium of fellowship among men of missionary spirit in the various evangelical denominations of America. The laymen's missionary organization does not undertake to collect or to disburse funds. It is not a federation or a union of missionary societies. Its function is purely educational and inspirational. The women have for long had inspiring fellowship in missionary education. The laymen's missionary organization brings the missionary challenge to men in the man's way. The purpose of the

organization is to induce the masculine element of the churches to take more interest in missionary work in their own denominations. A very modest expense budget is provided for the office of the organization, and this is contributed by a few laymen who are not taking anything from the gifts which they would otherwise make to their denominational boards. While the organization is of an interdenominational character, it has kept itself broadly evangelical. Disturbing questions of dogmatic interpretation have always been tabu in the meetings, the programs keeping steadily to the main purpose which is the evangelization of the whole world. Among the prominent laymen who signed the call for the meeting in Chicago are John C. Acheson, of Pittsburgh; C. E. Woodward, of Minneapolis; William W. Anspach, of Milton, Pa.; A. A. Hyde and C. W. Coleman, of Wichita, Kans.; W. T. Jennings, of Sterling, Ill.; D. D. Spelman, of Detroit; Harry A. Wheeler, Charles E. Field, Samson Rogers, George H. Steinback, John P. Hoveland and McKenzie Cleland, of Chicago. The date for the congress is full of memory for the old-time promoters as it occurs just twelve years after the first great national congress of the movement was held in the Auditorium in Chicago.

The Surrender to Turkey

IN 1917 the walls of the British parliament rang with applause when Lloyd George made his celebrated promise that one of the results of the world war would be to drive the Turk out of Europe. Yet within five years the Turk is brought back, and with apologies. What has happened in the meantime is the coming of independence to Egypt, and the threat involved in the unrest of India. Indian nationalists of the Hindu faith must have had grave difficulty in keeping a straight face as they urged the claims of Turkey. What they really wanted was to embarrass the British government. It is the old story. Turkey is always able to outgeneral the diplomats of the western nations of Europe. She is to escape once more the full punishment for her sins. With Armenia full of skeletons and fresh blood being spilled every day, Turkey assumes once more her ancient seat of power in Constantinople. Contrary to the treaty of Sevres, Greece is reduced in rank. The most important question in the Turkish empire from the standpoint of Christian sentiment is that of the Christian races now under Turkish rule. In some indefinite way the Armenians are being given the protection of the league of nations. So long as the Turkish flag floats over Armenia it will always be possible for the Turks to plan and execute massacres on the Armenians, and finish the job before the allied armies can arrive on the scene. There are Mohammedan powers which have become modern and civilized enough to grant liberty of conscience to their subjects. The sovereignty of such states should be as carefully recognized as that of any Christian power. But any state, Christian, Mohammedan or pagan that continues the policy of persecution on account of belief is out of date in a modern world, and should be brought under control of more enlightened authority.

Obscurity the Proper Field of This "Art"

THERE appears to be a degree of naive surprise on the part of the moving picture comedian who has just been acquitted of manslaughter by a jury in San Francisco, that he is not to be readmitted at once into the ranks of respectable screen stars. It took three trials to free him from the charge of manslaughter in connection with the death of a young woman in a drinking party at the St. Francis Hotel. Ample evidence was presented that the entire affair was a disgrace to the participants, a slur upon the respectability of the hotel, and a sinister comment upon the morals of at least one section of the moving picture colony. The best defense that could be offered was that there was no proof that the comedian planned the death of the deceased; that her past was somewhat in question; that it was unjust to single out one man for persecution when orgies of the sort were of frequent occurrence in some sections of the Hollywood moving picture group, and that it would be a manifest injustice to deprive the public of the "art" of such an entertainer. Mr. Hays, the general director of a section of the industry, has done the cause of decency a service by the decision that no film of this man is to be exhibited for the present. It is to be hoped that the prohibition may be made permanent. No one could witness any comedy in which this person is featured without having to recall the entire series of loathsome details connected with the episode, and the long drawn out publicity which the three trials involved. The sooner the fat comedian sinks into the obscurity which his habits, revealed beyond mistake in the trials, merit, the sooner will one of the most notorious figures connected with the screen be rendered harmless for the future. Public sentiment should strongly uphold Mr. Hays in his decision, and be alert to prevent the furtive exhibition of any films in which this person has a part. He is not the only offender against decency in that field, but his public recognition after what has transpired would be a singular commentary on the taste of the American people.

The Cult of the Unclean

INDIVIDUALISTIC and self-centered morality, which found wide vogue before the war under various names but all more or less answering to the title of so-called "New Thoughts" has found in recent years a technique and an apologetic for itself in the Freudian school of psychology. That its understanding of the theory of complexes is superficial and misleading is well known among psychologists trained in the deeper implications of their science, but this does not prevent their using their partial conception of the doctrine as a reinforcement and justification of the philosophy of eliminating evil impulses by the simple device of gratifying them. An alarming and significant phenomenon of the times is the flood of unclean novels coming from the pens of women. These women make their heroines follow the logic of the new doctrine. Even little girls of nine are represented as having guilty thoughts. Astonishing scenes that belong

in manuals of midwifery are now purveyed to the young people of the land. The new philosophy is the philosophy of self-indulgence. One does not need to be a puritan on the dance question to feel in a protesting mood with regard to the things going on in public dance halls. In more than one city such places have been closed after indubitable evidence was given of the utterly demoralizing influence exerted by jazz music and vulgar bodily contacts. Of the movie business the past year's developments have already revealed enough. The cult of the unclean has found here some of its ablest interpreters. In the midst of this avalanche of filth there is a place once again for the great old evangelical testimony on sin. Men live not only to themselves, but they live in the sight of God and with responsibility to their neighbors. No man has a right to order his conduct by the concept of his own individual pleasure. Life must find its meaning not only in happiness, but in duty and service. The paganism prevailing today is the same old thing that has torn down one civilization after another. It is self-destructive.

The Cynicism of the Premillennialist

JOY in the woes of the world seems like an impossible emotion but something like that characterizes the attitude of the convinced premillennialist. Jesus cannot come until the cup of the world's woe is full. Wars are chiefly significant not for the sorrow of mourning women and the agony of dying men, but as a sign and a token of the coming of the Lord. Do we hear of an increase in child suicide, or in an outbreak of crime, these things are but another evidence of the end of all things. When a man is sure that things must go from bad to worse, not only because this is in the nature of things, but because it is a fulfilment of prophecy, he is not likely to put forth any particularly heroic efforts in the way of world reconstruction. The premillennialist may not fiddle while the world burns, but his sad smile of transcendental piety betokens a no less perverted attitude toward life than that of Nero. While charging his theological opponents with lack of faith, the believer in the immediate second coming is to be numbered among those who make a virtue of the lack of faith. His is the fundamental skepticism that human nature is inherently bad. Proceeding from certain implications of old-time Calvinism, he has carried the doctrine of total depravity to its final conclusion. He makes of the Christian church a futile thing. The gates of hell finally prevail against the church, and on the total collapse of organized Christianity the Lord comes to start a new dispensation. God is not omnipotent here and now. Satan is the heroic and competent spirit of the universe at this time, and only some ultra-Christian forth-putting of God's power will avail to defeat him. To disbelieve in the present competence of the divine leadership, to reject all notions of humanity being in the likeness of God, and to entertain cynically the notion that the church must fail is to reach an acme of skepticism that would make any German rationalist turn green with envy and convince the most renowned literary skeptics of the age that they have hardly started on the road of cynicism.

What Will Mr. Hays be Able to Accomplish

WHEN they offered Mr. Hays \$150,000 a year for three years to inaugurate reforms in the movie business, the movie barons confessed that the moral reputation of a business has an enormous commercial value. In California it used to be a joke to ask "Are you married, or do you live in Hollywood?" As the whole nation came to realize through the events of the past twelve months what kind of people were providing the recreation for their children, the American people ceased to be good-natured enough to joke. There are faces that will never be seen on the screen again. Reputations that were a commercial asset running perhaps to millions have been snuffed out in wine suppers and debauches. This is not to say that everyone in the movie business was bad. But it is to say that the prevailing tendency was for the business to grow worse rather than better. One producer is quoted as saying that no picture is to go on the screen which can be questioned. He will not try "to get by." He wants his pictures to be clean enough for his own children to see. What Mr. Hays has to contend with is not alone the disreputable element among the movie producers. He must take account of the disreputable element in the public that goes to the movies. This element has withheld its patronage from "The Blue Bird" and given the big door receipts to such shows as "The Queen of the White Slaves." It will pay big money for prize fight pictures, and nothing for an educational film interpreting the people of a foreign land. Such a group in the movie constituency has in the past held the balance of power. It has been able to influence production in the direction of nastiness. Mr. Hays should have the cooperation of the church people. These should henceforth create a new balance of power, casting their influence against evil and in favor of whatever pictures are clean and wholesome and helpful.

Candor versus Evasion in the Present Crisis

THE serious situation in which the Disciples communion finds itself as a result of the short-sighted and disingenuous policy of the officials of its missionary organization was brought out by two gatherings last week. While the denomination's annual congress was being held at Columbus, Ohio, one hundred prominent pastors were gathered at Kansas City, Mo., to discuss what, if anything, may be done to avert a fate which even the most stolid now see hangs over not only their missionary enterprise but the very life of the denomination itself. It is deemed unfortunate that the date of the Kansas City meeting should have been made to synchronize with the date of the regular annual congress. That it did so synchronize is not only deplored, but resented; particularly in view of the fact that one of the two conveners of the western meeting was himself the vice-president of the congress. The attendance at the congress was unexpectedly good, but not a few of the men accustomed to be there were drawn away from its sessions to the special meeting. The invitation to the latter carried with it the payment of their expenses by a large

fund provided partially by donations of a number of wealthy laymen and underwritten by Mr. R. A. Long, the millionaire lumberman of Kansas City. The report of the Kansas City gathering has not yet been given out. It was a closed group, composed of men believed to represent two attitudes, first, conservatism in theology and, secondly, uncritical allegiance to the policies of the missionary organization. This combination of attitudes is supposed to constitute one a middle-of-the-road Disciple, as contrasted with those who stand with the so-called right and left wings of the denomination. But while the emergency company of like-minded churchmen was considering the situation which daily becomes more grave the representatives of both "extreme" wings were sitting together in brotherly discussion of the most sensitive problems which the denomination is today confronting. Of the two gatherings we believe there is more hope in the one whose purposes are aboveboard, whose method is that of squarely facing the issues, than in a privately selected group which seeks by secret retreat to find a way to evade issues and to silence criticism.

Can Education be Religious?

INSISTENCE has been laid upon the fact that the curve of public sentiment regarding the need of instruction in morals and religion will in time necessitate the teaching of both these themes in the public schools and the state universities. In a recent comment upon this subject it was pointed out in these columns that the trend of conviction and events is in that direction. An increasing number of communities are attempting to remedy the manifest defect of the present public school program by providing various devices for instruction in these disciplines outside of school property and hours, or by some plan of denominational cooperation with the school system, which shall be recognized as of equal value with the regular school duties, and capable of receiving school credit. This is in itself a proof of the fact that a very large proportion of the intelligent communities in the land desire ethical and religious instruction for their children, and would prefer to have this instruction given under common public auspices rather than by denominational agencies.

The situation in connection with many of the state universities is already far advanced toward a complete inclusion of biblical and other religious disciplines in the accepted and accredited list of studies. Even where the ancient and now outgrown and always misunderstood tradition regarding the separation of church and state still prevails, it is understood that it cannot long continue to interfere with the normal development of a broad and satisfactory educational policy. Wherever the state universities are recognising the denominational foundations so rapidly pushing in around them, either by giving credit for the instruction so provided, or by encouraging them as a helpful factor in the university life, they already acknowledge that it is the business of the university to provide such instruction under its auspices, and presently the overlapping and wasteful system of denominational houses will be abandoned for some plan of unification; and the next and inevitable step will be the integration of such schools of

religion with the universities themselves.

But it is entirely clear that such inclusion of religious training cannot be contemplated in connection either with the public school or the state institutions unless the standard of such religious teaching is lifted to a level with the other subjects in the curriculum. The present painful and sectarian rivalry in the teaching of the Bible and other related studies is the result of the common opinion that there is no high plane of academic competence on which the religious themes can be taught, and that we must remain forever bound by the divisive interpretations of religion which are the scandal and weakness of the church today.

This is a part of the fallacy which has pursued all our post-reformation theories of denominational necessity and permanence. Religion does not differ from the other great themes of education in its basis upon a body of truth and experience which is above the sky line of all sectarian interpretation. It is indeed possible to take the great central truths of the spiritual life and so overlay them with denominational explanations and usages that they become only partisan material. But there is a central core of religious truth and of world experience which is as capable of unbiased and common interpretation as are the central facts of biology, history or literature. These so-called secular subjects do not require particular and private interpretation by sects and parties in the field of scholarship. No more should the basic facts of religion.

The cause of the present divided and ineffective method of religious education is the fear on the part of denominational adherents that if religion were to be taught in the institutions of public instruction it would be subject to sectarian interpretation, and thus would be vitiated for the general public use. It is a curious characteristic of the entire denominational system that it appears incapable of conceiving religious instruction apart from some more or less partisan explanation which makes it suitable only for a special group of students, belonging to some individual denomination. In this unhappy state of public opinion, the impression prevails to a surprising extent that it would be safer to exclude all religious teaching from common education than to run the risk of having it placed in the hands of teachers of other than one's own denominational views. And thus the superficial differences between the various religious bodies are deemed a sufficient reason for the complete secularization of all public instruction. That this is an illogical and unsatisfactory condition is increasingly apparent. Enlightened public sentiment is growing impatient of a plan that throws the entire responsibility for religious education upon the home and the church, whereas neither is rightly fitted for the task, and the first has practically renounced the obligation.

If it is once conceded that there are certain great foundation facts and principles of religion and ethics to which every child in the republic has an inalienable right as a part of his inheritance, then it is also evident that it is one of the functions of any system of general education to include them in its courses. These studies should be such broad and basic themes as are accepted by all who regard religion as a proper and necessary part of education. They must not be conceived on the low plane of denominational tenets, nor could they include such pseudo-fundamentals as cer-

tain people at the present time regard as essentials. No narrow interpretation of the meaning of religion would serve such a purpose. And perhaps the very effort to organize a body of teachings that would stand the test of such scrutiny would do much to clear the air of partisan views, and to disclose the fact that there are a few generic principles of religious conviction to which all but the most incorrigible secularists would assent. Even such members of the community should be fully safeguarded in their rights as citizens by the privilege of withdrawing their children from such courses if they desire. That opportunity they now have in case of particular studies which they prefer to have omitted from the requirements for their children. This plan would avoid all injustice, and it would register progress in the direction of an educational program more in harmony with the convictions of a large portion of the community.

Partnership and Practice

IN industrial discussions the fact of partnership between capital and labor is now generally recognized, in principle. In practice, however, the principle receives but scant recognition. When two capitalists enter into a partnership, each putting in the same amount of money, they share equally in the profits. The books of account are open at all times for examination by both partners. Each one is entitled to the fullest information about the business. If one of the partners manages the business, it is by mutual understanding and agreement.

Capital does not deal in this way with labor. It is admitted that both are equally necessary to the carrying on of the business but the books of account are closed to the examination of labor. Whether the concern is making or losing money is not made known to labor. Labor seldom has any voice in the management and when it comes to a division of the profits, it has no voice whatever. Capital controls absolutely. Mr. Gary, of the United States Steel corporation, says, "After the honest fulfillment of all obligations to others, capital is entitled not only to a fair and reasonable return on its investment, but to all the net proceeds of the business. Doubtless many would differ with Mr. Gary as to what constitutes 'an honest fulfillment of all obligations to others,' but the conclusion to be drawn from his statement is that he does not believe that capital and labor are in any real sense partners. Much of the capitalistic talk about capital and labor being partners is twaddle and sentiment. They are partners, with capital holding the whip hand.

What is the social result of Mr. Gary's theory. The United States Steel Corporation was organized in 1902 with an enormous issue of common stock, every dollar of which, it was admitted, represented nothing but water. A large share of the preferred stock did not represent tangible assets. The company affords a striking example of how enormous profits have been made and conserved for the stockholders. Dividends at the rate of 5 per cent per annum were being paid when the war began. Shortly afterwards dividends on the common stock were passed. When business began to pick up quickly dividends were

resumed until in 1917 18 per cent was paid. When the war was over extra dividends were cut off until the old rate of 5 per cent was again paid but while paying out the larger dividends the total current assets were increased from \$269,000,000 at the close of 1914 to \$672,000,000 at the end of 1919, with current liabilities increased only from \$41,000,000 to \$157,000,000. The profit and loss surplus at the close of 1914 was \$135,000,000. At the close of 1919 it was \$493,00,000. The book value of the common stock is now more than \$200 per share. In July, 1921, the corporation operated at 29 per cent of its total capacity. At this time only 157,000 employes were in the service of the company. What proportion this is of the highest number of employes is not revealed. The corporation has reduced wages during the past eighteen months three times and common labor is now working for much less than the American standard of a living wage. What should now be said of Mr. Gary's Americanism? While the common dividend has not been earned for some months past, it has been paid regularly out of the enormous surplus of the company and will doubtless continue to be paid for many months. This was the purpose of creating the surplus; capital is thus rewarded even when labor is walking the streets looking for a job.

The American Locomotive Company can pay all of its preferred dividend and two-thirds of its common dividend out of the earnings on its investments, with only 10 per cent of its plant capacity in operation. This corporation has well been characterized by a New York banking house as "an industrial bank." These enormous surpluses are piled up as a protection to capital, but labor must shift for itself during periods of unemployment.

The surplus of a corporation rightfully belongs to those who created it and justice demands that it should be distributed to them. It was created by capital, by management and by labor and should be used as a joint safeguard against periods of business depression and unemployment. Corporations should be compelled by law to set aside a fund for the protection of labor when labor is unemployed. If capital receives an income during dull times, labor is equally entitled to some wage. Mr. Gary's theory that capital alone should receive the surplus is socially unsound and leads to bitter antagonism against capital on the part of labor.

In figuring the rates which public utility corporations may charge the public, it is a common practice approved by courts that a reasonable sum shall be included for depreciation. Would it not be equally sound to compel corporations to set aside a reserve fund as an old-age pension or a guaranty against unemployment? Is the human machine of less value than the turbine engine or the electric dynamo?

Usage, law, tradition and business practice have given capital the first call on the profits of industry. Only recently has a living wage been regarded as having prior consideration to that of interest. The average business man does not believe that business should be run for any other purpose than that of profits. Enormous stock dividends are perfectly legitimate and the building up of immense surpluses as insurance against dull times is called "good business." It is said that an investor who placed

\$1,000 in Amoskeag Manufacturing Company stock of Manchester, New Hampshire, in 1911 could now sell his holdings for \$8,600. The company is now endeavoring to cut the wages of the employes, giving as a reason, southern competition. The average wage of the employes is now \$18.71 per week. Here and there high-minded business men are changing their business to conform to the higher law of humanity. However, while men are going hungry and suffering for the necessities of life, they ought not to have to depend upon voluntary action on the part of the employer. It is difficult to create employment in times of industrial depression, but a vast deal more can be done than is now being done to ameliorate the sufferings of unemployment by compelling a fair distribution of surplus. Profits must either be limited by law or they must be distributed far more justly and equitably than they are now.

Rising and Sitting

A Parable of Safed the Sage

ONCE upon a time there was a Banquet. And the Presiding Officer was one of those Presiding Officers who like to get the Boys up on their feet once in a while.

And just before the Soup was served, he Rapped with his Gavel, and said:

Fellows, we have with us today some visiting members from other Clubs. And our Program is Pretty Long, and we do not have time to hear from them; but I take this opportunity to Introduce them, and I suggest that we all rise and give them a Royal Welcome.

And the Visiting Members rose and looked foolish, and the members also rose. And then did they sit, and eat their Soup.

And just before the Meat Course was served, he Rapped them to order again, and said:

Fellows, our two Delegates are just back from the State Convention, and I had hoped that we might hear from them today, but the Program is rather Crowded, and I suggest that we rise and greet them, and let them know that we are proud of our Delegates.

And then did they rise again; and they flung a few jokes at the Delegates and asked them if they had told their wives all that they did while they were away; and such little talk.

And when the meal was over,, he said, We have with us today a Distinguished Guest, the Past President of our Organization in Oklahoma; and I suggest that we rise and greet him.

And they rose again.

And he said, We are now to be favored with a Solo, by Signor Thingumbob, and I suggest that we rise and greet him.

And they rose again.

And when he had sung, they gave him an Encore, and he sang one of Harry Lauder's songs with an Italian Accent.

Then he withdrew, under pretense of having Another

and a pressing Engagement. And they rose again, and sent him off Smiling.

And the President addressed the Club, saying:

We have with us today, one of the most Eminent and Distinguished Guests whom it has ever been my Honour and Good Fortune to present to this Club. He is a man of National Reputation; a man of Erudition and High Renown; a man of Eminence and Distinction; a man of Wisdom and of Eloquence.

Then did he name the Orator of the Day.

But by this time the members of the Club were so weary of Rising and Sitting that only about half of them stood up. But some of those who had preceded were False Alarms, and he was the Real Thing.

Now I meditated upon this, and I considered that Men and Women are not capable of many Enthusiasms, and Enthusiasms are among Humanity's Most Precious Assets. And it is a pity for folk to burn out their power of Enthusiasm left for the Big Things of Life. But I know folk who are Built That way; and it is not the Best Way.

I Wash My Dishes

ONCE I washed my dishes with my face to the wall,
 Standing before a dingy, iron sink,
 My heart hot with anger against my fate;
 I thought I was made for better things than housework.
 So I raged, and consumed myself with bitterness,
 Until, one day, I turned around,
 And washed my dishes on a table, facing the window,
 Perched on a high stool, like a clerk.
 I looked over a meadow, white with daisies,
 (The farmer says daisies mean poor land)
 But to me the field was beautiful,
 Dotted with daisies and bright green weeds,
 Glinting in the sun like sword blades.
 I feast my eyes upon them,
 While I wash plates and cups.
 I watch the long road that goes over the hill
 While my hands are in the soap suds.
 Automobiles rush along the road,
 Driven by people bent on pleasure,
 Or going to face death in hospitals,
 Doctors, on errands of mercy and healing,
 Business men meeting appointments,
 While I sit on a stool before the kitchen table
 Washing my dishes, and my thoughts rove over the world
 and beyond,
 To the land of the unreturning,
 For the cross road goes to the cemetery
 Where the one dearest to me lies asleep.
 I look at the bounteous sky,
 The hollyhocks by the fence, red and yellow,
 The gracious trees dotting the landscape.
 There is so much beauty in the world,
 My heart overflows with gratitude,
 As I wash my dishes.

SUSAN RICE.

The Church, the Theatre and the Drama

By Allen Crafton

TEN centuries ago in England the stage and the altar were one and the same. Two years ago in America the church had stamped out all dramatic entertainment as a thing of evil. Today in America the church and the theatre are enemies, now sullen and silent, now waging fiery word conflicts; and both are the common enemy of the drama which they once protected. No one doubts the power and wisdom inherent in the church; no one questions the theatre as an influential social agency; and but a small minority disbelieves in the practical and aesthetic values of good drama. Once both church and theatre promoted the development of drama; now the influence of both is toward its destruction. I wish that we shall inquire into the causes of this reversal of attitude, and as our first step I ask that we journey unhandicapped back into history.

On the vineclad hills of Greece, 1400 years before the Christian era, the festival of Dionysus is at hand. The Greeks believe in their god and seek to do him honor. So, from far and near the people assemble with sacrificial offerings. They worship him in solemnity and with wild abandon. Then, as a climax in their expression of love and faith, a chorus of youths and maidens spontaneously chant a song in the god's honor. This song gives not only praise to the god and satisfaction to the singer, but also holds the germ of Greek drama. For, some years later, this chorus was divided and alternately sang its worship; then a special costume was adopted for the service; and as time went on, one man stood apart on a raised platform and recited the words of worship, to be answered by the chant of the chorus. So, the drama of ancient Greece had its origin in the religious life of the people. This drama developed until it reached its highest point under Aeschylus and Sophocles. What are the masterpieces of Aeschylus? They are inspired poems which are at once drama and scripture; worldly in that they deal with humankind; divine in their understanding of the heart of man and in their interpretation of the will of the gods. Again, then, Greek drama reached its splendid high place because of its close connection with religious life; it was an expression and interpretation of religion, and as such it still stands in its marvellous beauty and power.

DELUGE OF BARBARISM

Now pass to England of the dark ages. After the fall of Rome there was no great creative mind in Europe. A deluge of barbarism covered the civilized world. When the flood subsided there was revealed a desolate waste: the temple fallen, art and learning hidden, civic institutions wasted away. The church alone came through and came through with faith unshaken; and in the church alone was a new civilization possible. Fragments of earlier writings survived. In the seclusion of their cells, monks pored over old Latin play scripts with mingled joy

and yearning; and occasionally in the dark depths of the monasteries they took up their quills and giving their prisoned imaginations a little freedom, wrote out imitations of the Greek tragedies and Latin comedies.

Then, when the time was ripe and the passion within them strong, they gave liberty to their pent-up desires for mimicry and dramatic writing; and we find about 957, as the culmination of the solemn religious service of the mass on the great feast days, a dramatic performance being enacted at the altar. The priests were the actors; the characters were the Judean shepherds and the Angel, or the three Marys and the Roman soldiers at the empty tomb. With a crude attempt at representing the scene, with only a suggestion of costuming, with but few words added to the Bible narrations, these churchmen lived out the incidents in the life of Christ before their awed and worshipful congregation, to impress upon the people's hearts his love and teaching and agony. Here as in Greece drama was born in the religious life of the people.

THE GOLDEN AGE OF SHAKESPEARE

Following through the succeeding five centuries, we see growing out of this simple religious-dramatic ceremony a steady development into literary drama; and this development continued to be spiritual for it was in constant touch with the spiritual life of the church. Then came the great day of the reformation; and close upon its heels appeared the golden age of English drama: the Elizabethan age,—the age of Shakespeare. Here again as in Greece drama flowered into its richest bloom as a sincere expression of moral truth and a virile belief in God.

What is true in Greece and England is true universally. Hindu drama grew out of certain features of the religious festivals; Spain kept alive her religious traditions in her "autos" or sacred plays; the drama of China was at first a form of worship. The assertion stands, I believe, unchallenged that great drama has always found its origin in the religious life of a people; and that vital drama, drama that lives, always develops out of a nation's religious and historical life.

On the other hand, when Euripides began to laugh at the gods, the decadence of Greek drama set in; when India doubted her religion her drama fell; when China lost faith in Confucius, and her plays reflected this, Chinese drama passed into oblivion; when Spain turned her dramatic life into secular and immoral channels, the age of Spanish drama was no more; and when English drama became a plaything of the licentious ruling class, when it became only a reflection of the immoral group of Charles II, the golden age of English drama was passed and it has never returned. Just as truly as does history show that drama is the outgrowth of religious feeling and that it reaches its highest development when as the handmaid of religion it expresses this feeling—just as truly does his-

story show that when once drama divorces itself from religious and historical life, almost without exception its decadence begins.

NO VITAL AMERICAN DRAMA

Now turn to America. After three hundred years we have no vital American drama, but instead a record of accomplishment in which we can take but little pride. The romance of pioneering in a new land, companionship in toil and danger, association of people aglow with the fire of adventure, the growth of new and virile faiths, the miraculous appearance of civilization on plain and mountain, surely here is the stuff of drama. Yet, there has appeared hardly one drama on our national life worthy of the name. We have no dramatic tradition; and there is little in our drama at present to warrant our having a dramatic hope.

Why is this? Once more return to England, the England of 1620. At this time English drama had already passed the crest of the hill and was descending into the darkness. Beaumont and Fletcher had cheapened drama into popular and often vulgar entertainment; John Ford had spread his unwholesome free love propaganda through his plays; Ben Jonson and others had used drama to satirize the Puritans. Also, drama had passed out of religious control, and was being given in "theatres;" and the theatre organizations had grown into commercial organizations which looked upon drama not as an art but as an industry. It was at this time that the Pilgrim fathers left England for the free shores of America. In their minds were not visions of the England that had been, but a vision of the England that was; so, in the minds of these Pilgrims was a condemnation of theatre drama as unnecessary and evil. And when they reached America there were within their hearts "not the seeds of life, but of death;" not the germ of creation but of extermination. The Pilgrims have bequeathed to us many fine ideals and beliefs; they were the embryo from which some of the strongest of our national fibre has grown. Their conviction that religion is not a theology but a theory of right living is admirable; their desire to build in America a new world from which worldly ills would never have to be banished because they would never be allowed to enter is praiseworthy; their abhorrence of the theatre as an institution and their assurance that to shut out all acting and plays was to shut out a main source of evil, will not be criticized. But because of some of these things American drama has been denied its just birthright; because of them the history of American drama is the history of a force growing neither with nor out of the national fibre, but against it.

A CENTURY OF SILENCE

Follow through a few incidents in this three hundred year struggle against the national fibre. For a century there is absolute dramatic silence. Just how many there were among the Pilgrims who felt strongly the instinct for mimicry, who in their imaginations witnessed plays of their own weaving, we do not know. But we know that through abstinence, belief became a tradition; and people

condemned strongly what they knew nothing at all about. Then, like a slowly awaking giant with the habits of a serpent—for bigotry forced upon it the subtlety of a serpent—the instinct for mimicry, the design for plays began to manifest themselves. Clandestine performances began to be given. In some places, laws against play-acting were broken and disregarded. Despite the efforts of certain forces, Williamsburg, Virginia, New York City, and Charleston, South Carolina, boasted of giving plays either secretly or in the open. In other cities drama did not fare so well. In Boston, when in 1750 a performance of Otway's "The Orphan" was attempted, the affair caused such a scandal that another drastic law was passed, forbidding acting within the commonwealth and rendering even the spectators liable to a fine.

Thus the bitterness and hatred were kept alive; the church condemned plays and players, the dramatic desires of the college students were smothered or perverted, and the public had to content itself with unworthy performances made possible by lawbreakers in outcast theatres.

During the war of the revolution the struggle was forgotten; but in the demoralization of the first days of peace, the lawbreakers and their honest-hearted followers succeeded in having the theatre recognized as a legitimate institution. Yet, for many years, it was easier for a camel to pass through the eye of the proverbial needle than for a play-actor to find shelter in some of our cities, notably Boston. For almost two centuries drama had to fight its way, not in the open, but as a snake; as a symbol of the unclean and evil, because the national fibre was against it. And when at last it was recognized, it was in the hands, not of those who could elevate it, but of those who could turn it into commerce!

THE CHURCH'S DENUNCIATION

And for another seventy-five years the battle continues. Laws were rescinded but deep-rooted prejudice remained. The church continued to denounce the theatre as a place of evil and warned its congregations against it; the theatre managers, finding the business profitable, built new theatres and continued to draw increasing audiences from the church. Then, about forty years ago, something happened which sorely threatened this mass of antagonism, which gave hope of something other than a commercialized drama. In 1875 Gilbert and Sullivan began writing their beloved light operas. For some reason, "Pinafore" and "The Mikado" were not regarded as plays; they were simply wholesome, happy entertainments. Their popularity swept England and then America from coast to coast. Amateur companies were formed even in the country districts. "Little Buttercup" and "Tit-Willow" were sung in opera houses, town halls, school rooms, aye,—and even the church doors were thrown open to the captivating melodies and jolly humor. And when the furore abated, the theatre had won many new friends; but the hope of good drama soon seemed as distant as before.

Yet, either from a bitterness of long standing or because of something vicious within the theatre, there remains in many hearts today a condemnation of the theatre as a source of evil. Let me cite an instance. During the

war the various war organizations in New York, composed mostly of religious and welfare organizations, united for a big drive for funds. Practically every war work body in the city was invited to join except the one organization composed of theatrical people. But in the crisis, when the money was not forthcoming, these other organizations appealed to the theatrical body for help. A response was given; by using theatrical stars to appeal for funds, the money required was raised. But the religious bodies still gave the theatrical people no credit and still refused to recognize officially their share in the drive. So, I say, the feeling still lingers in the church; and in consequence the art of drama suffers.

On the other side, the theatre still fights the church underhandedly. A show was recently staged in New York which was based on a well known Bible story. By subtly manipulating this biblical material and by appealing to the religious traditions of the public, the producers managed to establish a good reputation for their play and it had a long, profitable run. It was a licentious play, full of nakedness and sensuousness, conveying no moral truth; and the producers knew this; they used the Bible story and the church as camouflage; they worked upon the honesty of decent people; and they deceived them into approving what was inherently licentious and vulgar. Again, in consequence, does the art of drama suffer.

IMMENSE—BUT IS IT GREAT?

This, then, is where we have arrived. Against the national fibre drama has fought, against prejudice and hatred. It has been reared by unworthy hands; it has been brought up an outlaw. And what is it, now that it is full grown and of giant's size? Owing to its unfair bringing up we are willing to make some allowances; but does American drama correspond in any way to the golden ages in Greece and England? It is a powerful influence, but is it an uplifting influence? It is immense, but is it great? It is an industry, but is it an art? for our answers to this question, let us visit it in its home in the American theatre.

Anyone in touch with our theatre knows that the highest hope he may have upon entering the playhouse doors is to be granted an hour of entertainment that is free from coarseness and insults to his intelligence. He expects nothing good; he only prays that what he is about to see may not be too bad. A well known critic says, "A person of intelligence who casually takes a chance on going to a play, is likely, twenty-two times out of twenty-three, to have his mentality insulted and his taste offended." This is said, not of our worst show in town, but of our best. The theatre is a well-organized, commercial institution. The manager is interested in increasing his bank account. The output of his theatre is a deluge of music hall art, vaudeville "hokum," spectacle and melodrama. His stage is crowded with bed room farces and anatomical displays, and it echoes to the risqué jokes of low comedians. We are receiving today, under the name of drama, a steady stream of insipidity and vulgarity, which for vacuity approaches the work of genius. Drama has been lowered and commercialized into farce, burlesque, and "eye-and-

ear entertainment" to which the art of drama is no longer related.

Besides this we have today a mongrel force in the theatre, made possible by drama, the novel, and photography: the motion picture. Here is a force even more powerful and more damnably commercialized than the "legitimate" drama. More than 2,000,000 people are influenced by it daily; 7,300,000,000 pass yearly through the doors of our motion picture theatres. William Allen White writes that "the gigantic business of the motion pictures is daily influencing the masses of our people to an extent not even approached by all our schools, churches, and ethical organizations combined." That this influence is not for good must be seen when we know that many of the movie patrons are children who are witnessing salacious sex appeals, lurid scenes, the pampering of immorality, and the glorification of crime to be found in many of our widely advertised pictures.

MOVIE AND DRAMA

I do not classify the "movie" with drama; I cannot call them two branches of the same art. The motion picture was born in commercialism; the drama was not. The motion picture is solely an expression of the commercial spirit; drama has at least justified itself in the past. Though the motion picture may be capable of growing into something constructive and artistic, it as yet shows but feeble evidence of such growth. However, whether we hold that it is the legitimate offspring of drama or not, the indictment of both picture and drama under the American theatrical regime is the same. At present they are closely allied in both purpose and influence. And any solution of our theatrical difficulties would probably apply to both.

If we have not been grossly unfair, then drama in our American theatre corresponds in no way to great drama of the past; it is not a sincere art, but a medium for financial returns, and a manager seldom risks a play that does not insure him a goodly increase in his box office receipts; drama in our theatre has no uplifting influence, but in many cases has taken on the evil qualities which our forefathers ascribed to it.

This, then, is the status of drama; and though none can deny it, the admission is not easy for those of us who love and believe in drama. For we who have been swept from our pigmy selves by the poetry of Aeschylus and Shakespeare; we who have seen Ibsen, Shaw and Hauptmann strip our brothers and sisters to their inmost selves and lay their hearts and minds bare to our own; who have listened to Viola, Lear, Nora, and Peter Pan; who have felt for a time great wills clashing and triumphing about us—those of us, I say, have experienced the mental and spiritual quickening which great drama can give us; we cherish rich and living memories of drama as an art, of drama as the hand-maid of our spiritual life; and we need no further justification for drama than our own experiences. So we still cling to our belief that despite the darkness of the present, drama will again be made a great agency for development, and may again aid in the spread of culture and knowledge; that it may someday reach a

place where it helps the world to a better understanding of the human heart, to a greater social charity, aye—and to an establishment of the kingdom of heaven on earth. It has tended toward all this in the past, but only when it was a sincere art and advancing hand in hand with religion toward the common goal of high human service.

BLAME FOR A DEBAUCHED ART

For the moment let us dismiss our criticism of the church for its abandonment of drama; let us try to set the blame for the debauched art's continued prosperity. Among all the evidence in explanation of the present situation, among all analyses which seek to find the cause, I choose these words from one of our greatest theatrical producers as an expression nearest the truth:

"A play may be without merit in writing, acting, or direction—it may not contain a single thought worthy the utterance of a backward child—its humor may be the brand that pulls chairs from under unsuspecting fat men—its drama the kind that brings the wayward boy into the cottage as mother is praying for his return—its acting may be of the smile-coldly-light-a-cigarette-you're-a-villain brand—it may be false, trivial, vulgar, untrue, unreal, inapt, deadly dull, duller than churches or mid-west landscapes or dead love letters—and yet be received by pleasant multitudes throughout the land as a great show—an appellation which conveys a bitter truth—it is a great show—a great show of the pathetic lack of discernment of the untutored majority. The public has no standards, no requirements, no demands."

He lays the blame on the public. This is the old cry of the manager, "I give the public what it wants" in new words. In proof of his assertion he empties homes and churches and increases his audience, his bank account, and his theatres. He has stilled the most persistent of his critics, and we are obliged to admit that he has spoken the truth. In the face of this truth, somebody must turn his attention to the audience. We can expect nothing from the theatre manager. He feels no moral obligation in the matter. He has proved this in the past and his statement shows that his policy for the future will be the same. If we desire to see drama develop into anything higher than it is at present, somebody must change the tastes of the audience.

A QUESTION OF EDUCATION

Do we doubt that the audience is the greatest force, the deciding factor in drama? Within the manager's statement is the assertion that drama belongs to the people. The play is given for the audience. Each of us is a part of the audience. Drama is the reflection of our own lives. We make the play a success or failure. At no time has there been a splendid period of drama when the people were not cultivated and aroused to demanding it of producers and writers. Now what is being done to make drama better, to raise the standard of judgment, to give the people a desire for spiritual or intellectual experience in the theatre?

The question becomes one of education, and three institutions must be held responsible for this education: the

ethical organizations are doing some work, but they do not reach the majority of our theatre public. The schools are just beginning to recognize drama as worthy of study, but most of them are dabbling, and as yet have been of small service. And what of the church? When our attitude is not one of passive resistance it is often one of destructive criticism. The church does not seem to distinguish between drama and the theatre. For centuries we have spent our time in condemnation and our congregations have flocked to the theatre despite our efforts. In our creeds we put a ban on drama; we placed it, which is a great art, beside and not above card playing and social dancing; and we kept this ban until the utter disregard of congregations forced us to remove it. And what are some of our active efforts now? Sermons are still preached against the output of plays; religious bodies are agitating for censorship of plays and movies; others are calling for legislation against certain types of shows or against performances given at certain times.

THEATRE AND DRAMA

All this may be prompted by highmindedness and conscientiousness, but it is none the less destructive, and the past has proved it useless. For does it train and educate an audience? Can it produce a higher standard? How frequently is an appeal made to the young people not to attend a certain play or picture; but with this appeal usually comes no suggestion as to what will take the place of the play or picture to satisfy the young person's natural craving for theatrical entertainment. We have nothing better to offer them; we are destructive moralists. We have admonished and threatened and we may as well admit that it hasn't worked. By our indifferent and destructive attitudes we are passing judgment on ourselves, and we are binding the future with the same chains of stupidity and vulgarity that hold us.

I would not make unqualified accusations of neglect, narrowness, and antagonism. Here and there churches are finding in drama an art which belongs to their people; here and there ministers are discriminating between good plays and bad, and are leading their congregations to a respect and appreciation for worthy drama. Nevertheless, I believe that in the main our work is superficial and wrongly directed.

Is it not time that we discriminate between the theatre and drama? When we do not and become an enemy of the theatre, we often become an enemy of the truth and goodness of drama; when we legislate against the theatre we often decrease the possibilities for drama's legitimate development; when we are solely destructive critics we blindly turn supporters not only against the theatre but against drama. On the other hand, when we recognize the distinction, we discover that drama in its fullest development is one of the highest and most complex of the arts; that it is a revealer of life, a breeder of courage and vision, a helpmate of religion. Is it not time that we reviewed our history and realized that literary drama has grown out of worship? In our study we shall become aware that we owe a protective interest to the art which we may lay claim to as our own. Is it not time that we

began to use our vast influence in moulding an audience worthy of good drama? Surely drama is not an unnatural, superficial thing, an amusement like card playing, a relaxation like dancing. Rather, the dramatic instinct is a universal, undying instinct which is found in every child and which lingers in every grown man. Drama has been debased; the instinct perverted. Through education alone can they be restored.

But above all, is it not time for us to change our attitudes toward the art of drama? Paul's words "Be not overcome of evil, but overcome evil with good" are words

of wisdom. They offer the best means for true reform. If we apply them to the dramatic situation we will begin to recognize that if drama is worth our time and effort to curtail its influence, it is worth our time and effort to better its influence; if it is worth fighting, it is worth fighting for. As a result of this change of attitude we may be able to lead more people to a love of good drama, and in consequence, to an abhorrence of bad drama. Slowly the tastes will change, slowly will judgment be applied, and slowly will our concrete dramatic problems become smaller and smaller.

Loyalty To Christ

By Winfred Ernest Garrison

LOYALTY is perhaps the most highly prized and the most universally admired virtue. Professor Royce wrote a book on "The Philosophy of Loyalty," making it the root of all virtues and the cornerstone of all character. It is a virtue which may be too lightly claimed. Disloyalty is a foul epithet. It does not imply an error in judgment, a mistake in policy, a misapprehension of facts, or a defect in logic; it imputes a base and treacherous betrayal of the cause or person to whom the highest devotion is due. It charges not an intellectual but a moral failure. Such an epithet may be too freely employed.

A. Loyalty to Christ means loving allegiance to him; enthusiasm for his way of life; eagerness to know and do his will; joy in the service of his ideals; commitment to his leadership; the desire to be in harmony with his program; the will to co-operate in the fulfillment of his mission. Loyalty is then an attitude of the man toward Christ; and perfect loyalty to Christ may be shared by two men who hold quite different opinions as to what the will and the program of Christ is on a given matter. I will repudiate the charge with vigor and indignation if, for example, a Roman Catholic asserts that I am disloyal to Christ because I do not pay homage to the pope as his vicar, as Christ teaches in Matt. 16:18, 19. I am ready to argue with him that Christ teaches nothing of the sort; but first of all I must insist that my loyalty does not depend on the correctness of my interpretation of this passage, or of any other—and neither does his.

It seems axiomatic that this simple loyalty to Christ lies at the heart of the Christian religion. It may or may not be the whole heart of it, but certainly it is *at* the heart of it. Upon this, I think, all Christians are agreed. We have unity so far.

B. Along with the desire for loyalty to Christ, there has grown up among large classes of Christian people a prevalent conviction of two things: First, that the apostles laid down the constitution of a perfect church—perfect in doctrine, organization, ordinances, and rules for the conduct of life; not objectively perfect, of course, because composed of fallible men, but perfect in constitution and theory because directed by inspired apostles, who, because inspired, became infallible for this purpose and

to this extent. And secondly, that the biblical writers were inspired in such a way that their statements of fact are inerrant and their statements of doctrine authoritative and final, and that we have therefore in the New Testament a perfect record of a divinely revealed plan for the church in its faith, organization, ordinances and life.

SUBSIDIARY LOYALTIES

These two propositions require the support of considerable argument. They are not axiomatic. They do not flow directly from the concept of loyalty. They do not speak directly to the moral consciousness and command belief without evidence, as the luminous personality of Jesus needs but to be seen to be loved, and calls for loyalty without demonstration. And yet, when strongly asserted, they have carried much conviction to men who were stumbling among the shadows while their hearts hungered for light, and were wearied by thinking while their brains craved rest upon a perfect certainty. They were useful weapons in opposing Rome's claim of an infallible church. And so, through three centuries of Protestantism, there was an all but unanimous acceptance of these propositions. It was not divergence here that split Protestantism into fragments, for the divisions among the reformers were already well developed by the end of the sixteenth century, while the questioning of these two propositions scarcely antedates the nineteenth.

So vivid has become the assurance of these two propositions in the minds of many, or so deeply seated by custom and association, or so necessary to the propaganda of Protestantism, that they have been transformed from mere beliefs into loyalties. And so, around the basic loyalty to Christ, have grown up these subsidiary loyalties, and men boast that they are "loyal to the New Testament church" and "loyal to the book." But this is a misuse of language—or at least a misleading use, for it conceals the fact that these are essentially propositions which require proof. One sees the picture of Jesus and loves it and longs to walk in his way; and that is loyalty. But one cannot read the book of Acts, for example, or the anonymous letter to the Hebrews, and become convinced directly that their writers were infallible. Such a conviction is not a loyalty; it is a belief based either upon the acceptance of

a tradition or upon a process of investigation and argument. But loyalty does not wait upon accuracy in research or perfection in logic.

C. But assuming these propositions as true, what precisely are those perfectly recorded authoritative teachings of the infallibly inspired apostles about the doctrines, organization, ordinances, and life of the constitutionally perfect primitive church? The answer is a jangle of jarring voices. The infinite variety of Protestantism, the formation, division, subdivision, separation, and secession of parties, the "sub-dichotomies of petty schisms," represent the efforts of men to replace the church upon the sure foundation of the prophets and apostles, according to their respective answers to this question.

These schism-builders deserve more honor than they usually get from us. Their appeal was to the law and to the testimony. They wanted to learn the truth of God and to know the will of Christ. They sought for the old paths to walk therein. Many explicitly stated as their ideal the restoration of primitive Christianity. They believed their Bibles from Genesis to Revelation, and held them in a holy and loving reverence of which we, further removed from the centuries of locked Bibles, but faintly conceive.

"HOC EST MEUM CORPUS"

Luther and Zwingli met at Marburg in 1530 to try to come to an agreement as to the teaching of Christ about the Lord's supper. Between them was the black oak table upon which the great reformer had chalked the words "HOC EST MEUM CORPUS." Across these words of infinite tenderness, with their deepest appeal for love and loyalty, they glared at one another with natural distrust and incomprehension. The first serious split in Protestantism was precipitated because Zwingli could not see that "This is my body" means exactly what it says, while Luther could not see how it could mean anything else and considered that Zwingli's interpretation allied him to Belial rather than to Christ. This scene is typical of a great and costly failure; the failure to distinguish between loyalty to Christ and agreement with some particular interpretation of the will of Christ. The difference between Luther and Zwingli did not grow out of the fact that they did not accept their Bibles as the voice of God; rather out of the fact that they did so accept them, and then differed as to what that voice said.

So through generations, and especially through the sixteenth and seventeenth centuries, devout and loyal men went on drawing their party lines and building their party walls, each group firm in the conviction that its answer to the question was the pure teaching of Christ and the inspired apostles, and that all other answers were the traditions of men. And through the polemic period each quite generally identified its own position with loyalty to Christ, and all others with disloyalty to him.

That road does not lead to unity. Of course it was never intended to, though there have always been irenic spirits who yearned for unity so earnestly that they hoped to find it even in the unlikeliest places.

We are almost as far as ever from having agreement as to the teaching of the apostles about the faith, organiza-

tion, ordinances and life of the primitive church; and we are much farther than ever from having agreement as to the finality and normative character of the constitution of the primitive church and as to the inerrancy of the record. Moreover, almost every organized unit in the religious world which contains any thinking people at all shows planes of cleavage on both of these questions (B and C above).

But meanwhile a new thing has been happening—a thing both new and heartening, though perhaps embarrassing for the time. The hostile sectaries have begun to tap with friendly fingers upon each other's castle doors, instead of beating upon them with the weapons of war. (Of course this change has been taking place for a long while. It is not a movement of yesterday.) Through their comradeship in many good enterprises, through facing together some common dangers, through fighting side by side against certain enemies of common decency and for honest elections, pure milk, clean alleys, public education, respectable amusements, social justice, and other quite human and un-theological interests, through sharing great humanizing experiences of joy and struggle and sacrifice and thought, through living as neighbors, and reading the same books, and coming into possession of a common stock of ideas and values—through such activities they have unconsciously acquired friendly attitudes toward one another, and they have come to know each other as they could not merely by reading each other's creeds or (what was more common) reading perversions and hostile criticisms of each other's creeds. The rapprochement is not primarily among the denominations but among the individual members of them. When a man looks and acts like a *regular* person, like a good citizen, like a friend of man, like one who seeks to serve rather than to be served, and in general seems to be chiefly interested in just those things in which Christ was chiefly interested, men who have no denominational ax to grind find it hard to resist the impression that such a man is, indeed, a Christian.

GROWTH OF FRATERNAL FEELING

And so the denominations have gotten fraternal. They recognize each other's Christianity, not grudgingly or perfunctorily, but heartily and enthusiastically; not merely committing those of different creed or practice to the "uncovenanted mercies of God," hoping that somehow they may be saved but not seeing quite how God can do it consistently with the "divine plan of salvation"—not that at all, but with a deep conviction of the genuineness and the saving power of each other's Christianity.

This makes a relatively new and difficult situation. It means that the union question becomes practical and pressing. There was no very urgent need of finding a basis for union in the seventeenth century, when not more than two Christians in a million wanted to unite with those of another group on any basis. But now they want to unite. And they are uniting, individually, leaving the old church and joining a church that is "home-like," or a church that is "emphasizing the social gospel," or a church that seems to be trying to be "the church of the whole community," or a church that provides "such good influ-

ences for the children," or one that has "such a beautiful service," or one that is just around the corner. This process of osmosis is going on very rapidly through the membranous walls of our religious groups.

Many an individual yields his own preference on some matter which he considers measurably important, in order to gain admission to a church which offers one of the above cherished advantages. He does not believe the Thirty-nine Articles, but he joins the Episcopal church because he wants an air of stately reverence in the service. He has no sympathy with Calvinism in any form, but he joins a Presbyterian church because it has such a competent educational director for the children. Or, he was brought up a Methodist but he wants to join the Disciples of Christ because that particular congregation happens to be very sociable and his friends are there and the church is doing a wonderful work for missions; so he makes the necessary concessions regarding baptism and the form of church government.

It may be doubted whether the people who trade concessions for advantages in this way are, on the whole, the most useful type of people. At any rate, the fact that such a movement is taking place on a considerable scale solves no real problem. It rather presses upon us more forcefully the question, How much agreement do we need for practical unity?

In the early part of this article, certain factors were designated by the letters A, B and C. A, loyalty to Christ; B, two propositions about the apostles, the primitive church, and the Bible; C, some given system of doctrines, ordinances, organization and Christian life that is held to be authoritatively taught. Here are some questions which the churches must face:

May we, with loyalty to Christ, consent to the admission of a man into Christ's church on no other test than his own declaration of loyalty to Christ?

Or shall we also require B?

Or shall we require C, or some part of C?

The easy answer, "Require what the apostles required," when practically applied, means, require B and C.

These questions are not framed to force any pre-determined answer, but merely as an analysis of the situation. The answering of them is a question of judgment, not of loyalty.

ANALYZING THE PROBLEM

A specific question is forcing itself (some think, being forced) upon the attention of a portion of the church: Is it the will of Christ that his immersed followers and his unimmersed followers be organized separately or together? The writer is attempting to analyze this question, not to answer it.

Three evasions are possible:

1. That there are no unimmersed followers. This is heathenish, and is rebuked a score of times out of the mouth of Jesus himself. For those who hold this view, if any there be, no problem exists. They themselves are a problem.

2. That it is his will that the unimmersed shall be immersed, and then the question will vanish. Yes, some of us can see that, but others cannot, and so the question

does not vanish. On the same terms we could all find union in Rome; if we would accept Rome's understanding of the will of Christ, the problem would vanish, and so would Protestantism.

3. That they must be organized separately as long as the consciences of those who believe that it was the will of Christ that his followers be immersed, would be offended by an organization including the unimmersed. But this is only equivalent to saying that they must be organized separately until they believe that it is right for them to be organized together; which, of course, is true. But these questions addressed themselves to those whose consciences are offended at the thought of an organization including the unimmersed. To say, "It is wrong to do it because we are conscientiously opposed to having it done," is a reversal of the factors. Conscience can scarcely require, in the matter, what loyalty to Christ does not require. The question is, Is it the will of Christ that we have no fellowship with those of his followers who do not agree with us as to what is his will on some point?

LOYALTY AND THE NEW TESTAMENT

One other possible avoidance of the issue: Loyalty to Christ will take one back to the New Testament to learn his will, and that will show that he (or his apostles, which amounts to the same thing) requires immersion as a condition of admission to the church. But this puts us back at the beginning again, with B and C assumed as true and necessary. It may be perfectly correct, as a matter of fact, but it sets us back just where the reformers of the sixteenth century were as regards method. And whether correct or not, it is not the immediate and necessary consequences of loyalty to Christ, but the issue of a process of historical, critical, lexicographical and exegetical research. Must loyalty to him and union in him wait upon unanimous agreement in regard to these matters?

It will take time to answer these questions. But there is no hurry. God has plenty of time. If those who have convictions will speak them clearly and calmly; if those who are seeking to be loyal to Christ will follow his leadership as fast and as far as they can; if we will learn not to confuse questions of loyalty with questions of judgment—there will be progress, and perhaps we shall grow in grace, as well as in the knowledge of our Lord Jesus Christ. Our loyalty to Christ is too precious a thing to confuse with orthodoxy or with adherence to any doctrine or deduction of men. Disloyalty to Christ is too dreadful a charge to hurl at any brother because he differs with us even in our dearest belief or our most cherished practice.

Remember *HOC EST MEUM CORPUS*. Could any statement be clearer than "This is my body?" Yet Protestantism split upon it, and four centuries of Christian thought have not yet brought agreement as to the meaning of those words. Four centuries of Protestantism have brought us no nearer to agreement upon the will of Christ regarding the requirement of immersion as a condition of entrance to the church. Shall the loyal followers of Christ forever remain divided by those great symbols which most vividly portray his loving life and his victorious death?

The Wonder of the World

By J. Arthur Thomson

I SUPPOSE there is hardly anybody who does not sometimes say, perhaps in secret, "This is too wonderful for me!" It is about the sense of wonder that I wish to speak. Of course, the object of wonder differs greatly with temperament and with age and with race, and if the sense of wonder dies out altogether one of the saving graces of life is lost. To some it is the splendor of the star-strewn sky. To some it is the mystery of the mountains. To some it is "the meanest flower that blows"—bluebells twinkling by the wayside as we pass. To some it is the sea, eternally new. To some just the look in a dog's eye. But this sense of wonder has always been one of the roots of science and philosophy, and it has always been one of the footstools of religion.

My object is to show, shortly, why there is room in this modern world for the sense of wonder, and I should base it, first, on a recognition of the powers of the world. Our forefathers were impressed by the whirlwind, the cataract and the avalanche, but perhaps these do not so much impress us. Yet we have room for wonder in thinking of the very slightly understood power that keeps our earth whirling round the sun, that keeps our whole solar system moving many miles a second towards an unknown goal in the heavens.

We all know that out of a cart-load of pitch-blend one gets a gramme of some radium salt from which there is poured forth, without apparent diminution of energy, year after year, rays of heat and light, some of which may penetrate a foot-thickness metal, and others consist of bombardments of corpuscles, much more rapid in their movement than the meteorites which we see of an evening. The powers of life, how amazing! There is no comparison between the efficiency of a fish and that of a liner. That of the fish is immeasurably superior. We are proud of our modern lights, but there is no light in the world such a success as the light of the firefly, which loses none of its energy in the form of heat, but consists solely of cold light—which might be an emblem of science itself. We know how a pinch of microbes will become in a few hours a million, and how an infusorian started by itself on Monday may be represented by a million on Saturday. The power of life is still a basis for rational wonder.

RECOGNITION OF IMMENSITIES

Then I base the sense of wonder on some recognition of the immensities. It was a red-letter day in our childhood when we for the first time ascended the watershed of the hills and saw another county, and another, and beyond that the sea. So men long ago were thrilled by the apparently boundless and unfathomable sea, by mountains which lost their tops in the clouds, by the expanse of the heavens, by the wide, wide world. But nowadays part of that wonder has shrivelled; for science measures everything and annihilates distance. Science, as Tennyson said,

Reaches forth her arms to feel from world to world,
And charms her secret from the latest moon.

It was a fine epitaph that was put on the tombstone of the discoverer of the spectroscope, by which we know the composition of the stars. On his tombstone they carved the two words *approxima sidera*—he has brought the stars nearer; and that is what science in some sense is always doing.

But yet I plead that there is still room for some wonder of immensity. The nearest star, centauri, which is ten billion miles nearer than any other star, is seen by us not with the light that left it this evening, but with the light that left it over four years ago.

FLUX AND FIXITY

Then there is the order of our world. There are few collisions in the crowded heavens. Any good astronomer who gets three good observations of a comet can stake his reputation on the night at which it will return. Everywhere there is order in the relations of the planets to one another, in the relation of the chemical elements to one another. It could not be otherwise, but is it not something to be assured that we live in a cosmos, not in a phantasmagoria? And the body itself, so fearfully and wonderfully made, we are all aware of its disturbances and disharmonies, but the big fact, for wild nature at any rate, is that it works so smoothly. Then there is the flux of the world. As Heraclitus said, "All things flow," and our conception of that is clearer and more vivid than our fathers could attain to. All things flow. The rain falls, and the springs are fed, and the streams they flow to the sea; and the mist rises from the deep, and clouds are formed; they condense on the mountain side: and so the world goes round. The green plants feed upon the air, and the water, and the salts, lifting them with the help of the sun by strange imperfectly understood alchemy into complex carbon compounds, to become reincarnated in the animal, and again in a higher form of life. The animal dies, and the silver cord is loosed, and the microbes of decay work on the dead body and reduce it to air and water and salts. All things flow. Nothing is ever lost. So the world goes round.

We were celebrating this week the centenary of one of the great Englishmen of science, Francis Galton, who was born on the 16th of February, 1822. One of his memorable sentences was that the organic world as a whole is a perpetual flux of changing types. And yet in spite of this ceaseless flux, we see life enduring, even defying time.

A few years ago one of the big trees of California was cut down, the rings on the cut stem numbered 2,425, so that that tree had begun life 525 years before Christ came, a persistent unseeing witness of what vicissitudes of people, what changes of nations, what oscillations of thought that tree had lived through. So that, in spite of the flux we have the upstanding, enduring character of life.

Then there is the basis that may be found in the manifoldness of nature. We always get the impression of endless resources, as if we were sitting beside an overflowing fountain. One likes that story of Tennyson, lingering

behind, and looking into the brook, and seeing the tadpoles and insect larvae without number, and then turning away and saying, "What an imagination God has!" Do you know that there are 25,000 named and known back-boned animals, and 250,000 named and known back-boneless animals? What a suggestion of resourcefulness! And each one of these is itself and no other; each one of these is an individuality. We have 400 birds on our British List, and each one of them with such a charming individuality—itsself and no other—in fact, I would say, a charming personality. All flesh, as St. Paul so well said, is not the same flesh; for there is one flesh of man, and another of beasts, and another of fishes, and another of birds. Everything is specific and individual.

And there is, I think, reason to base a rational wonder on what one might call the intricacy of things. Darwin said that the most marvellous atom in the world was the brain of the ant. Not bigger than a pin's head, but what a repository of ready-made capacities for doing apparently clever things. And the human brain, what a labyrinth of nerve powers. Do you know that we have many many millions of cells in our bodies, and in each cell there is a kernel or nucleus, and inside the nucleus there are little bodies called chromozoons, which some count at 16 and others at 24, and each of these chromozoons is like a necklace of beads, made up of microzoons, and so you go on intricacy within intricacy. There is room, I say, for rational wonder in the intricacy of the world.

NOTHING IS COMMON

But, you might say, does not science dissipate all this wonder? Is not that its task and its achievement? But I would plead that true science, after all, is just the description of things and processes in the simplest, shortest, and most consistent language; that it is always saying: A little more than this: If this, then that. That is what science does, telling us nothing about the beginning, never mentioning the word; telling us nothing about the end, never mentioning the word; telling us nothing about essences, for it knows nothing; telling us nothing about purpose, for, as science, to that it is blind. But we must think of the beginning and we must think of the end, and we must think of essences and purpose. There is room for the growth of wonder alongside the growth of science. I say that nature's first message to us is just wonder, and that that has led on to science and philosophy and religion; and for my part I distrust any form of any one of these that does not make us wonder. When the half gods go, the God arrives. How well that was expressed in Emerson's little child's poem about the boy in the evening looking up through the branches of the maple tree and seeing the moon and the stars; his idea being that above and behind and below every wonder there is another:

Over his head were the maple buds,
And over the tree was the moon,
And over the moon were the starry studs
That dropt from the angels' shoon.

As our own English philosopher, Coleridge, said, all knowledge begins and ends with wonder, but the first wonder is the child of ignorance, the second wonder is the

parent of adoration; and surely that is one of our first businesses of life, to replace the first wonder, which is the child of ignorance, by the second wonder, which is the parent of adoration.

We all ought to learn, and it is not easy, the lesson that St. Peter learned on the housetop: You must not call common what God has cleansed. What a noble ambition—would that one could attain to it!—to be able to say with sincerity, "It is enough that through thy grace I saw nought common on thy earth." "Take not that vision from my ken." We are, at any rate, citizens of no mean city, but of a very wonderful world. Let us lift up our hearts. Nay, what is nature's self but an endless strife towards music, euphony, rhyme:

Trees in their blooming,
Stars in their circling,
Tides in their flowing,
Tremble songs.
God on His throne
Is eldest of poets;
Unto His measures
Moveth the whole.

Praised be the fathomless universe, for life and joy and pleasure, by which knowledge groweth.

But even that is not quite warm enough. Take rather this in conclusion, from Ralph Hodgson's noble Song of Honor:

I heard the universal prayer,
The sons of light exalt their Sire
With universal song.
Earth's loveliest and loudest notes,
Her million times ten million throats
Exalt him loud and long.
And lips and lungs and tongues of grace,
From every heart and every place,
Within the shining of his face,
The universal song.

The Lion in His Den

By Lynn Harold Hough

I WALKED quietly into the room where the Lion lay, thinking that if he was asleep I would not disturb him. His eyes were open and they were full of a deep mellow light. And on his face there was a quiet wistfulness which I had not often seen there. His countenance brightened as he saw me and he pointed to a book which lay on the table beside him. It was Joseph Fort Newton's "Preaching in London."

"How much of England he took to England on his very first journey," began my friend. "How many brooding hours he had spent in imagination in quiet English lanes before he ever saw one of them. How he had lingered beside every great English shrine before he ever crossed the sea. And when he did go, what words of gentle and loving understanding he knew to tell about it all. I was just thinking as you came in that I shall never see it all again. And I was saying to myself, 'Oh, to be in England now that April's here.' Newton brought it all back so vividly. And of course I am really very glad when I think about it all, for I've spent many months in the lovely

English country and the wonderful English towns, and nobody can rob me of that."

It was clear that the book had indeed moved my friend and had made him willing to talk in a fashion which was far from his wont. He saw something of this in my eyes for he said at once:

"It's the witchery of that man's writing which did it. He has broken down all my reserves by the sheer loveliness of his style. And you come in before I have time to wear the face which belongs to the world and even to my friends."

He put his hand on my arm with a little touch of friendliness which meant that he was glad I had come and also that there was to be no more talk about the inhibitions his illness had brought to him. He held the book in his hand a moment as he said:

"You know it's rather wonderful to have Fort Newton come out of America? It's more than his innate sympathy for much that is most characteristic of England. There is something continental about him. And a very delicate and exotic thing it is. Imagine Amiel coming to life in Iowa and writing the *Journal Intimé* there! I'm glad that anything so delicate and so full of gracious charm has come out of our contemporary life. There is no end of virility too. He is a sturdy man with the mind of a meditative essayist and the heart of a mystic. The ripeness of it all astonishes me. You feel as if all his words have been pressed between the leaves of a fragrant mind for many a year. And they come forth odorous with the subtle richness of a tempered and gracious culture."

I was waiting while my friend was finding words to pay his tribute of appreciation. When he had finished I remarked:

"Fort Newton can say some things with a terribly cutting edge, don't you think?"

The Lion moved a little impatiently.

"Any supremely sensitive mind is like that. You have to have nerves in order to have such delicate instruments of insight. I wouldn't deny that sometimes in the heat of strictly difficult days Fort Newton wrote with his nerves. It's part of the revelation of a rare and sensitive personality."

The Lion lay quite still for a little while. Then he went on:

"This little book will be read for a very long time. The surface of such a mind is not often exposed to mighty events. London and the war and the mind and the spirit of man are held in a medium of crystal clearness and best of all in a mind which calls the photographic word and the revealing and shining phrase and even as they are called so they come."

The characteristic wrinkle was on the Lion's brow for a moment. Then he continued:

"A fine piece of work Fort Newton did in England. I had many letters from friends about it. His hold was becoming stronger up to the very moment of his leaving. But I wonder just a little if it is not another type of American who will come to stay in England as he makes his contribution to the uniting of the two countries. I fancy there is a sense in which a man who understands England less might end by understanding it better. Sometimes a clairvoyant mind is uncanny in respect of faults as well as in respect of virtues. In any event we need the man who preached in the City Temple during the war as a prophet of the things he sees so clearly in America. We need him more than he is needed in the lovely tight little island across the sea."

Vachel Lindsay: The Singing of a Social Soul

By William L. Stidger

VACHEL LINDSAY is a social soul and he sings the social song. He is the social voice of the small town. He sings a social song into our souls that we "make Springfield beautiful"; that we make the small town in which we live the most beautiful spot on earth; and this, I take it, is a great new note in the social song.

From "The Congo" comes a poem called "The Leaden-Eyed" with an indictment against civilization that is only half-Christian because it allows injustice to live side by side with great riches:

Let not young souls be smothered out before
They do quaint deeds and fully flaunt their pride.
It is the world's one crime, its babes grow dull,
Its poor are ox-like, limp, and leaden-eyed.
Not that they starve, but starve so dreamlessly,
Not that they sow, but that they seldom reap,

Not that they serve, but have no gods to serve,
Not that they die, but that they die like sheep!

That's a brawny man's indictment of a so-called Christian civilization that tramples under its mammon feet, in greed and listlessness, the childhood of its life. God pity us!

Then comes the cry out of this social poet's singing soul to "make Springfield beautiful" for little children to live in and for youth to grow up in, and for men and women to have dreams in:

Builders, toil on,
Make all complete.
Make Springfield wonderful,
Make her renown
Worthy this day,
Till, at God's feet,
Tranced, saved forever,
Waits the white town.

Vachel Lindsay has what few of our poets are gifted with, and that is an awareness of the evil that is in our midst. This social awareness is expressed graphically in "Factory Windows Are Always Broken":

Factory windows are always broken.
Somebody's always throwing bricks,
Somebody's always heaving cinders,
Playing ugly Yahoo tricks.

Factory windows are always broken.
Other windows are let alone.
No one throws through the chapel-window
The bitter, snarling, derisive stone.

Factory windows are always broken.
Something or other is going wrong.
Something is rotten, I think, in Denmark.
End of the factory-window song.

What more need be said? It is all spoken in that verse. It is something ominous and universal. It haunts and broods over the soul of childhood; that instinctive factory-hate; that hate of a monster that maims and cripples and kills the body and soul of childhood. And the soul of childhood instinctively fights that mammon monster.

From "The Congo" also comes this song of a grown-up toiler in a poem entitled "What the Coal-Heaver Said":

The moon's an open furnace door
Where all can see the blast;
We shovel in our blackest griefs,
Upon that grate are cast
Our aching burdens, loves and fears
And underneath them wait
Paper and tar and pitch and pine
Called strife and blood and hate.

In a little pamphlet called "Rhymes to be Traded for Bread" I find "Dreams in the Slum":

Some men, not blind, still think amid the filth.
Some scholars see vast cities like the sun;
Bright hives of power, of justice and of love,
In brains like these our Zion has begun.
What will you do to make their thought come true?
Or will you tread their pearls into the earth?
Friends, when such voices rise despite the times,
What are your shabby rich man's temples worth?

This same folder of beautiful sentiments contains a poem "To Those that Would Mend These Times"—and the good Lord knows that I am one:

Go plant the arts that woo the weariest,
Bold arts that simple workmen understand,
That make no poor men and keep all men rich,
And throne our lady beauty in the land!

And, "To Those that Would Help the Fallen" he sings this social suggestion:

Go plant the crafts that give a deep delight
To all who make, to all who use and see:—
New crafts where roughest men can hint at thought
And write life's lyric in a hand set free:
The deathless touch of ages worked anew
Upon the door of every tiniest room;
The joy of living painted on the walls,
And dazzling fabrics wrought on art's home-loom.
Decking the parks: fair, velvet, silk and gold

Old pageants marching that were long time dead;
Innocent gambols, harp and song afoot:—
To praise the day when art and freedom wed!

One of the highest notes that Lindsay strikes in his social singing is a short poem from "The Chinese Nightingale" called "Tolstoi Is Plowing Yet":

Tolstoi is plowing yet. When the smoke-clouds break,
High in the sky shines a field as wide as the world.
There he toils for the Kingdom of Heaven's sake.

Ah, he is taller than clouds of the little earth.
Only the congress of planets is over him,
And the aching path where new, sweet stars have birth.

Wearing his peasant dress, his head bent low,
Tolstoi, that angel of peace, is plowing yet;
Forward, across the field, his horses go.

Inter-Racial Conciliation in the South

RACE prejudice is as old as the race itself. It exists even between peoples of differing inheritance, even when color, language, customs and government are the same. Where language and custom are different the cleavage deepens, and when color is added the cleavage becomes a gulf.

This prejudice is at basis an emotional reaction. We do not like what we do not comprehend nor what is foreign to our habits, social and mental. In the more unregenerate mind, lacking education, these prejudices flame into passion under threat of any transgression of the fixed relations. Peoples of the same color can be brought to social intermingling upon a basis of mutual respect and of comfort, but between races of radically differing color and social inheritance nothing more can now be expected than a working relationship of mutual good-will.

The north has failed all too much to recognize the difficulties of the south in the race issue. It is easy to preach abstractly, for your preachments will not come back to your own daily practices; and it is easy to generalize upon principles whose sphere of application is beyond your own social complex. In the field of real practice a thousand difficulties must be met and resolved. The way of progress in meeting these difficulties is not by leaps and bounds but by the slow milling out of custom, prejudice and ingrained social convictions, recognizing the influence of a thousand contending minor forces.

* * *

Reason versus Prejudice

There are two contrasting attitudes taken in the south in regard to the negro problem. One is that of the red-necked politician who plays upon the blind prejudices of the least educated in demagogic fashion; the other is that of the Christian leader of the best modern type who is devising methods of understanding and conciliation. The former is always before us because he is a politician and a sensationalist. The latter is just making himself known in the slow, constructive methods of social statesmanship. He has always been in the south, though he has not produced sensations, but he is now on the way to make himself master of the situation through organization.

"Not in passion but in reason, not in narrowness but in breadth, we may solve this problem," said Henry Grady many years ago. He advocated ownership, training in skill and giving of responsibility as the way out for the Negro. Joel Chan-

dler Harris said that our adverse judgments upon the race betokened an expectation that he should have "made the most remarkable progress the world ever heard of." Bishop Galloway found solution in giving him an "equal opportunity with every American citizen to fulfill in himself the highest purposes of an all wise Providence."

Those are voices from the past. The voice of today is more positive. It discloses the presence of organization designed to effect what these men taught yesterday. The Memphis chamber of commerce urges "that a systematic effort be made to improve living and social conditions in and among this very important element of our population," and that a square deal be given the Negro "at the hands of employers and public officials." They specify segregation laws, taxation, loan sharks, sanitation, housing, parks and schools as fields for giving this "square deal." In Nashville the president of the Commercial club appointed a large committee which listened to a frank statement from leading Negroes and took action in regard to courts, newspapers, street cars, schools and playgrounds. The chief of police appointed a special riot squad to deal with any signs of rioting and for the first time in the south, so it is claimed, a delegation headed by the governor took active part in promoting an endowment for Fiske University. Several other chambers have taken like action. Perhaps the exodus of labor to the north was the immediate occasion, but a deeper motive was brought into action through that emergency.

* * *

What the Negro Wants

The outstanding organization is that of the Inter-racial Committees. They are outright attempts to translate the ethics of Christianity into the race situation and are made up of men and women of the churches. There are now 800 of these committees. They proceed upon the theory that so an essential expression of democracy and Christianity must originate in the local community; therefore each committee is autonomous and makes its program according to the circumstances that surround it, though of course there are general efforts to improve schools, law, health, etc. Each race appoints a committee and both groups stand ready to confer when occasion demands. The first step is to ask the best type of Negro leaders to make a statement of the situation as they see it. The white members give great praise to these leaders for the restraint, good-will and great common sense they show.

Their statement may usually be summed up about as follows: They ask security from mob law, from the wholesale arrests that are sometimes made as a means of fee-grabbing, for like sentences as whites receive for like crimes, for as good schools, railway coaches and sanitation, for fair treatment of their educated citizens at least at the polls, for adequate parks and playgrounds, equal pay for equal work with no prejudice against skill because of color, unprejudiced rights to purchase property, especially farming land, protection of their women from insult and invidious treatment and in all things nothing more than that equality of opportunity by which a Negro may have a chance as a man. No one has ever hinted at a desire for so-called "social equality" or any type of social intermingling that falls under such violent denunciation whenever one speaks a word on behalf of the colored race. One leading white citizen who had lived all his life in the south remarked after going through these conferences that he was "astonished at their (the Negro committeemen's) intelligence and diplomacy. They understood the situation better than we did. I did not know there were such Negroes in this city."

* * *

Organizing the Christian Conscience

The organizing of the interracial committees in more than 800 southern communities is another of the numerous triumphs of

the social gospel in our day. Church leaders are climbing down from the balloons of rhetorical abstraction into the jungles and marts of social injustice, clearing out the one and commandeering the other. Only a beginning has been made, but a beginning is a victory over the age-long idea that religion could not do such things. A few striking accomplishments will do more to vanquish the objectors than tons of white paper used up in controversy and philippics.

These committees attack their difficult task with discretion, wisdom and that quality of patience which recognizes that the mills of the gods grind slowly. The white committee takes the initiative by inviting the colored folk to send a committee. They then ask the colored brethren to state their grievances while they listen without prejudice and sincerely try to recognize the truth. The colored committee wisely waits for the motion to come from the white brother. All this procedure is in deference to the conditions recognized on both sides as obtaining in the social situation outside the committee room and is a process of practical wisdom. The first declaration of the white committee is "not for but with the Negro." That is the first step in a Christian democracy.

The general tendency of the programs worked out and put into motion covers something like the following: To see that justice is not blinded with racial discrimination, that wholesale arrests for fee grabbing are ended, that all sorts of discrimination under legal procedure are abolished, that the Negro has as good schools, railroad provisions and other public service as the white; to promote home and farm owning; to give as good wages as to whites for work as well done; to provide lights, parks and playgrounds, water, streets and sewers for the colored quarters of cities; to put an end to inflammatory reporting of events both in the white and colored press; to abolish lynching and race riots by mobilizing a powerful white public sentiment and by making ample practical provision to deal with emergencies, such as immediate convening of the committees, special police provision, the provisioning of jails with water, hose and assuring the backing of state authorities.

In all this there is manifest an honest effort translated into a concrete program of ways and means to meet the evils that aggravate race feeling and give the weaker race a just cause for it. There is no hint of attacking the fundamental feelings regarding inter-mingling and social differentiation. The procedure implies differentiation on the basis of understanding and justice as against discrimination on the basis of blind passion.

ALVA W. TAYLOR.

In this day of strikes and labor revolutions, every alert leader should have accurate and vivid knowledge of what a strike actually is, and what principles are involved. A typical strike was the recent famous steel strike. The interpretation of this strike by Bishop McConnell and others is invaluable, especially to ministers. The book is entitled, "Public Opinion and the Steel Strike."

NOTE: We are making for a week or two a special price on this book of \$1.00 plus 10 cents postage. The regular price is \$1.50. Send your order in today.

THE CHRISTIAN CENTURY PRESS
508 S. Dearborn St., Chicago, Ill.

British Table Talk

London, April 3, 1922.

TONIGHT the house of commons is discussing the Genoa Conference. Apart from the immediate result of the debate, it is important to take notice of the conspiracies afoot. A powerful group is bent upon the downfall of the Premier, and to this end it is seeking day by day to kindle feeling against the proposal to deal with the bolshevists. These writers and publicists are filled with moral indignation, not unjustified, against the soviet government; but others would believe more in the indignation if they did not find that these advocates of pure government are perfectly ready to shake hands with Turkish rulers. And those who remember yesterday, do not recall any protests from rich men against the former czarist rule, though it might involve an occasional persecution of Jews or Baptists, or other troublesome citizens. They protest too much; and their indignation is translated calmly by the calm reader into terms of political hostility. This does not mean that the man in the street has any love for a soviet: he dislikes and even hates it; but he does not see how he can begin to set other nations right before he opens an account with them.

* * *

Things African

It is surprising how little the average citizen here, unless he is in touch with missionary work, knows about the New Africa. No one who has studied the facts has any illusion about the perils on the edge of which the white races in Africa are living. There are still people who talk as if all that is needed is a period of firm government in which the colored races will be made to recognize that they must be hewers of wood and drawers of water for ever. The significance of the recent Johannesburg trouble, for example, is not widely understood. The South African Outlook, an admirable paper, has an article on "The Strike and the Native," in which the issues are plainly stated. The real difficulty is the presence of men who claim to enjoy a white standard of living without being able to give a white standard of work; in other words, there is a claim that the unskilled white man, simply because he is white, shall remain in a superior position to the colored worker, though the latter may be able to do the same work and do it better. It is at the root of the matter a struggle for racial privilege; and the strike may well prove a turning point in that long struggle. But we forget here that the provision of education has meant for many of the natives of Africa a leap over the centuries. The processes which have taken ages in Europe may now be condensed into a few years in Africa. That makes for peril. Happily, a wider interest in education for the native is shown today; and the magnificent pioneer work of the missionaries is being recognized. Take this in evidence. Rev. A. E. LeRoy, principal of the American Mission Institute in Natal, made an inquiry among the employers in Durban and Johannesburg of 185 boys trained under him.

These are the facts, and all the facts, regarding the product of one school, within the limits set by this paper. With the help of two friends, the above opinions have been carefully considered and classified, in order to ascertain what opinions the employers have formed of them. Of the 185 cases investigated, 110 employers regarded—

- 0 as worthless,
- 7 as poor,
- 14 as fair,
- 80 as good,
- 56 as very good,
- 28 as excellent.

* * *

"Mainspring"

I believe that the novel with this title will win the response which it deserves. It is a noble work. The author, Miss V. H.

Friedlander, is as well known in America as in England for her poems and short stories. This is her first novel, and from every point of view it is a strong and true book. No one can miss in it the note of fundamental intellectual honesty; and there is a fine craftsmanship as well. The theme is the price which must be paid in full by those who are called to the one high and distinctive task for which they are prepared. Of alternatives he or she cannot have both. It is the story of a woman with the call of the artist within her, paying the price. "Dedication, a gathering up of all the life forces to pour them into one channel—one only!—that was what the Universal Will demanded of her personally and that was what she no longer resisted." There comes, for the chief character in the book, the hour when she has to make her decision. On the one hand a home with the man whom she loved, and—the sacrifice of her calling now made clear to her, or the renunciation of the gifts which she craved and in the end loneliness, and—the fulfilment of her divine gift. "Both!" some cry impatiently. But Miss Friedlander claims that for a woman—she may be one in a million—who has the supreme gift of artistic creation, there cannot be both. The author is in nothing more admirable than in her frank dealing with her problems. Why is it, she asks, that woman has done so much less than she might have done in the literature and art of the world? It is, she answers, because woman has not been ready to pay the price. Of alternatives she has tried to have both. Her theme is one more illustration of the assumption always made in the new testament, that life is a scene of sharp and critical choice. There is a broad way and a narrow; there comes an hour to every man when he must deny himself and take up his cross and follow. Life is made like that; and whether the calling be that of the artist or the apostle, the last farthing of the price must be paid. This is how God treats his beloved. But I am not doing more here than inviting my readers to take the book themselves and read it, not only as a work of literary beauty, but as a bold handling of a big theme.

* * *

"Disenchantment"

This is a strong book by Mr. C. E. Montague. The author has been for years on the staff of the Manchester Guardian, and even in that brilliant group he has a position of distinction. Unless I am mistaken, he enlisted in the ranks early in the war, and to make that possible dyed his hair, or in some other ways disguised his years. His analysis of the mind of the soldier (1914-1918) must be read by anyone who would understand the war and all that is following upon it. It is a mordant and merciless analysis of the way in which the fine enthusiasm of the early days was allowed to die down. He speaks for the chivalrous soldier with his scorn for the "mongrels and curs" who were yelping for us to ape the war of the Prussian, when in 1870 he conquered France.

"Each little demagogue had got his little pots of pitch and sulphur on sale for the proper giving of hell to the enemy, whom he had not faced. Germany lay at her feet, a world's wonder of downfall, a very Lucifer, fallen, broken, bereaved beyond all the retributive griefs which Greek tragedy shows as afflicting the great who were insolent, wilful and proud. But it was not enough for our small epicures of revenge. They wanted to twist the enemy's wrists, where he lay bound, and to run pins into his eyes." The one hope is that the four or five millions of soldiers will deal faithfully with their fellows, while there is time. There is now a generation which has no illusions about war; they can silence, if they will, the blood-thirsty civilians, the old men, and their dupes, and particularly that "part of the church which ever cocks an eye at the latest fashions in public opinion, and helps to swell every passing shout into a roar." There will come a time when these voices will talk the old foolishness about war; in such an hour, if it

comes soon, there ought to be millions of voices, like that of this writer, to be heard. But the generations pass quickly; and there is no time to be lost.

* * *

And So Forth

Yesterday it was spring; today, April 3rd, it is the depth of winter. April 4th, spring again! Someone declared that we have no climate, only weather. But what a gift this weather is! We are, as a nation, not gifted with small talk. Therefore we have given to us our incomparable weather! . . . The boatrace ended as we expected. Sports, golf, boatrace, all have fallen to Cambridge. An Oxford man can only feel humble and call to his aid the memory of other days and hope to restore the balance. . . . So Sir A. J. Balfour is to become a peer; after the "Sir" however, the other title is not so great a shock. The house of lords is recruited, it is said, from those who are greatly successful and from those who are wonderful failures. There are also the recruits from the men who have supplied our beer. The May meetings are at hand; they will find the churches more hopeful than for many years. One who has the best means of knowing, tells me that throughout the country, in his church, he finds an awakening interest, especially among artisans. That would be good news indeed!

* * *

The Aspiration of a Fine Rationalist

Fore-gather, come together, rise,
Oh generous Heart, oh Brain steel-bright,
And dawn shall break upon the night
Of your divided destinies,
To wake the weary soul of earth
Sunk in long impotence and dearth.
When Reason mounts her empty throne—
For orb and sceptre Heart and Brain—
Mankind shall come into his own
And human Love with Wisdom reign.

These are lines from Mr. Eden Philpotts; he would be proud to be ranked as a rationalist, but his aspiration which is called forth by the Genoa conference will find sympathetic echoes in Christian hearts.

EDWARD SHILLITO.

CORRESPONDENCE

Scholars Must Speak

EDITOR THE CHRISTIAN CENTURY:

SIR: "Scholars must talk too"—that sentence, concluding a "Christian Century" editorial dealing with the reactionary, millennial and anti-evolutionary crusade, which appears to be the present order of the day, hits the nail on the head. Dr. Fosdick's luminous article on Mr. Bryan and his pet bogey-man, with its ringing arraignment of the special form of medievalism in relation to the Bible which Mr. Bryan espouses with all his misplaced enthusiasm for a "lost cause," draws the real issue and touches the core of the situation.

Unquestionably the alignment of the conflicting hosts within the churches today is the result of two opposing views as to the interpretation of the Bible. On the one side are ranged those who are still apparently unaware that "the earth moves," who accept a verbally inspired, infallible Bible with its proof-text system of settling every question of religion, philosophy, ethics and science. On the other side are those who refuse to surrender to what seems, in the light of modern knowledge, a false and mischievous attitude, and who believe that the Bible must be studied, not as a vade mecum, competent to decide all questions in every realm of human thought and life, but as the inspiration of noble religious impulses, and a treas-

ury recording the soul experience of a race predominantly religious.

The immediate cause of the writer's interest in the Bryan, Gray, Masse, Riley, et al, coterie of "orthodox" belligerents who are out for the scalps of all who are unwilling to accept their particular brands and beliefs, arises from some rather peculiar developments which have recently revealed themselves in a Bible class of a number of devout women, studying the present series of International Sunday School lessons. The class is constituted of ladies in middle life, and for some twenty years has been conducted for the purpose of preparing to teach the lessons in the several Sunday Schools to which they belong.

The present series has for some reason aroused many disquieting thoughts in minds that heretofore seemed closed to the influence of modern and critical questions. The usual conservative methods of thought, the undoubting acceptance of "Verbum Dei, ad literam ad punctuam," always held them steady to the dictum, "the Bible says so," and therefore it is so. But alas for their peace of mind! From what direct cause it is difficult to determine, probably the permeation of the very atmosphere with conflicting views, for, as *The Christian Century* has remarked, "Discussion is purgative and educative and leads to progress," but in any case the fact remains, the bloody scenes, the multiplication of the miraculous, the apparent stultification of ethics, and chiefly the difficulty of reconciling the God and Father of Jesus Christ with the apparently incongruous character and activities ascribed to God in many of these Old Testament stories, have served to leave many of them with marked questions in their minds.

The peculiar aspect of the situation, however, is found in this, that while unable to satisfy themselves with the old and soporific explanations, there is a certain fearsomeness in accepting an enlightened and modern view of the Book which would ease the strain and enable them to study with real profit the things which are now disconcerting to an extreme. These good people suffer from their very piety, which fears the new learning, because of the assertive belligerency of the Sunday School Times, and the general reactionary school of literalists which have persistently bunched all "higher critics" and wicked Darwinians, and designated them for the valley of gehenna.

With this illustration in mind there has come more forcibly than ever the conviction that has long had place in my thoughts concerning the confusion and indifference of judgment as to how the Bible should be regarded, which is unhappily the cause of so much bitterness of spirit and unworthy recrimination among those who need all their energy for the battle against the common foe of the faith and the Church, instead of spending their forces hammering each other. The conviction that the fundamental and crying need of today is a widespread, well directed, constructive Bible teaching, that shall offset, by its carefully thought out and positive character, the obviously hurtful and persistent propaganda of such publications as for some years past have been scattered broadcast under the title of "The Fundamentals" for which a layman provided the sinews of war. Not until the people shall have put into their hands a readable, clearly expressed finding of the best modern scholarship, which is so sneered at in many quarters, and the ministry undertakes unreservedly to declare the facts of scholarship in relationship to the Book of Books, and fearlessly, with the authority of knowledge, seek to teach the truth constructively, can we enthrone the Scriptures in their rightful place as the great book of the soul. When this is done a whole host of disquieting and disturbing isms now finding a nesting place in the "Thus saith the Lord" system which is made so oracularly the touchstone of the proof text system of interpretation, will naturally fade away.

If the Bible is, as we believe, the source of helpfulness for the culture of spiritual life, it is time that we should give ourselves to the dissemination of the truth about it, and the definite effort should be made to interest the masses of the people in the work of sane and forward looking scholarship relating to it. "Truth is mighty and will prevail," but truth that is concealed is

useless, while belligerent error stalks with conceited assurance discrediting truth and making more difficult, as well as delaying the triumph of the kingdom of him who is the king of Truth. Verily "the scholars must speak too."

JOHN R. ELLIS.

Washingtonville, N. Y.

The Acid Test of Industry

EDITOR THE CHRISTIAN CENTURY:

SIR: Is it not obvious on a moment's reflection that the Christian law of self-denying sacrifice true to the essential spirit of brotherhood—positively excludes all charge for service rendered one another? If so, is not that the acid test of any economic system? But has a proper use been made of it in the discussion? Is it generally understood?

Should any one ask, How can this thing be?, it would seem to be sufficient to refer, for the rule, to the Master's words, "Go ye also into the vineyard; and whatsoever is right, that shall ye also receive"; and for illustration, to the vast array of salaried servants in both church and state. From which it may be observed not only that the principle is not new but also that it is already widely operative in all civilized society—though doubtless in need of considerable adjustment to conform fully to "whatsoever is right" from the point of view of brotherhood!

Indeed what other relationship between the individual and society is conceivably possible in brotherhood and equity?

C. C. KEMP.

Bad Axe, Mich.

THE SUNDAY SCHOOL

Is Peace Desirable? *

WHEN Wilson's famous fourteen points were being lauded in Europe, Clemenceau, the old Tiger of France, is reported to have said in exasperation: "But the good God only needed ten to settle all humanity!" When this was reported to Lord Hugh Cecil he quickly answered: "No, only one is needed, the angels' song, Peace and good-will." This in turn may be still further reduced to plain "Good-will," which is the only basis of peace.

Isaiah dreamed in his great way of universal peace under God. Peace can only be established upon religion. In these days we are being told on every hand that life is directly and indirectly influenced by one all-powerful factor, viz., by the way in which men make their living. We are living in the midst of an industrial evolution and we are lucky that it is not a revolution. Lenin and Trotsky tried to force conditions in Russia; they tried to precipitate communism. Now they come out and confess their mistake. It means something to do that; they confess that communism, pure and simple, will not work and that men need capitalism to develop initiation and spur them to strenuous action. Slowly and steadily in other countries the transition is being made from individual hand-labor to the factory system, where the tools of production are owned by others than the operators and where cities spring up about the factories, bringing in all the complexities of urban life. The Westinghouse Company move to the country and build a factory, but soon the city of East Pittsburgh surrounds the site. The Johnson Shoe factory may seek a situation outside Binghamton, N. Y., which only means the founding of a new city. Today we have vast accumulations of capital on the one hand met by powerful labor unions upon the other hand. Now we are passing into a state of super-capitalism known technically as Finance. Finance being not a super-trust, but the vast movement of money in its wider reaches and higher applications. We can see the effect

of modern industry on the family: the dissolution of the home, the independence of the various members of a family, the conflicting interests. Home is now a place to sleep, all the activities of the home are carried on outside. We delegate to the laundry, the bakery, the factories nearly all the old-fashioned types of home-labor. Rents are excessive; playgrounds are few; amusements are many. Religion we delegate to the church; education we delegate to the school; amusements we delegate to the theatre trust. This process must go on, say our teachers, until the entire country is urbanized. There seems to be no limit to the city growth. Telephones, automobiles, good roads, rapid transportation, newspapers, movies, fashions are converting the country into urbanized communities. We look to the city for our ideas, opinions, manners and customs. Rapidly this new transition is going forward. You see the manner of life, the way we make our living determines what we are. This is not the same thing as what the Socialists mean by "economic determinism." We are speaking of those natural reflexes of modern industrial and community activities.

But the question confronts us, "Is it true that the manner in which we make our living determines what our life shall be?" Is God to be left out of account? Are spiritual forces to be ignored? Is the soul lost from society? We must admit that intellect, scientific development, industrial and financial progress seem to have outstripped spiritual development. This makes our time cruel and in many ways crude. We ought to go into a retreat and bring up our souls to a par with these other developments! Where are the great spiritual leaders? Are their voices smothered by capitalism? Do the capable preachers allow the rich men to dictate their gospels? Dr. Mathews wrote a book on, "The Spiritual Interpretation of History," in which he contended that the mighty, molding forces were spiritual always. We accept his thesis, but we call upon leaders in the church to lead and take only God as authority. What do capitalists know about theology? What right have rich men to tell us what to preach? The thing is absurd. Because a man knows the iron business does he therefore know God? Good-will as taught by Jesus must be made the basis of world peace. We have made a fine start at Washington; we shall go farther, it is hoped; let us have the courage to go the limit on Christ's basis. A dead peace no one wants, but a thrillingly alive peace, a peace filled with active good-will we all want. There must always be moral equivalents for war. The fighting sense must be expressed in overcoming evils and constructing a just and righteous society. Isaiah was right. It must be God's peace.

JOHN R. EWERS

Contributors to this Issue

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WILLIAM L. STIDGER, author of "Flames of Faith," etc.

BOOKS

Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago.

Give name of publisher, if possible.

*Lesson for May 7, "Isaiah's Ideal for a World at Strife." Scripture, Isa. 2:2-4; 11:1-9.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

St. Louis Survey Challenges the Whole City

The survey of St. Louis which was recently completed by the religious forces there with the aid of funds provided by the Interchurch World Movement is now being popularized by means of lantern slides and literature until every church in the city learns the facts. A book is also being published through which other cities may learn of the methods employed in the survey. Intensive studies of neighborhoods, their changing rate of population, their varying nationality and race groups, together with the household survey of Protestant and denominational adherents, have made possible very definite survey findings, in terms of geographical areas and special population groups, as to specific denominational and Protestant responsibilities and opportunities. The most serious religious problem of this type is that of the American of foreign or mixed parentage—particularly the American of German origin, who are out of active relationships with the church in larger proportions than any other group. The largest element of the local population which has lapsed from previous Christian connection and profession is that of the rural immigrant. The incoming of thousands of rural Negroes constitutes another religious problem from the standpoint of lapse of church relationship. Frequent shifting of population is also a continuous cause of loss of members by churches.

Gospel Needs in the Far West

While the home mission boards of the country have rushed into the strategic cities of the west and planted competitive institutions, many communities are in dire need of church work. Rev. Ben N. Mitchell, in charge of the Disciples work in the state of Washington, reports that in Skagit county only 7 per cent of the people are being reached by any religious influence. It is into these neglected areas that home mission money will go far more in the days to come, for only here can results be secured at all commensurate with the funds expended.

Bryan's Views Not Popular in Cleveland

On a recent Sunday three popular ministers preached in Cleveland on various phases of the "new Bryanism." President Henry Churchill King denounced the idea that evolution is merely a guess "because the mass of evidence is in favor of it." Rev. Franklin W. Sweet, pastor of the Baptist Church of the Master, also spoke out plainly on the new challenge to modern learning. "Mr. Bryan is not defending the Bible, he is attacking it," said Dr. Sweet. "He beclouds the real purpose of the Bible by diverting attention from its one timeless mission—to portray the divine

sunrise of God's grace from the early morning sunrise of history to the high noon of Jesus Christ. The Bible has imperishable values, but it is not in the

realm of natural sciences. It is in the realm of religion. It has a deathless charm for men who sin and suffer and are tempted and seek immortality. I

Inspection of Movies Gives Startling Results

A YEAR ago the executive committee of the Dayton Council of Churches voted to cooperate with the Russell Sage Foundation in investigating the movie houses of Dayton. In order that the investigation should not represent the point of view of ministers, the personnel of the committee was very carefully considered. The following were chosen: two public school teachers, one member of the board of education, the president of the Federated Parent Teachers' Association, the president of the Federated Women's Clubs, a Y. W. C. A. secretary, a Y. M. C. A. secretary, two socially minded ministers, a representative of the children's department of the County Sunday School Association, an Associated Charity case worker, a member of the League of Women Voters, and the secretary of the Council of Churches, Rev. Irvin E. Deer.

After the committee had attended a number of theaters together in various sections of the city, a set of standards was set up by which shows were to be judged. These standards, representing as they do the point of view of different kinds of earnest-minded educated people, will be of significance in other communities. The following principles were agreed upon: "The picturization should be artistic. The acting should be good. The general tone is more important, however, than the artistry and the acting. A picture, even though not uplifting, if not otherwise objectionable, should be passed. Crime must not be made attractive, and the punishment must be clearly and adequately portrayed. The title must not be misleading. Suggestive subtitles and suggestive and voluptuous scenes should be eliminated. National, racial and class hatreds must not be fostered. The representatives of government and religion must not be made the objects of ridicule. Pictures exalting high ideals of family life should be especially encouraged."

It is interesting to receive the report that the ridicule of ministers of religion, formerly a most objectionable feature of film plays, was not observed in Dayton last year.

The committee viewed and reported upon 34 different films during the past few months. The following statement is issued with reference to the operation of the Ohio state censorship law: "Out of the 34 films reported upon only twelve were passed by the state board, thirteen would be passed if certain cuts were made, and nine were reported as being

utterly objectionable, and not fit to pass even with cuts."

Much discussion has gone on with regard to the influence of the movies on family life. The following observations of the committee are in point here: "We have reports on 28 films on this point. Of these 28, the viewers report that the moral quality of the pictures with reference to family life was not detrimental in three instances, and good in nine. In ten pictures there was no family life portrayed. The remaining six were divided as follows: Bad—one; not normal—two; not good—three."

Serials are strongly condemned by the viewers as having an unwholesome effect upon the child life. Many films are condemned as being detrimental to children because they are over-stimulating. A child that is over-stimulated emotionally early becomes blase in his emotional life and insensitive to the real troubles of the human race.

The reaction of the public school teachers to the movies as reported by the committee is also very interesting. On this point, the committee says: "Teachers of the public schools report that many pictures are detrimental to the progress of the children in the schools. The lurid sensational dramas rob the children of their interest in good literature, unduly excite their nerves and thus make all educational work difficult. The director of the bureau of crime prevention, who has charge of delinquent boys in the city, reports from fifty to sixty per cent of all boys coming under his direction confess that the ideas they were carrying out were gained from motion pictures. The police women, however, indicate that among girls the motion picture influence does not seem to be as marked or as easily traceable."

The committee is to be continued in its work. Some conclusions have been reached already which will guide the committee in future efforts. It is held that censorship does not solve entirely the problems arising from the movies. Parents must be aroused to a sense of their responsibility with regard to choosing right pictures for their children to see. The movie houses are to be encouraged in putting on special shows for children on Friday and Saturday. Meanwhile Christian people are urged to state their objections to bad films whenever these films are offered to the public.

share Mr. Bryan's passion for a spiritual and not an intellectual interpretation of human life, but I am persuaded that that end will be obtained, not by hindering the scientist in his path, but by meeting him at the end of his road to point him to God; not by diverting or delimiting the processes of human thought, but by a challenge to men everywhere to write again at the top of every page of life, 'In the beginning God.'"

Pastor Helps to Make Amercians

Rev. Stanley J. Cope, pastor of the Methodist Episcopal church in Hege-wisch, near Chicago, recently marched 105 men up Michigan avenue to the Federal building, where these men took their oath of allegiance to the United States. This splendid group of men was well prepared for they had been studying English in the classes maintained by the church, and were well instructed in the ideals of the American government. Mr. Cope began with this church four years ago as a student from Garrett Biblical Institute. The first Sunday his audience was four people. He made a survey of the neighborhood and developed a program which was taken up and financed by the Centenary fund of the Methodist church. Last year the local community provided two thousand dollars for the neighborhood program, and a class of thirteen was received into the church.

Disciples Church Enriches Its Ritual

The differences between churches tend to disappear as Christians become more acquainted with each other. The earlier Disciples church was marked by the simplicity and informality which prevailed in most bodies of congregational polity in those days. As society becomes more stabilized, more than one minister feels that his people are missing something and there is a strong tendency toward the achievement of beauty in public worship. Central church of Connersville, Ind., now has a vested choir. The minister and people recite the prayer of confession found in the prayer book. An examination of the service shows other helpful innovations in the practice of worship.

Location of Next General Conference Being Discussed

The location of the next General Conference of the Methodist Episcopal church, which opens its sessions May 1, 1924, is now a matter of some discussion among Methodists. The cities most frequently mentioned are Springfield, Mass., Los Angeles, Saratoga Springs, N. Y., and Ocean Grove, N. J. Business is accumulating for the attention of the next conference. The Philadelphia annual conference has adopted a resolution which is to go to the General Conference asking that district superintendents be elected instead of being appointed by the bishop. The last General Conference removed the six-year time limit for district superintendents, but after a vigorous debate the Conference voted down the suggestion of permitting a lim-

ited right of nomination on the part of the annual conferences. There is a growth of sentiment in the church against the centralization of power.

Methodist Reunion Is Not Yet a Dead Prospect

While British Methodists continue to urge the reunion of British Methodism, the southern branch of American Methodism continues to regard the reunion question as an open one. Resenting the action of the Des Moines conference of northern Methodists as in their judgment a backward step, southern Methodists will bring the question of reunion up for further discussion at the coming quadrennial conference in Hot Springs. Some new pronouncement will be made, but whether it will be different in principle from that made on previous occasions is yet to be seen. The negro question and the sectional issue are the difficult problems.

Chinese Conference Assigns Tasks

The approaching National Christian Conference of China which will be held in Shanghai May 2-11 will be the most significant Christian gathering that has ever been held in that land. Nearly a thousand missionaries and native Christian leaders will be present. Materials are being sent to the people before they assemble that they may become informed about the conference business as far as possible in advance of the public sessions. Five commissions will report on: The Present Status of Christianity in China, The Future Task of the Church, The Message of the Church, The Leadership of the Church, The Coordination of the Various Church Agencies.

Methodist Bishops Want Churches Clearly Marked

The Methodist bishops seem to see a peril of the community church being confused with a simon pure Methodist church. The following action was taken by the bishops of the northern church at a recent meeting:

"A communication was read, calling attention to the drift in many places toward Union or so-called community churches and emphasizing the need of having on each of our churches the name 'Methodist Episcopal.' It was agreed that each Bishop bring the matter to the attention of the conferences at their next session and to the district superintendents in the meantime; also that the action as agreed upon shall have notice in all church papers."

Work Halted on Bahaist Temple

The Bahaist Temple project, located in Wilmette, a suburb of Chicago, has been widely advertised in the religious press. It has been announced that a ten million dollar structure was to be erected, and during the past winter the foundation was laid for the building. Now comes the announcement that the Bahaist organization is being sued by the foundation contractor for thirteen thousand dollars. Since suit

was entered no further work has been done on the structure. The leaders, when asked with regard to their resources, declare that they receive offerings continually from all parts of the world. There are about three thousand Bahaists in the United States according to the census. It is stated that Chicago is one of the strongest centers for the sect in this country. Bahaism has been carefully studied by Dr. Soper of the department of history of religions in Northwestern University, and he lectures upon the theme frequently. He presented the lecture to the Disciples Ministerial Association of Chicago on April 19.

Radio Gives Entertainment for the Young People

Musical concerts are broadcasted from many cities almost every evening, and the daily purchase of wireless materials is said to run to five million dollars a day. The first idea of church leaders has been to broadcast sermons. The difficulties of securing a license for broadcasting have proved to be considerable, and for the most part the sermons that go into the air are sent by the Westinghouse stations. At the Disciples church in Evanston, Ill., on a recent evening the young people gathered at the church and heard the musical program. After the music was over refreshments were served and everybody called it a good evening.

May Preachers at the University of Chicago

Students at the University of Chicago have had a particularly rich opportunity offered them at the university religious services provided for this spring. Three prominent preachers have been secured as the preachers for the month of May. They are Rev. Walter Russell Bowie of St. Paul's church, of Richmond, Va.; Dean Charles R. Brown, of the Yale Divinity School; and Rev. Cornelius Woelfkin, of the Fifth Avenue Baptist church of New York. These distinguished visitors will be used in many ways at public

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functions around Chicago. In this way the university appointment means something in the religious life of the whole city.

Methodist Social Workers Will Get Together

Prof. Harry F. Ward is responsible for the gathering in Evanston May 23-25 of the Methodists who are interested in social reform. A conference will be held at which some of the reports from the interdenominational fellowship at Lake Mohonk will be read. John Wesley is now being interpreted as a social reformer as well as an evangelist. The Methodist church has made some strong pronouncements in behalf of social justice and industrial righteousness.

Easter in the Middle West

In Chicago and many other cities of the middle west, the alarming predictions of the weather bureau failed to materialize on Easter Sunday, and one of the most beautiful days known in the history of this area gave the churches an unusual opportunity. The Chicago Church Federation is gathering church statistics from all the churches of the city and will summarize the reports at the union meeting soon. Reports of people turned away from the churches, and of large classes of new members are frequent.

Churches Furnish Volunteer Police Force

Rev. Joseph Lindsay, pastor of the Presbyterian church in Edinboro, Pa., has been urging a larger respect for the law in his city. As a result of his efforts the city council has authorized the creation of a large unpaid police force that will see that the laws are enforced. These unpaid policemen will first deliver a warning when ashes are piled in the alley or when an auto is operated without a license tag. If the warning proves ineffective, the next step will be arrest and prosecution in the courts. The local newspaper is cooperating with the church in this effort to secure a larger respect for the law.

Letters from Dr. Shelton Coming Through

On account of the vast distances and slowness of any mail, the letters written by Dr. Shelton before his death at the hands of Tibetan bandits are still coming through. The most recent arrivals were written December 26 and January 4. In these letters to his daughters in California the intrepid missionary confesses his loneliness without his family and his sense of physical infirmity. He mentions the fact that many Tibetans are preparing to accept the gospel, but notes sadly that a prominent citizen has given away his wife and taken another one from Lhassa.

Dr. Glover Now Touring the United States

Few British religious writers have been more popular the past year than Dr. T. R. Glover. Though a layman, he has the D.D. degree, an unusual fact. He has recently delivered the Wilde lectures in

Boston. He is a fellow of St. John's College of Cambridge and public orator of the university. His recent books, "The Jesus of History" and "Jesus in the Experience of Men," have created for him a wide audience in this country. His publishers are now announcing a new

book from his pen called "Progress in Religion to the Christian Era."

Ft. Worth Works Out a New Idea

Boston ministers thought they had gone a long way in securing cooperation in a

Disciples Discuss Moot Questions

THOUGH some of the questions discussed at the Disciples Congress at Columbus, Ohio, April 17-20 may seem anachronistic to people of modern feeling about religion, they do represent the friction points between the ultra-conservatives and the progressives of the denomination. The Disciples Congress has had twenty-four years of existence and its sessions are always marked with courtesy, good humor and utter frankness, a sharp contrast to what sometimes occurs at the general convention sessions. The good temper of both conservative and progressive was a marked fact in the meetings.

Not all of the addresses were controversial in spirit, some of them being lectures of an informing nature. The opening address by Prof. Howard E. Jensen, of Butler College, Indianapolis, was of this sort. He offered well formulated suggestions toward a solution of the race problem in the United States.

Professor Hall L. Calhoun of Bethany College affirmed that the distinctive tenets of the Disciples should be taught on the mission field. The discussion was the outgrowth of the recent action of the board of managers of the United Christian Missionary Society in adopting a creed by which to measure the faith and practice of the missionaries. Mr. Calhoun favors an exclusively immersed membership in China no matter what happens to pedobaptist natives that move into Disciples territory. This position was controverted by Prof. J. C. Archer, former missionary to India, and now the incumbent of the chair of missions at Yale Divinity School. Prof. Archer advanced the argument that the missionary has rights in the direction of his work, and the local church on the mission field has rights of self-determination. Rev. J. M. Horne made an astonishing announcement that he was in receipt of letters from China saying that Rev. John T. Brown of Louisville is now in China. Mr. Brown has secured an interpreter, and is voting the local congregations in China to see if they contain any unimmersed people who believe themselves to be members of the church.

Each morning session was concluded by an inspirational address from Rev. Finis Idleman, the virile and modern-spirited minister of Central Church of the Disciples of New York. His topics were: "The Minister as Interpreter," "The Church as Solvent," and "The Disciples and the Kingdom."

Dr. E. S. Ames, professor of ethics at the University of Chicago, spoke on "Modern Morals and Christian Ideals,"

an address which was reproduced in last week's issue of The Christian Century. The address by Prof. R. E. Hieronymus, community adviser of the University of Illinois, on the educational situation among the Disciples of Christ brought out a spirited debate. Conservative speakers declared that no teacher had any right to teach any other views than those held by the men who had furnished the endowment of the various colleges. The cause of academic freedom was given spirited defence by many of the teachers and ministers.

Prof. A. W. Taylor in his address on "What Labor Wants" declared that labor wants just what the rest of us have, the comforts of life, the education of their children and a voice in the direction of their own work. He reviewed the various theories of labor progress that are current in the world, and came out on the side of the moderate reformers, repudiating the position of the Marxian socialist and that of the union-smashing capitalist.

Rev. John Ray Ewers of East End church of Pittsburgh, whose congregation recently voted to receive unimmersed Christians into membership has spent the past year securing the opinions of the leading men and women of the denomination all over the country. He brought together in an organized statement the point of view now held by hundreds of ministers and teachers in favor of the wider fellowship in local churches of the Disciples in receiving all evangelical Christians on letter without other test. This position was controverted by Rev. H. F. Lutz, regional secretary located at Washington, D. C.

The discussion of the movie question which was opened by Rev. Earle Wilfley of Washington, D. C., opened a lively discussion which was participated in by Miss Snow, state censor of movies in Ohio. Mr. Wilfley spoke of the appointment of Mr. Will Hays by the movie interests as a most hopeful sign of the times, and took a position against federal censorship. Against this position a number of the people present spoke, feeling that the appointment of the former postmaster-general was a kind of Trojan horse.

Rev. W. N. Briney of Louisville asserted that the evolutionary hypothesis of the origin of man was both unscientific and destructive of the faith of a Christian. He quoted many scientists as saying that there was no proof for the theory. The arguments in favor of the evolutionary hypothesis were presented with great precision and thoroughness by Rev. H. D. C. MacLachlan of

city-wide evangelistic effort of its Protestant churches. Ft. Worth has gone farther. A committee composed of Jews, Catholics and Protestants has been co-operating throughout Holy Week in a great campaign of religious awakening for Ft. Worth. Because of this it has been possible to hold religious meetings in school houses, and to close the stores of the city at certain hours. A great banquet was held in the largest hotel of the city, attended by the leading citizens, and nine hundred people sat down together, the largest banquet in the history of the city. The newspapers have carried the story of religious work with large head-

DISCIPLES DISCUSS MOOT QUESTIONS

(Continued from page 538)

Richmond, Va. While admitting that some biblical ideas were discredited by the theory, he asserted that still more had been affected by the Newtonian theories. If the Bible is a book of science, the Christian is obligated to believe in a flat earth as Voliva of Zion City does.

The question of the formulation of a creed for the Disciples was opened up by Prof. W. J. Lhamon, formerly a teacher of the Bible of Drury college. He recited the efforts of certain educational institutions of the Disciples to bind their teachers by credal statements, one requiring an oath before a notary each month before the salary check is cashed. He rebuked the polemic spirit of some Disciples preachers in these words: "You have preached the great commission as though it were written, Go ye into all the world and debate the gospel with every creature, whipping them in all things, and whosoever is whipped and baptized shall be saved, but whosoever is not whipped is damned, damn them." P. H. Welshimer of Canton, Ohio, admitted at first the right of open membership churches to contribute to the United Christian Missionary Society for the support of open membership missionaries, but after a protest from his followers greatly modified this position. Rev. J. J. Castleberry of Cincinnati greatly enlivened the sessions by telling how the Standard Publishing Company of Cincinnati had employed Miss Henrietta Heron to write Sunday School literature for Disciples schools. She lived a number of years under the ministry of Rev. C. E. Elmore without being immersed and only lately has she been received into a Disciples church.

Old-time attendants at the Congress marked particularly the growth in courtesy and good spirit in the delegates. Very few personalities came into the discussions. The differences between conservatives and liberals seem to be abysmal, but it is only the occasional voice which suggests that these must of necessity eventuate in division.

The officers elected for the coming year are: President, Rev. H. H. Peters of Bloomington, Ill.; Vice-President, Prof. Frederick D. Kershner, of Des Moines, Ia.; Secretary, W. E. M. Hackleman, of Indianapolis, Ind.

lines, and the reflex of the movement is extending to other cities in that section

Men's Bible Class Makes a Quick Growth

Those experienced with the development of young men's classes in the Bible school know how difficult it is to secure large attendance. The more remarkable, therefore, seems the growth of the young men's class in First Baptist church of Middletown, O. This class was organized a year ago, and after ten weeks of history had secured an enrollment of 350 members. Men over forty-five years of age are not permitted in the class. Several baseball teams have been organized, and there is systematic visitation of the sick. The minister of the church is the teacher, Rev. Franklin A. Stiles.

Popular Minister Honored a Second Time

Pittsburgh claims to have the largest ministerial association in the United States. Seven hundred and fifty churches are represented in the organization. It has been the custom to give each denomination a turn at the presidency. On account of the great personal popularity of Rev. John Ray Ewers, pastor of East End Christian church, he has been elected a second time. At a recent meeting the attendance was over four hundred. Twelve different denominations are to be found in the group. This organization is one of the great constructive forces in the life of Pittsburgh.

Yale Men Challenge Their Leaders

Thirty-two young Disciples theological students of Yale challenged the Disciples secretaries and leaders recently with the question whether they should still continue among the Disciples. Most of these young men are preaching for Congregational churches in New England without

transferring their denominational allegiance. In recent years a number have found a permanent work among the Congregationalists. When the seminary men of the east came together at a recent meeting, the Yale men raised the question of the continuance of modern-minded men among the Disciples. It was seen very clearly that the Disciples must suffer continual leakage at the top or make a cordial place in their ranks for the scores of young men coming out of the various seminaries who accept modern science, biblical criticism and theology.

Reform Bureau Has Vigorous Program

The International Reform Bureau with headquarters in Washington and headed by Wilbur F. Crafts, has four outstanding aims, to enforce liquor laws, to stop sex abuses and vile literature, to end public gambling and to stop Sunday profiteering. An automobile party toured the counties from Maine to Kentucky last year, holding street meetings and expounding the ideals of a Christian citizenship. It is hoped that funds may be secured this year for a wide extension of

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this service. The bureau is now issuing an extended tractarian literature by which it is hoped that its ideals may be made more effective.

Layman Opens Up Question of Actors

When Bishop Joseph F. Berry in 1920 made the statement that no actor or dancing master could join the Methodist church without very sincere repentance, he started something. Mr. J. Henry Smythe, a New York publisher and a son of a distinguished Methodist minister, has published an open letter to the Methodist clergy of the city asking them to openly repudiate the action of Bishop Berry. He cites the fact that Dr. Joseph G. Benson receives members of the amusement profession "with open arms" into the Union M. E. church. He challenges the conservatives of the denomination to bring Dr. Benson to trial if they think he is acting illegally. The discipline of the Methodist church forbids going to a theater or circus, and also forbids dancing. Mr. Smythe

urges in place of this provision of the discipline the rule of John Wesley "To avoid the taking such diversions as cannot be used in the name of the Lord Jesus."

David Livingstone's Work Is Going On

The work that was inaugurated by the explorations of David Livingstone is still going on, being under the management of the London Missionary Society. Robert Laws for a half century has been a missionary in Livingstonia. Recently the life of Robert Laws has been published. The London Missionary Society raised last year 194,770 pounds. The society is suffering from a deficit and will have to reduce the work somewhat this coming year in order to make ends meet. The deflation following the war has created a difficult situation for nearly all of the missionary societies, and the present program of these societies is that of careful reinforcement of present undertakings rather than branching out into new fields.

Reformed churches. To these was added at the close of the nineteenth century, the restored Union of Brethren of Herrnhut (the Moravians). These were the three churches recognized by the state. Besides these the Congregational church of America had a mission among the Bohemians, the Free Reformed church; as well as the Baptists. Neither of these churches have been recognized by the state, as they do not ask for recognition. The two largest Protestant churches, the Reformed and the Lutheran, are confident that they are branches on the tree of the Bohemian Reformation. For some time previous to the war, the question of uniting both had been discussed. Some planned to make this union a feature of the commemoration of John Huss' death in 1915. Immediately after the war (Dec. 17, 1918,) the General Council of Bohemian Protestants unanimously approved the restoration of one Reformation church, under the name, 'The Evangelical Church of Bohemian Brethren.' The idea was not the consummation of a union of the two churches, but the restoration of one ancient church. It is to be regretted that the Heernhut church did not unite in this action. Of course the Free Reformed or Congregational church, and the Baptist church naturally did not join hands, having a different origin and a different historic evolution.

"The forming of the Evangelical church of Czech Brethren, which on one side is heir to the Utraquist church and to the Bohemian Brethren, and on the other side an heir of the Reformed and Lutheran churches, was the beginning of a mighty progress. The work performed during the decades of years is bearing fruit. Many Bohemians remember the history of the past and are joining the church of the Czech Brethren. They do not come in hundreds of thousands; yet they do come in tens of thousands, even these being more than the church is able to take care of. At present almost every small group of Bohemian Brethren, especially in cities, forms a nucleus for a growing congregation. Prague, with her suburbs, leads the procession. But even in other places new life is stirring. In Pisek where in 1918 there were about fifty Bohemian Brethren, today there are 1,000 members. In Kralove Dvur the original seventy grew into 1,200; in Budojovice the original 120 increased to 2,000. In Prague all Protestants numbered 12,000; today their number is not far from 30,000. In Pizen and vicinity two preaching stations with about 500 members were increased to several centers with about 16,000 members. The same story might be told about Sebeslav and Horice, Tabor and Rakovnik, and other places. Of course for a foreigner these are only names, but for a Czech they signify places where three years ago the people scarcely knew the name of Protestant, and which today are centers of a new religious life and a new religious interest. It appears to me that we make no mistake in saying that there are about fifty new centers of that kind in Bohemia and Moravia. In Moravia neither of these movements is as strong in Bohemia, but they are still progressing."

A Religious Revolution in Bohemia

A REFORMATION has taken place in a day in Bohemia, and the story of this remarkable religious movement has been floating out to the world in uncertain fragments. Recently Dr. A. Sum, social service attache of the Czechoslovakia legation at Washington, has written an account of the religious conditions in Bohemia, and this narrative is of the greatest significance to religious workers in this country. The story is of considerable length, but some of the most significant paragraphs of the article are here reproduced:

"Great preparations were made for the five hundredth anniversary of John Huss' death, in 1915. From various sources it had been proclaimed beforehand that the most solemn celebration of Huss' memory would be to have an exodus of the largest possible number of persons from that church which had condemned and caused the burning at the stake of that same national hero, John Huss. It is hard to say what would have happened in 1915. There were sceptics who were sure then, and even today claim that not much would have happened, even if the war had not upset everything. The presence of the militaristic, reactionary Austrian government stopped every spiritual movement, and during the wartime throughout there was no spiritual life. The outcome of the war brought with it a renewal of freedom for the Bohemian state, and gave religious liberty also to the Bohemian nation.

"The republic was proclaimed on the 28th of October, 1918, and already, in the first days of November, a crowd returning from a meeting held on the White Hill in commemoration of the fatal battle, demolished a pedestal with its statue of the Virgin Mary. This had been erected in the seventeenth century in the Old Town market place in Prague as a symbol of victory of Rome and Vienna

over the Czech nation. In speeches after the revolutionary overthrow this program was sounded forth: 'We liberated ourselves from Vienna, we must liberate ourselves from Rome. Vienna and Rome, they are the two enemies.'

"It was natural that the first movements after the overthrow were dedicated to pressing tasks of a practical nature, namely: economic, political, social. But already in 1918 there were noticeable changes in religious statistics, and dissatisfaction crept into the very fold of the Roman Catholic church. A large number of priests asked for some reforms in church government, adequate to our times, the introduction of the national language in the mass, instead of Latin, abolition of celibacy, democratization of ecclesiastical hierarchy, influence of the lower clergy upon elections of bishops, and upon the government of the church; and finally, a more just distribution of the income from church holdings. Taken all in all, these were modest claims. The deputation of priests sent to Rome returned with an absolute refusal of any reform.

"The question of ecclesiastical fellowship has been a pressing one. Now, since 1921, the problem has been solved definitely, when the Czechoslovak church accepted the consecration of her bishop by the Orthodox church of Serbia, and has been received as an autonomous organization in the family of Orthodox churches. At home she uses the name 'Czechoslovak church'; among her Orthodox sisters she adds the more distinctive adjective, 'Orthodox.'

"The Czech Protestants have been utilizing their opportunities of a restored independence and a regained liberty in their own way. Up to the time of the revolution there were in Bohemia and Moravia two Protestant churches of home origin, namely the Lutheran and

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There are two false attitudes toward the thought of the past. One such is to regard that thought as a finality beyond which we cannot go. But that is to be untrue to the lesson which the past itself has to teach, the lesson taught us by men who were thinkers for their own time, and who dared to follow thought into untrodden fields.

And the other false attitude is to disregard the past, and to try to do our own thinking independently of what has been thought before. But that again is to lose the lesson that history has to teach, it is to fail to benefit by the experience of mankind. If we are to understand the present, we must know the past, know it as a living thing, and from its life we shall learn the lessons for our life today. We shall be true to the Christian thought of the past if we try to make Christ real for ourselves.

Such is the argument of this book. And further, the author says, our problem is the social problem, the ethical problem, and he asks and aids in answering such questions as these: *How shall society be built on the foundation of righteousness, justice, and love? How shall the individual, every individual, find his own freedom in a right and just relation to his fellows, a relation that shall express and maintain the rights and freedom of all? How shall the State, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members?*

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By Professor George Cross,
Of Rochester Theological Seminary.

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Periodically, he holds, the organizing genius of the Christian faith must manifest itself in the reshaping of the forms of conduct, of the political

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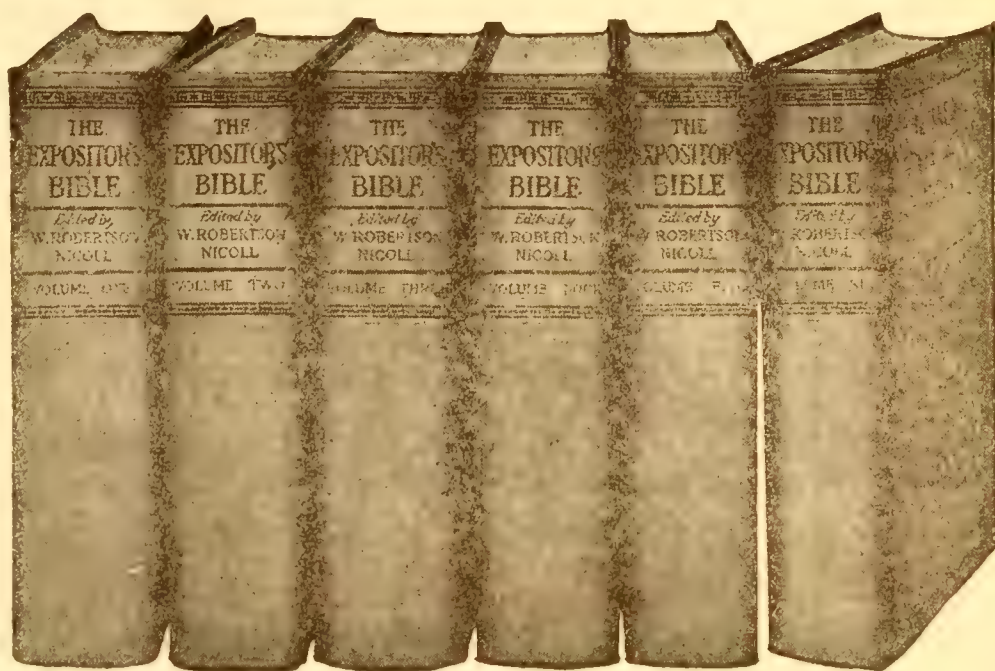
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EDITORIAL

America and the Genoa Conference

A LARGE portion of the American press appears to regard with smug complacency the refusal of the administration to participate in the discussions now taking place among the European powers at Genoa. It seems to be the theory that the United States was invited there, and its attendance chiefly desired, in order to secure further financial advantages from this country for the bankrupt nations of the old world. This is very far from an adequate explanation of the feeling abroad. The United States has been modestly generous with loans to its allies in the war. Whether these loans will ever be paid will depend upon the ability of the debtor nations to reorganize international affairs upon a sound and hopeful basis. In such a discussion no voice would be as commanding as that of the United States. That was proved at the Washington conference looking toward the limitation of armaments. The American government would have obligated itself to no further financial outlay by participation in the Genoa conference. On the other hand it might have had a controlling and assuring part in the stabilization of world affairs, now so tense and uncertain. Furthermore, it might have done much to promote moral and financial solvency on the part of the nervous and impoverished nations of Europe. Money is an important factor in world affairs; but it is not the most important. Friendship, good will, and wise counsel, are of far greater value than money loans, or even the remission of debts. The United States will have to take its part in all these matters before satisfactory results can be reached. Mr. Lloyd George spoke truly, if a little bitingly, when at the first session he referred to the fact that a citizen of Genoa had discovered America, and it was now the obligation of America to discover Genoa. The theory that because it was wise for the United States

to refuse to be a participant in the Versailles treaty this nation is therefore justified in refusing any from of participation in European affairs is shallow reasoning and selfish egotism. In the end we shall see that it is also far more costly than a course prompted by more neighborly impulses.

Majority Verdicts in Jury Trials

AN increasing volume of public sentiment disapproves of the venerable custom by which a jury is held to complete unity of opinion before it is able to render a verdict. The custom originated in the desire to grant any accused person the fullest safeguards against adverse judgment. It was thought that if twelve men agreed on a verdict, there could be no reasonable doubt of the justice of their decision. But in the practice of law as known in the present time, the jury system is open to the grave disability of permitting one person, perhaps stubborn or venal to block the verdict of eleven colleagues. Many instances of late have made clear the fact that justice was perverted rather than vindicated by the headstrong tactics of one person on a jury. The expense to the state where frequent retrials are necessitated by failure of agreement, in cases where one person alone was the obstructionist, is perhaps the least of the reasons for a change of the practice. A two-thirds or three-fourths majority would in all but the rarest cases be as competent a body as the complete panel in pronouncing a verdict. Many unscrupulous lawyers depend in large degree upon securing one person of malleable nature on a jury, and then concentrating upon his persuasion to hold out to the last for a verdict or a disagreement. And every case of a futile trial is an obstacle in the way of final justice. The practice of demanding a unanimous agreement is ancient and has traditional sentiment in its favor. But it is no longer prac-

licable or economical, and ought to be modified in favor of the majority system.

The Pulpit Prayers of Dr. Gunsaulus

IN many thousands of hearts there has been a great loneliness since Dr. Gunsaulus went away, and they will be glad to know that a volume of his "Pulpit Prayers" has now been published, edited by his daughter, Helen Gunsaulus. The book is dedicated to the great preacher "who, a year ago this Easter-time, entered completely into the life eternal which he illumined for his fellowmen during all the years of his ministry." It is indeed true. The writer remembers how, well nigh fifteen years ago, he entered the top gallery of the Auditorium theater just as the congregation of Central Church bowed in prayer—it was like a field of grain bending at the touch of a gentle wind. The first words of the prayer still echo: "O God, in the far distances of thy fatherhood we were conceived in love; from thy fatherhood we have come we know not how far." Today, this little book of prayer comes like an echo of that sweet voice from behind the hills—a voice now stilled on earth, but which still lives in the hearts of a vast company to whom it spoke, as from the sky, words of comfort and command. The prayers, taken down verbatim during the service, cover the period between 1913 and 1918, and are grouped under four heads: prayers offered at the opening of service, those during the service, prayers in war time, and prayers on special occasions, such as Easter, Christmas, and New Year. One hears in them the beating of a great Christian heart, in which a profound peace is joined with an eager agitation—peace in the possession of God, and a wistful agitation for more of God. Aye, one can almost see that characteristic gesture, as if the preacher sought to gather his congregation to his heart, and on the wings of his prayer lift them into the higher air of God, and detain them there for cleansing and consecration.

F. W. Norwood of the City Temple

AN unusual interest attaches to the exchange of pulpits between Dr. Charles E. Jefferson, of Broadway Tabernacle, New York, and Rev. F. W. Norwood, of the City Temple, London, during the months of May and June. Not only will it make for goodwill and Christian fraternity between English-speaking peoples, but it will give America the first opportunity to hear the new minister of the City Temple, who is one of the great preachers discovered and developed by the war. Tall, finely formed, with raven black hair and dark blue eyes, a soft voice and a virile, winsome personality, he is a new world Englishman, manly, modest, brotherly, and one feels in the background of his life a suggestion of the vast spaces and lonely silences of the Back Bush of his native Australia. He came to England and France with the Australian forces in 1917, and very quickly made a unique place as a preacher to soldiers, by facing up to the issues of faith and life raised by the war and dealing with them in a direct, forthright manner. He attracted the attention of Dr. Newton, who invited him to preach in the City Temple early in 1918, where he made

a profound impression and made many friends, as much by the charm of his personality as by the appeal of his sermon. In the midst of many difficulties Mr. Norwood has made good at the City Temple, by virtue alike of his character as a man and his power as a preacher. It is a special joy to bid him welcome to America, and to commend him not only to the fraternal fellowship of Broadway Tabernacle, but to the Christian goodwill of our people everywhere, as a kinsman whom they will be proud and happy to know. His coming to the Tabernacle will be memorable for our common Christian enterprise, as the visit of Dr. Jefferson will surely be memorable in the City Temple.

Women of South May End Lynching

THE Christian women of the south have the power in their hands to end the national disgrace of lynching. That they begin to appreciate this responsibility is to be seen by the fact that women's clubs and the various church societies of women have taken up the problem and spoken out plainly. A Committee Organized to Promote Christian Principles in Race Relations has been created at Dallas, Texas. This committee has declared that "lynching is the black spot on America's soul" and that "we have no security unless the law protects us." The further assertion has been made that "law and order must be maintained at all costs." The mob has for a whole generation hidden behind the skirts of southern women. Pretending that their illegal acts were acts of chivalry, deeds of criminal character have been idealized and justified. The position taken by southern women that there is no safety for womanhood in any land where law is not respected is fundamentally sound. The very spots where mob violence has been most pronounced are the places where assaults on women have tended to increase rather than to decrease. Once the crimes of both blacks and whites are handled impartially by a legal machinery which commands the respect of both races, the south may hope to have the cooperation of the better element among the Negroes in the south in the punishment of evil-minded men of their race. Efforts are being made by southern women to tame down the inflammatory utterances of white editors. Just as in the north there are also in the south editors who have no broad view of social questions, and who are more concerned to increase circulation than to uplift society. With journals of this sort the clubwomen are well prepared to deal. Lynching in the north is common enough now to make it a topic which the clubwomen of this section might well deal with in their programs the coming year.

Mr. Bryan and the Sunday School Program

MUCH space is being given in the public press to the reports that Mr. William Jennings Bryan was invited to a place on the program of the approaching Sunday school convention at Kansas City and then was denied this place by subsequent action of the committee on program. Up to

the present time neither of these statements is true. A tentative inquiry was sent out to several persons by one of the officials of the association asking whether in case circumstances made it advisable, the persons so addressed would be willing to participate in the convention. No invitations were issued. Among the persons addressed was Mr. Bryan. His response was immediate and affirmative. Members of the program committee learned of the matter and at once expressed dissent from the proposed arrangement. The matter became semi-public in this form, and some excitement was aroused, both among Mr. Bryan's admirers, and the friends of religious education, who could not quite understand why a man of his pronounced antagonism to almost every accepted principle of religious education should have a place on a program presumably devoted to that cause. The general program committee now has the matter in hand, and will doubtless take proper action. It is unfortunate that so much publicity has been stimulated by the indiscreet action of one impulsive official of an organization as important as the International Sunday School Council.

After Margot Asquith: Lady Astor and Miss Royden

AFTER the gossip of Margot Asquith about butlers, cigarettes and prohibition, it is a genuine relief to welcome such distinguished Englishwomen as Lady Astor and Miss Maude Royden; one with her quick-witted political sagacity and the other with her profound, practical, joyous spirituality. Lady Astor comes on a political mission, to attend the Pan-American Women's Conference at Baltimore; Miss Royden is the guest of the National Convention of the Y. W. C. A., at Hot Springs. Both were met by an army of reporters armed with a machine-gun fire of questions, ranging all the way from spiritualism to cabarets, and both proved equal to the ordeal, having had long practice with the English heckler. Yet in the flashes of their bright talk one sees glimpses of the political and religious chaos in England, and its appalling moral slump, especially among the young people. Religiously, Miss Royden said, the English people are divided into classes, those for whom religion is absolutely "smashed," and those who are sure that there is a real and true religion somewhere, and are hungry to find it. These brilliant women represent the best side of English life and character, and their stay among us will be at once an illumination and an inspiration.

The Gospel in Epigram and Aphorism

REV. JOHN ANDREW HOLMES, of Lincoln, Nebraska, is a master and maker of epigrams, which he uses to good purpose, both as a manufacturer and as a retailer. Every year he selects fifty-two of his epigrams and prints them on a broadsheet for the delectation of his people and others. They crack like rifle shots as they hit the follies and absurdities of folk, stinging them with the sudden surprise of truth, and making them think. Sometimes a whole sermon is packed into a single flashing line, so alive and pointed that it is impossible to forget it. Some ex-

amples of his hits are as follows: "A living wage is one that enables the employer's soul to live." "I would not send a carriage to bring a voter to the polls. I would send a hearse, for such a citizen is dead to his civic duties." "Religion is too large a thing to be taken up without laying something down." "In the Roman Catholic communion the communicant confesses his own shortcomings, but in the Protestant church he confesses those of the minister." "It is no harder to do one's best work on an empty stomach than to maintain one's character at its best on an empty pew." "On Sunday we may only lighten our cargo for the day, but we may dredge our channel for the week." "When a man tells you that he absents himself from service because the church is full of hypocrites, tell him not to stay away on that account. There is always room for one more."

The Growing Conscience Against War

THOUGHTFUL Americans have been taking time of late to reconsider the entire problem presented by the events of recent years, and to question whether, in case the tragedy of the war were to be faced again, the decision of the United States to take a hand in the struggle would be the same as before. This does not necessarily involve the opinion that a mistake was made in our decision. We are perhaps not far enough along in the process of reflection to be impressed with that sentiment. But it is increasingly clear that war is a great and terrible wrong, that it has no place in the program of civilization, that even its by-products, over which war-time orators talked so eloquently, are either illusory or vicious. We may not be ready yet to say that we did the wrong thing in going in on the side of what we thought was democracy, decency and the rights of men. But in the light of the unnameable horrors of the struggle we know now that there is something monstrously wrong about that method of arriving at just ends, and in the amazing confusion of issues that followed the war we are not quite sure that the great objectives were gained.

The churches did their part in the war. If there were misgivings and hesitations, they were largely repressed in the eager desire to aid the government in the adventure in behalf of righteousness and liberty. Some there were who on grounds of personal conviction or because of religious views refused to share in the enterprise. For such people we had little regard, and we made them feel our disapproval by scornful speech, and ultimately by harsher measures. Some of them are still under ban, as offenders against the dignity and safety of the national cause. At the time we thought that this was probably the proper attitude to take. Now with an increasing sense of disquiet we know that we are not sure. We are somewhat troubled with the possibility that the men and women who wholly disbelieved in fighting, and were brave enough to say it consistently in the face of a war-mad community, may have been right, heroically right. We are not quite sure.

And we are humbled and shamed by the reflection that

if the church had been united and efficient, it could have made war unnecessary. Those long, tragic years in which Europe, Christian Europe, was heading consciously and with determination toward a military readjustment of its issues, gave ample time for the mandates of peace to be made clear. In all that time Christian men and women contented themselves with little denominational conventions, and conferences over amiable but for the most part inconsequential matters; and the deliberate purpose of politicians and militarists to break the peace at the first opportunity was either taken with scant seriousness, or was regarded as a part of the expected and necessary program of the world. It was the pitiful weakness of the church, in almost every one of its hundred denominations, that it regarded war as an unfortunate but unavoidable episode in the present state of international jealousies. It failed utterly and pathetically to understand that war is a crime, and must henceforth be dealt with as such.

It is this fact which brings to the church today the humbling sense of shame as it contemplates these past terrible years. It has not put itself on record as believing that war was an outlaw against civilization, and that any nation that began a war should be regarded as a criminal. Believing that Germany was responsible for initiating the great tragedy we said many things about that fact. We said that the military group in Germany was foolish to jeopardize the commercial and educational leadership of the nation by plunging into the conflict. We said that the war was an act of insolent effrontery against the long-cherished peace of the nations. We charged a long list of crimes to German soldiers in the course of the war. The one thing we did not do was to maintain that war itself is a crime, and that Germany and all the rest of us were guilty for letting it begin. Now we know.

But this lesson we have learned in the severe school of war itself. No one ever brought it to us before except the Great Teacher of Nazareth, whom we were not quite ready to take seriously on that theme, as we are not yet ready to take him seriously upon so many others. But on this issue that is where he stands, and has always stood. When we come to think it through we know that all the defenses we have made for ourselves as apologists for war are nothing worth. The doctrine of self-defense has been made to carry a very heavy load during the war period. One need not be a nerveless or passionless weakling, submitting to every insult, to see the distinction between a just and righteous self-respect and self-defense and an attitude of belligerency such as makes war possible. The moral equivalents of war are far more effective than fighting if they are trusted to operate. There are a hundred steps that could be taken before war is even contemplated. And we know that not one of them was fully tried out before the resort to arms.

The issues were clouded, and national prejudices were constantly fanned. If the amount of propaganda released in support of narrow patriotism and national hatreds could have been devoted to conciliation and world friendship, the war could have been prevented. But the cultivation of the war spirit was the definite and profitable business of a

whole company of diplomatists, politicians, profiteers and militarists; while the protests against war was only the mild and pallid effort of the churches, and the serious business of so small a group of ardent spirits that it failed to make a place for itself in the consciousness of the nation. As a result men and women of almost every class threw themselves into any kind of war work they found available. Convinced for the moment that patriotism justified the struggle, and that all efforts were required, they easily overcame their scruples against militarism, and took up the support of the government with ardor and enthusiasm.

It is not too much to affirm with emphasis that tens of thousands of men have learned their lesson and would never follow that course again. It is not that the war cost too much in blood and treasure, although it did exact a heavy price. It is not that scores of thousands of the young men of the nation will never get the horrors of trench life, its loathsome and unimaginable stench, indecencies, defilements and sufferings, out of their minds. That chamber of horrors will not be soon forgotten. Not all the pomp and pageantry of mimic demonstrations can ever efface or make impressive again the sordid and bloody business. The bravery and picturesqueness of military affairs have departed, never to return. But the serious part of the business is the increasing conviction of hosts of men who took part in the conflict, as well as of other multitudes who did the best they could to assist, that the justification for war has gone forever, and that for themselves they are through with it once and for all.

Especially is this a growing sentiment among Christian men. They went into the service with the joy and determination of true patriots. They performed their duty, whatever it chanced to be, with the consciousness of fulfilling a rightful obligation. They did not stop to ask questions in the face of what they conceived to be a great and solemn responsibility. But now they have had a chance to think it through, and they know deep in their hearts that the thing could never be justified again. They do not believe they did wrong in following duty as they saw it then. But they know they could never again count it a duty to go to war in any cause.

It may be that all the cost of the war is not too great a price to pay for such a lesson. But that lesson must be made articulate in the speech of those who have learned it. The shallow and superficial patriotism of the militaristic and profiteering order will not be silenced easily. Vicious journalism is whipping it up with constant threats of the designs of this nation and that against the United States. But the other nations have learned their lesson in an even sadder school than ours. They are weary of the folly and the futility of fighting, where one struggle only makes cause for others to follow. Gradually the nations are discovering the truth of the ancient and divinely inspired maxim that they who take the sword shall perish by the sword, and that the only real leader of men who has a peace program that will work for all people and all times is the Prince of Peace, who passed this way to make all men brothers, fellow citizens of the world and haters of war.

The Only Way Out is Forward!

IT is becoming clearer with passing days that the Disciples of Christ are confronting their destiny. There have been many crises in their past two decades of history, but none has been recognized as so pregnant with fate as the crisis into which the denomination has been led by the recent action of the board of managers of the missionary organization. In adopting a creedal resolution for the purpose of quieting a clamant reactionary minority, the missionary administration has started processes whose effect is inevitably to undermine the morale of its high enterprise. There is wide-spread and intense emotion over the matter. On no side is there heard approval of the course the board of managers has taken. It satisfies neither the more liberal nor the more conservative groups. The former group protests against the resolution on three counts. First, because it is a "man-made creed," secondly, because it is unfraternal and unchristian, and third, because it speaks untruth. The conservative group agrees with the third count, that the resolution speaks untruth, and adds to this a fourth, namely, that the board has not the slightest intention of enforcing it.

Some three years ago the China missionaries committed themselves by a practically unanimous vote to a course the direct opposite of that to which the board now seeks to commit them by its creedal resolution. The mission work in Mexico is known to involve an understanding with the cooperating boards of several denominations in virtue of which the Disciples accept the principle of exchange of members without rebaptism in the territory for whose evangelism they have agreed to be responsible. It is unthinkable that any other course can be pursued, once the principle of unchecked sectarian competition has been renounced. Two China missionaries have resigned their appointments. The missionaries in Japan, China, the Philippines, India, Mexico, and South America are facing the problem of what in good conscience they ought to do. They can hardly work comfortably under a policy which not only assumes to direct them in the delicate situations concerning which the vast distances of both geography and psychology forbid an intelligent guidance, but which flagrantly violates the essential genius of the communion in which most of them were reared, and under whose auspices they went out to the missionary frontiers as free men in Christ Jesus.

The fact is that the missionary society of the denomination has forfeited the unqualified confidence which in former days its missionaries felt for it. This is the most vital thing about organized mission work. The enthusiasm and confidence of the missionaries in the vision, the wisdom and the sincerity of the administering board is the basis of missionary morale. With the loss of the missionaries' respect the morale of the organization at the home base has already begun to weaken and crumble. In the Disciples' case the weakening of the missionary morale carries with it the weakening of the morale of the entire denomination. Since the China mission made overtures three years ago to the home base asking permission to join heartily in the movement for a united

church in China, and to invest with more formal recognition their accustomed informal practice of open membership, the officials of the missionary society have produced a sorry spectacle by their unstatesmanlike handling of the issue. By an unimaginative and unleaderlike method they have groped their way, trusting vainly that the trouble would "blow over" without any exercise of constructive guidance on their part. On at least four crucial occasions deliverances have been made. Each has been in the temper of denial. Each has been a negation. No adequate effort has been made to let the home public see the situation which the missionaries see and out of which their problem has arisen. No effort has been made to formulate and announce the principles of modern missionary procedure which, if attention could be once focussed upon them, would lift the discussion to a higher and more promising level. The organization has been throughout on the defensive. It has flung sops to Cerberus, but it has lacked either vision or courage to give positive direction to the thinking of the denomination. The situation called for positive action. The way out was not backward, but forward.

The policy of denying facts and conditions which the missionaries had themselves disclosed has forced the officials to adopt a species of casuistry which borders on untruth and lays them open to the suspicion of insincerity. Not only so, but it has thrown the missionaries' loyalties into confusion, and forced them almost to the point of self-stultification in their attempts at backing up the representations made by the board, the executive committee and individual secretaries. Playing thus fast and loose with facts the board and the executive committee have not only shaken the long established confidence of the missionaries but rendered impossible the approval of any section of their constituency. The policy of the United Society has no defender, except such defense as it is able to command from its employed secretaries, even among whom, it is reported, the prevailing sentiment is by no means one of unanimous approval. The Christian Standard and The Christian Century, with diametrically opposite convictions and desires in the premises, see eye to eye so far as the facts in the present issue are concerned. On all sides there is arising a demand for honest and courageous leadership by those appointed to be missionary leaders. It is only such leadership that will save the situation. With Dr. Abram E. Cory's resignation from the secretaryship announced; with scores of young men and women volunteers for missionary service inhibited from accepting appointment by their unwillingness to wear the creedal yoke of the board of managers; with ninety per cent of the missionaries perplexed in conscience and some of them already resigning; with boards of other denominations standing ready to confer appointments upon those missionaries who find themselves unable to subscribe to Rev. Z. T. Sweeney's creed; with the denomination fermenting in discussion and torn with recrimination, it would seem that brave hands should take the helm and point the way. We believe the way is clear. We believe a captain unafraid could find it. It lies forward, but it is no blind adventure. The experience, the common sense and the

generous impulses of men and women of many varying views would unite in following a leadership that would point the way. We offer our suggestion to such a leadership in the form of a statement to be substituted for the arbitrary and intolerable resolution recently adopted by the board of managers.

STATEMENT OF MISSIONARY POLICY AND PRINCIPLES

In view of some confusion of public understanding, the board of managers of the United Christian Missionary Society takes occasion to state certain general policies upon which its mission work everywhere is being conducted.

1. In accordance with what we believe to be both the historic ideals of the Disciples of Christ and the convictions of the present membership of that great communion whose servant this board is, we encourage our missionaries and mission churches to engage in the most fraternal and sympathetic cooperation with other Protestant evangelical communions.

2. So far as the present denominational scheme of Christian organization will allow we strive to avoid competition and overlapping in the planting and fostering of new churches in mission fields at home and abroad.

3. In situations that arise on the foreign field where, by the assignment of territory or other circumstances, members of other Christian communions look to our churches or missions for Christian fellowship we hold that it is not only a joyous privilege but a bounden duty of such churches or missions to provide church fellowship for all such Christian brethren. It is understood both by this board and its missionaries that the acknowledgement of this Christian responsibility and the free and gracious expression of it in practice involve in no respect a departure from the accustomed practice of baptism by immersion, or of any other practice historically held by the Disciples of Christ to be a part of their mission as a people.

4. This board joyfully registers its full confidence in the piety, intelligence and loyalty of the missionaries in its employ. We hold that their judgments of policy and procedure when arrived at by group conference and counsel are, in the nature of the case, based upon an understanding of concrete facts which none else can possess in the same degree. Their faithfulness in their relation to Christ and their intelligent fidelity to the convictions and purposes of the communion which supports them is beyond all doubt.

5. We disavow any desire to transplant to the mission field the divisive controversies which are the shame of our western Christianity. We believe it is the desire of the Disciples of Christ, as it is coming to be the desire of all progressive Christian bodies, to proclaim and establish in non-Christian lands the essential Christian faith, without attaching to it the particular forms and creeds which are subjects of sectarian controversy among those followers of Christ whose equal loyalty to him in all conscience and sincerity is unquestioned. The ambition to multiply churches of a particular "faith and order" or to enlarge the boundaries of one's own particular communion by the annexing of foreign territory is held by this board and, we believe, by its missionaries, as a distinctly subordinate if not a carnal ambition, inconsistent with the best missionary vision of our time, if not, indeed, contrary to the mind of Christ.

6. All our work on the foreign mission field is carried on in the hope and expectation of two great achievements toward which we believe the nascent church in mission lands is irresistibly moving: (a) the union of the denominational groups of Christians into one church within the boundaries of each nation; (b) the passing of foreign control of the mission church and the birth of an autonomous native church in all the more advanced mission lands. The practices of our missionaries in all matters not compromising the clearly revealed will of Christ should be such as to facilitate and not to hinder or postpone the realization of these two great goals.

7. In setting forth the foregoing statements of policy, and of our conception of the missionary task insofar as this conception bears upon the questions that have arisen among the churches of our constituency, the board of managers believes its declarations represent the heart and mind of the great body of Disciples of Christ, and it calls upon all men and women of generous and loyal spirit to cooperate in dispelling misunderstandings and in gaining for the United Christian Missionary Society the undivided and ardent support of all the churches."

We have no pride in the form of words in which the above statement is made. Nor do we offer it as a definitive utterance. It would no doubt be modified in conference. But it does, we believe, suggest and illustrate the sort of thing the United Society must do if it shall succeed in extricating itself and its communion from the moral and fraternal confusion into which its unimaginative policy has plunged the Disciples of Christ. Such a manifesto would afford a rallying ground upon which all but a negligible minority of unreconstructable reactionaries could gather. Out of the principles embodied in these statements would spring enthusiasm, conciliation, mutual understanding and such cooperation at home and abroad as would mark a new dispensation in missionary progress.

Diminishing Returns

A Parable of the Safed the Sage

THE daughter of the daughter of Keturah inquired of me, saying, What maketh more noise than a Pig Under a Gate?

And I had heard that Conundrum, but I let her tell me. And she said, Two Pigs.

And she thought it a Good Joke, and I thought so, also.

But I considered, and I said unto myself, While Two Pigs Under Gates make more noise than One Pig Under a Gate, do they make twice as much noise?

And I answered, that they probably do. For there is Power in co-operative effort; and there be times when one and one are more than two; for one doth chase a Thousand, and two put Ten Thousand to flight. And while One Man is sufficient unto himself for life's essential choices, yet are two men, working together, able to accomplish what ten men working separately sometimes fail to do.

But I considered this, also, that there cometh a point where the Proportion faileth to produce Adequate Results. For the Engineer cannot forever increase his Speed by Burning More Coal, nor the Farmer forever make his Farm Richer by adding More Fertilizer.

Now all this is a lesson in what is known as the Law of Diminishing Returns. For there cometh a time for Crop Rotation. And for lack of it, Banks Fail, and businesses that are successful Go Broke, and the messages of Preachers go Stale, and Teachers get Dry Rot.

For while in life one must learn to Bunch his Hits, and the pins which one knocketh down on a Spare or a Ten Strike count double or even thrice, still must there be a Varied Method, or Fertility Runneth out, and the Game ceaseth to be worth the Candle.

The Outlook for the Baptists

By W. H. P. Faunce

PERHAPS we should speak of the inlook rather than the outlook, for we are concerned with diagnosis as much as with prognosis. When the individual or the church is sick, we must analyze the present before we can predict the future.

The Baptist denomination is numerically one of the most important of all the divisions of Christendom. In America it embraces more church members than does any other communion, having recently passed the Methodist church in its total membership. According to the latest returns the Baptists in the United States number 7,835,250. The growth, the continuous education, the spiritual influence of so large a part of our population is a momentous factor in the future of our country. The welfare of such a communion is a matter of concern to every church. Whether Baptists weigh as much as they count may be disputed—possibly the celestial scales differ from our own. But to every thoughtful patriot and every earnest Christian, the attitude of the Baptists toward the problems of our generation is a matter of serious concern. One member of this communion is now in the white house and another is secretary of state. Do those two men, whose quality is known perforce, truly represent the eight millions behind them, or are they “sports,” accidental off-shoots?

CLING TO NEW TESTAMENT

But it is not mere numbers that give this communion importance. The central fact is that the Baptists have always clung tenaciously to the New Testament. They have been devoted adherents to the “primitive faith and the primitive hope,” if not always of the “primitive love.” They have been sworn foes of all the elaborate, gorgeous and imperialistic ecclesiasticism which developed after the last book of the New Testament was written. They have never had an authoritative man-made creed. The famous “New Hampshire Confession” which appeared in New England in 1833 was adopted by many churches—never by any national body. In fact, there has never been a central body that could formulate and impose a creed. To impose a creed or even to yield to its imposition, would be to abolish the denomination, which has always stood for the “soul liberty” of Roger Williams, for the right of private judgment, for the immediate access of every soul to God, for the “witness of the Spirit” in the soul of the believer. If during the three centuries since Roger Williams and Ezekiel Holliman baptized each other in Providence, clinging to the New Testament and defying apostolic succession—if during these three centuries “not many mighty, not many noble have been called,” all Baptists have esteemed themselves, in the stately phrase of Macaulay, “nobles by the right of an earlier creation, and priests by the imposition of a mightier hand.” Baptists have clung devoutly and unswervingly to the doctrines, the church order, the ceremonies, which they find in the New Testament, and have believed that “whatsoever is more than these cometh of evil.”

Therefore, Baptists have always insisted on experience of God as the basis of church membership. All candidates for membership have been asked to relate their “experience”—sometimes indeed a conventional and pathetic proceeding, but rooted in the fundamental idea of individual access to God without the mediation of priest or sacrament. A denomination which thus exalts the psychological above the magical is to be reckoned with. Immersion with all true Baptists is a minor matter, not a strict requirement among English Baptists today. The real contention of Baptists is not at all regarding the mode, but the subjects of baptism. In an honest resolve to cling to the New Testament, Baptists restored the form which is still authorized and even preferred in the Anglican church. But the true Baptist cares little for the “form of a form”; much for the original idea that “he that believeth,” and no other, can have organic connection with the visible church. If immersion were discontinued tomorrow, the essential faith of the Baptists in believer’s baptism and their essential service to Christendom would remain unchanged.

The welfare of this denomination is also a matter of concern to the nation because Baptists have always stood resolutely for certain principles which lie at the root of American life. The separation of church and state is a doctrine which we owe directly to Rhode Island, and around the base of the dome of the Rhode Island state-house is inscribed the immortal declaration of the seventeenth century Baptist, John Clarke: “That a civil state may be established and best maintained with full liberty in religious concerns.” In 1636 that doctrine was heresy to every church and anarchy in the eyes of every government! The separation of civil from religious authority, the love of freedom, the rejection of imposed formulas, the constant adherence to democratic ideals—these things have been the steady contribution of the Baptists to American life. Have these principles now been accepted by all churches? Then we thank God for it. They certainly have not been accepted by all Americans, and in these days of universal reaction, of the suppression of free speech, and widespread questioning of ancient principles, the testimony of the Baptists is still vitally needed.

CAUSES OF DISSENSION

Why, then, is this great denomination today torn by dissension and threatened with disruption? We may be sure that no one cause will account for any important phenomenon. It is the fashion now to lay all our sins on the great war—as if war were not itself the effect of our sins. We cannot get off so easily. Deep in each denomination lies the root of its own difficulties. Each church has need to pray, “Search me, O God, and know my heart, and see if there be any wicked way in me.” The fault is not in our stars, or our age, or in European battlefields, but in ourselves; in the fact that we profess one doctrine and live another. Until that chasm between faith and practice vanishes, until the church is born again and lifted

out of the traditions of men into the fearless freedom of the spiritual sons of God, our troubles—let us hope—will never cease.

Deep in the history of the denomination is imbedded the tendency to a bald literalism in the interpretation of scripture, and whenever literalism prevails, spiritual life is dried at its roots. With what passionate emphasis did the apostle Paul protest that "the letter killeth," and that literal adherence to the precepts of the only Bible he knew would ruin the Christian faith! With tremendous earnestness he fulminated against the keeping of the very "sabbaths and new moons" whose observance was enjoined in the books which were to him the most sacred in the world. He boldly declared: "Circumcision is—nothing." It was indeed worse than nothing in his eyes. The whole paraphernalia of the Old Testament worship he quietly sloughed off and bade the disciples do so, though that worship was handed down from Sinai. "Be not entangled," he cried, "with any yoke of bondage." The literalists, the Judaizers of his day, were to him the foes of the "new freedom" which he had found in Christ. Yet the Baptist denomination has often surrendered to literalism. In my own theological studies I was buried deep in subservience to the letter of scripture, as were all seminary students thirty years ago. We spent many hours over the difference between the perfect tense and the second aorist in Greek, as if we were thereby getting the mind of the Master. We studied prepositions with fierce energy and triumphantly demonstrated that *en* could not mean *near*, but must mean *in* the water. We spent a whole year on laborious exegesis of every syllable in the first sixteen chapters of Matthew, oblivious to all the far horizons and glorious vistas of the remainder of the New Testament. Such labor would have appeared to Paul what it really was—the essence of rabbinism, the method of the Pharisees, who cried "Corban" and passed over justice and the love of God.

WHAT LITERALISM MEANS

Literalism once adopted—in obedience to a mechanical theory of inspiration—there is no end to its applications. It means that tithing is the divinely authorized method of benevolence, that the form of church government suited to Corinth and Ephesus is the only form God can bless, that the marching orders "Go ye into all the world" are the only basis for the otherwise irrational foreign missionary enterprise, and that the entire New Testament is a species of legislation, intended to do for Christianity what the Koran did for Mohammedanism—fossilize it forever. Just how the literalists escape from the obligation of foot-washing has never been made clear. But it has become increasingly clear that a microscopic interpretation of the New Testament, which relies more on Wiener's grammar and Thayer's lexicon than on the wide ranges of truth illuminated by the witness of the Spirit, is a form of that Judaism against which the New Testament itself is one long protest. That method pursued in our high schools has made Shakespeare and Burke hateful to our school-boys. One of them described it thus: "The teacher took up Milton word by word and explained away every illu-

sion!" Surely the mind of Christ is broader and deeper than the mind of the grammarian.

This literalism has naturally found a fertile soil among conservative Baptists. It has led us straight into so-called "fundamentalism," which is the modern version of Judaism. In fact, it is so completely modern that it bears no resemblance to the large horizons and sun-lit fields of New Testament thought. Fundamentalism first of all deserts the New Testament by demanding dogmatic definitions and creedal formulas as the basis of personal piety and Christian fellowship. It would be impossible for anyone to demand this if he were truly saturated with the original faith of the New Testament. What if someone had asked Simon Peter whether he believed in the trinity? The very word was not invented till after his death. What if anyone had asked him if he believed in the virgin birth? Plainly he either never heard of it, or did not think it fundamental enough to be mentioned in either his sermons or his letters. Those who would make a physiological discussion fundamental to faith have parted with the New Testament and become devotees of a dangerously modern doctrine. To make any creedal formula the basis of faith is to turn the gospel upside down. In the gospel men first "do the will" and then come to "know the doctrine." Stars before astronomy, flowers before botany, religion before theology, Christ before any theory of the nature of Christ—that is the order in all normal human experience. Baptists once believed that. Shall they still believe it?

A CAESARIAN CHRIST?

The crudities of chiliasm and premillenarianism have been let loose upon the Christian world by the universal disillusionment following the war. The war was necessarily an appeal to force. It meant that European nations had lost faith in conference, diplomacy, arbitration, in any form of reasoning process, and, therefore, that might must decide right. A divine voice seemed to say to the world: "Thou hast appealed unto Cæsar; unto Cæsar shalt thou go." And after the war is over we are still tragically going unto Cæsar. A Cæsarian Christ, who shall accomplish by earthquake and rending of the sky and the trampling feet of war-horses what he has obviously failed to accomplish by spiritual means, is now the great desire of multitudes. An earthly king, a Prussian warlord raised to the nth power and seated on a literal throne in Jerusalem, is to establish the kingdom which the Holy Spirit can never establish, and the Christian dispensation, having shown itself a failure, is to give way to a military regime dipped in the blood of the wicked. All the terrible imagery of the premillennialists can be found indeed in the Old Testament, but to this great apostasy from the spiritual conception of the kingdom the apostle would surely cry: "How turn ye back to the weak and beggarly elements?" No rending of the sky can change one human heart. No physical power, even that of omnipotence, can force one human will. To resort to physical means in order to establish the spiritual reign of Christ is to despair of the gospel.

To those who adopt this hopeless view of the future, of course, all effort at betterment of social conditions is

beside the mark. One of the leaders—a very able preacher—was recently asked if he would not give something to aid in changing any social situation. "What," said his friend, "if you saw children living in poverty and squalor, would you not give to aid them?" "Not a copper," was the reply, "I would go on preaching the gospel; I care nothing for babies." Another of the leaders—a most gracious and devoted missionary spirit—has recently written me from the orient saying that after forty years in that land he sees no progress, no real change; that the only hope is in the rending of the sky and the physical advent of the avenging Lord. Could any confession be more tragic? Thus the Christian joins hands with the materialist in denying that God's in His world, and in asserting that the future progress of the world depends on physical force.

BORING FROM WITHIN

Baptists, therefore, face not only dangers without, but far more insidious dangers within. They face the paralysis of hyper-Calvinism, the recrudescence of the pessimism which once cried to William Carey: "Young man, sit down." It is true that many who look for physical violence as the sole hope of the world are active in foreign missions. But why? Not because of profound interest in China or India or the islands of the sea. Not because they hope to effect by the grace of God any real change in the regions beyond. But merely because by "bearing witness" before the catastrophe arrives they will have cleared their own skirts of responsibility. Such bearing witness, with full conviction that it will avail nothing save to pluck a few brands from the future burning, would be a world-comedy, if it were not a world-tragedy. It is the descent of all the high hopes of the Christian faith into the abyss of materialism—hopeless until the violent end.

But the fundamentalists are not confined to any one denomination. They are "boring from within" in many churches scattered all through the denominations. Many churches now have pastors partially educated in "short-cut" schools—sincere and honest men who have no interest in any form of social or civic endeavor, who stand aloof from all efforts at Christian unity, are suspicious of all education, and strive to create a "one-track mind" in the church. A flood of printed material is now flowing through the mails, written by men who are not loyal to any denomination, but simply devoted to a special set of doctrines which they conceive to be the gospel. This literature is peculiarly censorious and pharisaic. It is far more pungent in attacks on Christian leaders than in resistance to open unbelief.

"SOUND THE ALARM!"

On my desk lies a package of tracts issued by the "Gospel Missionary Union" of Kansas City. Many of them conclude with the slogan, "Sound the alarm!" Many are direct assaults on the foremost Christian men of our generation or on the churches they represent. Here are a few of the titles: "The Congregational Church of Today and Why I Separated from It"; "The New Course of Study for Methodist Preachers" (condemned as "a last deathly

push toward the boiling cataract of destruction"); "Dr. G. Campbell Morgan's 'Further Down Grade'; 'The Spiritual Poison of the Y. M. C. A.'; 'A Perverted Gospel' (attacking Mr. S. D. Gordon); 'Mr. F. B. Meyer's Correction' (condemning Dr. Meyer for introducing ex-President Taft at a public meeting), etc., etc.

According to these writings, "Professor Henry Drummond did untold injury to the cause of Christ," "the work of the Religious Education Association is diabolical," the "Outlines of Theology" by Professor William Newton Clarke is "an emasculated travesty of the gospel," Professor George A. Coe "exalts education above salvation," Mr. John R. Mott "has proved himself only great in his folly," and even William A. Sunday is "a modern Jero-boam." As opposed to such leaders the ideal preacher, we are told, is the patriarch Noah, "whose eyes never rejoiced in seeing friend or foe, save his own little family, enter the only door of hope, and that soon to be shut. A preacher of righteousness a hundred and twenty years, but no hand was raised for prayer, no tear dimmed the eye, no confession of sin was made, and yet he toiled and builded and preached. So it must be with us." And this hyper-Calvinistic distortion is set forth as the simon-pure gospel of the Nazarene! This teaching is not merely bitterly pharisaic, but is the antipodes of all which Christ lived and died to establish on earth.

LIBERAL AND CATHOLIC

Yet this teaching, which is driving thousands of intelligent young people away from the kingdom of God, and forcing mature men and women quietly to leave the churches if they would follow Christ, has seized upon some Baptist churches as a peculiarly fruitful field of operation because of their democratic organization. Where theological doctrine may be determined by majority vote, and changed by annual mass-meeting, there the religious demagogue finds his alluring opportunity. The preacher of little education and fervid oratory crowds his church by sensational denunciation of Christian leaders of his time and baptizes scores of those who do not think, but are content to feel. The larger his church grows, the greater is the peril to the Christian faith. The throngs that assemble weekly to hear ridicule poured upon science and art and education, and to hear marvelous expositions of impending catastrophe are the same throngs that take their politics from the cartoonists of the daily press. And when these popular gifts, deeply needed in the service of a spiritual faith, are devoted to driving out Christian teachers of blameless life and unswerving devotion to our Lord, because those teachers cannot subscribe to a set of shibboleths, the alienation of intelligence from Christianity proceeds apace.

When, therefore, the Baptists of today are asked to adopt an authoritative creed, we must ask what is meant. To a simple expression of great fundamental truths, there can be no possible objection. On the contrary, if we cannot put our beliefs into language, they must be anæmic and nebulous indeed. The New Hampshire confession was such a statement—an expression, never an imposition. But now a creed is wanted as a test to be applied to every

pastor, every trustee, every missionary, a test such as our Baptist fathers would have instantly repudiated. In the charter of Brown University (1764), described by the founders as "liberal and catholic," are only two specifications regarding the character of the instruction. The first is that the public teaching shall in general "respect the sciences." (That is not precisely the position of Mr. William Jennings Bryan). The second is a golden sentence which should be written on the walls of every school founded by Baptists: "Into this liberal and catholic institution shall never be admitted any religious tests, but on the contrary all the members thereof shall forever enjoy full, free, absolute, uninterrupted liberty of conscience." Those sonorous adjectives, unusual in any legal document, show how deeply our Baptist fathers resented the tests imposed for centuries at Oxford and Cambridge, imposed for a time at Harvard and Yale, and how eagerly they builded an institution in which sectarian instruction—including Baptist doctrines—was by charter excluded from the classrooms. Are we worthy of our noble ancestry?

ANTAGONISM TO EDUCATION

Today there is a recrudescence of the old antagonism to education. In its early days the leaders of the denomination so emphasized the enduement of the spirit as the great necessity in preaching that they deprecated an education which in England had produced polished essayists instead of Christian prophets. In seeking to found a college the Georgia Baptists expressly denied that it was to be for the training of ministers—God would attend to that. All through the decades there has been a smouldering suspicion that education destroys simplicity and fervent conviction, and that schools should be maintained, if at all, merely as agents of doctrinal propaganda. A certain group today would eliminate from all denominational schools the teachers who cannot subscribe to their peculiar views and would indoctrinate every pupil before graduation. They have recently sent to the pupils in such schools a questionnaire, hoping to gain from disaffected pupils some ground for accusation against the teachers. When one father of a family, however, found that his daughter, aged fourteen, was being questioned as to the paternity of our Lord, he replied so vigorously that such interrogations have ceased. Now, as a preferable method, members of churches are incited to send questionnaires to their pastors and expose those pastors if the answers are not satisfactory. Thus the prophecy is literally—and joyously—fulfilled: "A man's foes shall be they of his own household."

The present outcry against the teaching of "evolution" is a curious case of willingness to misunderstand. So far as it is a protest against degrading conceptions of human personality, we welcome it. So far as it is a revival of the old doctrine that "Aristotle was but the rubbish of an Adam, and Athens but the rudiments of Paradise," it has no basis in science or religion. No theory of man's origin could be more humiliating to human pride than the idea that he was made of the dust of the ground. Even to originate in an oyster or an amoeba would be nobler than that! But whether coming from dust or oyster or ape, the essential fact is that God breathed into him the

breath of life. Any doctrine of evolution which clings to that great truth is theistic, and may be thoroughly Christian. Evolution, of course, can originate nothing, any more than the Copernican theory of astronomy can originate the stars. Evolution—which is quite distinct from the special doctrine of "Darwinism"—is purely a conception of method, and has nothing to do with causes. Like the doctrine of Copernicus it may be affirmed or denied by theist and atheist alike. There is probably not a competent teacher of physical science in any college or public school in the northern states who does not accept some form of the evolutionary theory. The great majority of Baptists, educated in such schools, unquestionably hold no longer the "carpenter theory" of the world, but believe in divine creation through an evolutionary process.

But just as the noble prophecy of Jonah furnishes the literalist only a chance to discuss the gastronomic capacity of the whale, so the first chapter of Genesis yields to some men nothing but a discussion as to whether man came from "mud or monkey." Vain is any attempt in our day to make college students believe that Genesis was given to teach astronomy or biology. We should no more go to Genesis for science than we should go to Spurgeon or Phillips Brooks for instruction in wireless telegraphy. The doctrine of perpetual development is given us in the first and fundamental parable of Jesus: "First the blade, then the ear, then the full corn in the ear." Baptists once declared that teaching should "respect the sciences." A school which is afraid of science, or insists on having no science later than that of Paul, or even Moses, is unworthy of Baptist support.

THE OTHER SIDE

Is, then, the present division in the Baptist ranks due simply to the obscurantism of a single group? To affirm that would be impossible. It would be to assume the pharisaism we deplore. Certainly deeper causes have been at work. Nor are we willing to say that the fault is absolutely and entirely on one side. Rash statements are easily made and not easily withdrawn. Baptists are still united by an immense and unswerving desire to be loyal to the mind of Christ. For us he is no human product. For us "his character forbids his possible classification with men." For us Christ is no improved edition of Confucius, no bettered Buddha. We cannot listen calmly to the Boston woman who spoke of "Wendell Phillips and other Christs." We are united by the faith Charles Lamb expressed when he said: "If Shakespeare were to enter this room where we are sitting, we should all instantly rise; if Christ were to enter, we should all instantly kneel." That sense of finding a value in Jesus of Nazareth which brings us to our knees and compels an allegiance never yielded to any other character in human history, that clear conviction that "he that hath seen me hath seen the Father"—that is our great heritage, our common bond.

But both conservative and liberal may now admit that in some things the denomination has gone too fast. It has gone too fast in the matter of centralization and over-

organization. The ill-fated Interchurch Movement was the apotheosis of machinery. It depended on a marvellous array of surveys, indexes, catalogues and diagrams, and the sound of its clicking typewriters drowned out its prophetic message. Baptists by their history and genius are shy of mechanism. When a few years ago they united all missionary, educational, publishing and charitable effort under one board of promotion, and "pooled" all funds in one huge and hypothetical one hundred million dollar fund, they unquestionably over-organized a people always strong in self-determination and home rule. It is against human nature to pool all Christian interests in one gigantic bureau, and there is little human interest in giving to a fund, when men long to give to a person or a cause. The board of promotion has now changed its method and allows designated funds for objects that are dear to individuals. It must now go farther. While we cannot "unscramble the eggs" and do not wish to do so, we must develop again a certain measure of decentralization, with local headquarters and larger recognition of local tradition and loyalty. The federal government of the United States is strong only because the state governments have certain reserved powers. The finely balanced powers of the states and the nation may well suggest a balance of powers in the denomination.

TOO HASTY EXPOSITIONS

It may also be true that we have gone too fast in the matter of hasty expositions of what is involved in a liberal attitude in religion. Every Baptist is theoretically a "liberal," bound by no dogmatic creed, subservient to no ecclesiastical superior, a disciple of him who took the liberal side in all discussions regarding sabbaths or fastings or any religious observance. But the liberalism which we all should claim and exercise does not warrant us in sweeping assertions sure to be misunderstood by the uneducated folk who are always in the majority.

We are offended to the very soul when we hear Emerson speak of the "noxious insistence on the personality of Jesus," and tell us that "God knows no persons." But we are also offended, or ought to be, when one liberal leader of the Baptists writes that "the Bible has all the marks of a deliberate human composition," and when another reproves those who "declare very positively that there is a place called heaven where the saved will be forever happy in the presence of God. . . . There is no adequate ground for their confident assertions." Such statements are, to say the least, loose and reckless writing. They misrepresent the authors—who are excellent Christian men—as much as they mislead the readers. They are pedagogically unsound because they are designed to shock rather than instruct, and they affirm that which, properly explained, no one disputes, but which, carelessly read, no Christian teacher believes. May the day never come when the Christian man in the street must choose between the Judaizers and the shockers! The preacher of today is in the position of moving pictures—the audience is composed of either children or childish minds. The religious teacher may well remember that the psychological tests

given in the army showed that the average soldier had the mind of a child of thirteen years. Is the average church member more mature?

OVER DEVELOPED MECHANISM

In two respects, then, we must admit that the denomination has outrun its own constituency, making a certain reaction inevitable—in over-organization and in needlessly negative assertion of liberal thought apart from positive and counter-balancing assertion of the truths which all Christians hold dear. We have constructed a mechanism as huge as that of any railroad system and we have not found any railroad presidents to put in charge of it. We have chilled the enthusiasm of devoted women, who do not take kindly to mechanism, but delight in personal work for persons. The missionary in his far-away station has suffered from "low visibility," while we have thrust into the foreground programs and schedules and drives and statistics—the cogs and wheels and pulleys of an impersonal machine. We must restore personality to its rightful place in the kingdom. The king's business demands more than piety or oratory; it demands the same administrative and executive power as the major industries of our country. Unless we can find or develop such power, we must return to the simpler methods of a former decade, when our main reliance was on ideas and not on system.

We must also remember that in dealing with vast numbers of people who are historically suspicious of education, who seventy-five years ago voted that their Foreign Missionary Union should curtail education in favor of itinerant evangelism—we must remember that mere denials of popular crudities are not enough. Rightly do the rank and file demand positive teaching, definite construction and affirmation aglow with conviction. Positive preaching that can smite the evil because it is sure of the mind of Christ is our constant need.

And our need is equally for a truly Christian atmosphere in every Christian school. That cannot be secured by creedal tests, which humiliate and repel strong men; nor by requirement of church membership, which is no guarantee of Christian influence. It can only be secured by direct action on the part of trustees and presidents to provide personal contact of students with modern prophets, preachers, missionaries, and leaders of Christian thought and action. Any school which is not for Christianity is against it.

TWO POSSIBILITIES

What is likely to be the outcome of the present dissonance among Baptists? After the meetings to be held in Indianapolis in June we may know the answer. Two possibilities lie on the horizon.

The denomination may divide; furnishing America, already cursed with isolated sects, with another sectarian body. In that case we shall see many years of litigation over endowment funds, years of contradiction in the missionary enterprise at home and abroad, years of enfeeblement in education and philanthropy and religious publication. Worst of all, we shall see bitterness among brethren, the estrangement of friends, the triumph of the

forces of disunity and unbelief. We shall see the liberals becoming more extreme in their declarations and the conservatives assuming for all practical purposes the intellectual attitude of the Second Adventists. Such a consummation is devoutly to be deplored.

On the other hand, the spirit of tolerance and charity, the spirit of Roger Williams and John A. Broadus and A. J. Gordon, may arise once more and recall us to our great heritage and greater mission. A denomination founded on the principle of individual liberty ought to have room in it for various types of thought. From the beginning there have been two impulses in Baptist history. One of these, derived from John Calvin, with whose teaching the Baptists came into contact in Holland, has tended steadily toward literalism and dogmatism. The other impulse, derived from the fervent Anabaptists, has been one of reliance on the inward light, of emphasis on

the social gospel and the spiritual kingdom on the earth.

In the phrase of Dr. R. S. Storrs, "every denomination needs two wings to fly with." A denomination which contains only stand-patters and obscurantists is an impediment to the kingdom of God. A denomination which contains only the adventurous and path-breaking minds may run away with itself. We need both conservative and liberal, both the men who are sure of yesterday and the men who can greet the unseen with a cheer. We need the popular pictorial evangelist with his dramatic gospel for children, and the trained scholar who rejoices to see the sun when it is for most men below the horizon. We need the men of even narrow minds, if they are sincerely following all the truth they can receive. We need, above all, men who can be broad without being flat, hospitable but not nebulous, so sure of God that they do not need each morning to put forth reckless hands to steady his ark.

This article will be followed in a forthcoming issue by an article written by Bishop Francis J. McConnell, of the Methodist Church, on "The Future of the Baptists"—an outside view.

The World Within the World

By Rufus M. Jones

IN his great constructive book on the Philosophy of Religion, published twenty-five years ago, August Sabatier declared that man is "incurably religious." "I am religious," this interesting French scholar asserts, "because I am a man." He boldly takes the ground that the moment the human soul reveals its essential nature it shows a native tendency—what the biologists would call a "tropism"—to seek for God.

Tertullian, who could sometimes talk as a Roman lawyer and lean very strongly toward a religion of authority, in a famous passage has insisted that the testimony of the soul, when it stands forth in its native powers and speaks out of its experience, is religious—"whenever the soul comes to itself, as out of a surfeit, or a sleep, or a sickness, and attains something of its natural soundness, it speaks of God."

William James in his Psychology bears his positive testimony to the fact that man in his normal inner processes seeks and finds a "Great Companion." "We hear," he says, "in these days of scientific enlightenment, a great deal of discussion about the efficacy of prayer; and many reasons are given us why we should not pray, whilst others are given why we should. But in all this very little is said of the reason why we *do* pray, which is simply that we cannot help praying. The impulse to pray is a necessary consequence of the fact that whilst the innermost of the empirical selves of a man is a self of the *social* sort, it can yet find its adequate Socius only in an ideal world." We are haunted, he goes on to say, "by this sense of an ideal spectator."

Here are three different types of men, all contending that religion is grounded in the essential nature of man. The testimony could be greatly increased and it would

carry much weight if it did not meet with certain somewhat solemn facts on the other side of the account. We are confronted by a generation of boys and girls in our schools and colleges who often seem to be non-religious, "untroubled by a spark." They are not lawless, they are not anti-social. They are no more unethical than students have been in the past, often they are less. They merely seem to have no interest in religion. They appear to be unconcerned whether God exists or not. If he does exist he is not on their list of acquaintances and they give the matter no further consideration. Their lives are full of activity but lacking in depth. They seem to have eliminated that dimension of the soul which opens out into contact and fellowship with a great, invisible Companion.

POSITIVE INCULCATION OF RELIGION

This situation, serious as it is, does not, I think, alter the central facts to which the above quoted experts bear witness. The apparent drop of religious interest on the part of the present rising generation is due to a number of cumulative causes and is almost certainly a temporary stage. Religion—like any instinctive tendency—is easily checked, inhibited or masked. If, when a fundamental tendency "ripens" it does not receive the proper stimulus, encouragement and backing, it is apt to "fade out" and disappear, or at least to become quiescent and dormant. This has happened to many young people in our time. The positive inculcation of religion has been absent in a very large number of homes. When the stage of wonder and awe was reached nothing was done to meet it, to foster it, to feed it, and to raise it to its true significance and glory. The Sunday school, and a good deal of the other religious nurture outside the home, have been crude, old-fashioned,

dogmatic and superficial. These have not been, in many cases, of a type that interest, arrest and attract the growing boy or girl in our present day complex world. They have been in large measure out of line with the facts of life which these same boys and girls were acquiring in their reading and in their conversation with their fellows. Then come the studies in science and history in school and college which strike straight across the group of ideas that have been accumulated in the field of religion. The rivalry is sharp and acute. The secular teaching is backed with solid authority, it is verified by example and experiment and the other stock of ideas is challenged and found wanting. It quickly slides out of mind, but it leaves the youth disillusioned. He—and also she—has now learned to discount in advance the great verities of the eternal world and henceforth the main concern is to keep the feet on the ground and to cash in as many items of passing pleasure as possible.

RELIGION NATIVE TO THE SOUL

In spite of this melancholy situation, and I think I have not overstated it, religion is a native, natural, normal function of the human soul. Under proper nurture and guidance every child would leap to religion with spontaneity and joy, as he rises to the other great functions of his being when they come in process with the unfolding of his life. My reason for saying this is that there is a fundamental push or surge in the very structure of our being which makes the individual person over-finite. He transcends himself and goes out beyond the fringes of his finite life, as soon as he begins to become self-conscious. Tied up though he is to a body of limited size and weight, fixed though he is in a definite region of space and a definite period of time, he nevertheless rises above both space and time and transcends every known limit that appears to coop him up and hem him in. He looks before and after, he travels beyond what *is*, he forecasts what has not happened and acts continually by the vision of what his soul feels ought to be. He creates ideals. He looks down as from a wider tower of observation upon all temporal events and happenings. He judges his choices and his deeds, not merely on a basis of their success or failure, but on an absolute basis of whether they are intrinsically right or good. This strange being we call "man" is a kind of "amphibian" creature who can live in a realm of space and time and matter, but who can and does also live in a higher realm of supersensuous reality. This capacity, the most amazing thing about us, is what fits us for the practice of religion and sends us on our quests for our divine Companion and keeps us moving on toward the city of God.

But that is only half of the story. The other half is more wonderful still. There is a strange story in Genesis, which tells how men in the Plains of Shinar, in the cradle stage of the race, built, or tried to build, a great tower up into the sky to reach God and to get into companionship with him. The whole New Testament, on the other hand, is occupied with that wonderful other half of the story. It is forever telling how God himself is the seeker. He transcends himself. He does not stay apart, as Aristotle

thought he did, absorbed in himself, sufficient unto himself, too great and too pure to come into contact or fellowship with imperfect beings of our lowly type. On the contrary, we are led to believe that love is the fundamental trait of his nature. Goodness is the essential characteristic of his being. He is an eternal Father, a spontaneous lover of men, interested in all that concerns the making of man. He gives himself freely, he shares his life with us, he suffers with us in our mistakes and blunders and sins, he is always trying to find us and to bring us home.

If this is so—and it is the very substance of Christ's proclamation and the heart of the gospel message—then there is something divine in man and something human in God, and we find each other and enjoy each other. He became man that we might become divine. Just that is what the mystic asserts. He asserts it, because he has found it to be so in his own first-hand experience. For him in the last analysis religion rests as solidly on experience as do the facts of the world he sees and touches.

If God is spirit and man is spirit it is not strange, absurd nor improbable that there should be communion and correspondence between them. The odd thing is that we have correspondence with a world of matter, not that we have correspondence with a world of spiritual reality like our own inner nature. The thing that needs explanation is how we have commerce with rocks and hills and sky. It seems natural that we should have commerce with that which is likest ourselves.

Thou shouldst not wonder more, if well I judge,
At thine *ascent*, than at a rivulet
From some high mount *descending* to the plains.
Marvel it would be in thee, if deprived
Of hindrance, thou wert seated down below,
As if on earth the living fire were quiet.

We get accustomed to certain experiences which occur with regularity and we draw a line around these, mark them off as natural and normal and assume that we understand them since we can assign a cause for them and "explain" them with well-known phrases which we have coined. Other experiences, not so universal and not capable of being organized or explained in terms of space and cause are looked upon with suspicion. As a matter of fact our sense experience of an eternal world is one of our supreme mysteries and we have not solved the mystery when we have talked learnedly about molecular vibrations, and brain-paths. The mystery remains deep and unfathomable.

SYMBOLS AND MEANINGS

It is not a whit more mysterious when the God who is spirit surges into our consciousness and floods us with a joyous sense of real presence and gives us the evidence.

That very near about us lies
The realm of spiritual mysteries
The sphere of the supernal powers
Impinges on this world of ours.

Sometimes when I do not have on my bifocal spectacles I pick up an important book and try to read it. I hold it far away at arm's length and then I can read the large letters of the title page, but when I turn to the text all

I can see is a strange medley of "pot-hooks and cranes." I can just make out that these marks mean words, and I can distinguish where one word ends and another begins, but read I cannot. I know that these printed signs might convey an important message to me, if only I could see them clearly enough to grasp their meaning, but I cannot do it. I go to hunt my glasses. I find them, hook them on over my ears and bring the lenses into place in front of the eyes. Then presto! the whole page alters. It is no longer covered with meaningless marks. I become clairvoyant and see through the signs to their meaning. I catch the message which I missed. It has swung into the range of visibility and I apprehend it.

Some such change of vision and of *meaning* in the whole congeries of things occurs when an experience of God comes to a person. The world has not changed, the things which are there are not different but they have come up into greater visibility, because the beholder has discovered how to *see*—at last has got "speculation" in his eyes, to use Macbeth's phrase. He passes over from theory, from hearsay, from doctrine, from external authority, from words, words, words, to knowledge of acquaintance and to unwavering first-hand conviction.

I do not believe this thing needs to be so rare and unusual. I maintain that we are built for it and possess

the apparatus for it in our native structure. The difficulty is that we take "the other world," that is, the world of matter, the world of business, the world of pig iron and pork as the one reality. We live in it and for it. We have formed our language for *that*. We have trained our senses to see that, to measure it and describe it. We do not expect any other. We do not learn to build inward, to read the signs of spiritual fellowship with an invisible Companion, to take the way of the spirit to that life which is all the time nearer than the breath which sustains life.

Wordsworth tells us in his prose preface to his Ode on Intimations of Immortality that for him as a boy the inner realities were much more real than were the solid things of matter outside. "I was often unable to think of external things as having external existence, and I communed with all that I saw as something not apart from, but inherent in, my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself."

Most of us lean the other way and build on the outward. We need to recall ourselves to the reality of "that world within the world we see." We need to open the gate and let the tides of spiritual energy flood in and vitalize us with the real presence, felt and known and tested through its moral power revealed in our personal lives.

Chants of the Social Dawning: Thomas Curtis Clark

By William L. Stidger

THE dawn of the new day is on the hills. It runs like rippling sunlight across the mountain peaks. It is not coming up as did Kipling's dawn, "like thunder" across China bay. There is no mood of revolution in it. It is coming, slowly and surely, in the hearts of the poets and prophets and preachers of the church of Christ in England and America. It is coming like a beautiful and permeating dawn.

And as Sill, the California poet, said, "Other footsteps are upon the hills." These other footsteps are God's. They are the footsteps of the social conscience. And accompanying this new and beautiful dawning there are far-off chantings; chantings as beautiful as light—and as penetrating. "The chancleer" is calling up the dawn. There is light on the mountain peaks, light on the little hills, light on the blue stream, light on the white road, light on the pheasant hen's wings; light where factory smoke belches; light where sweaty men go and come in armies; light in dark living rooms; light everywhere.

But the singing and the chanting is the significant thing. These are the prophets and the poets singing, singing, singing; calling up the dawn. These are the "legislators of the world." And one beautiful voice among them is that of Thomas Curtis Clark; he who, through his poetry, is chanting the song of the social dawning. One feels that

this is true as he reads "A Song for Morning":

Makers of poems limpid and lilting,
Strummers of tunes romantic and tearful,
Learn the fresh music of mountains gigantic,
Hear the wild runes of the free-bounding rivers;
Hark to the corn song that bursts from the prairie—
Song old as nature, dewy as morning,
Song everlasting, regenerating,
Sung by our sires in pioneer cabins,
Hummed by our mothers, by Indians threatened,
Over the cradles of burgeoning peoples.

Learn the new chants of times democratic,
Free as the ocean, strong as the tempest;
Sing the new life of comrades close-tethered;
Sing the new love that leaps over mountains,
Crossing the sea and flooding like sunrise.

Makers of poems limpid and lilting,
Leave the old tunes of vanishing nations,
Learn the fresh songs of a new world-affection,
Chant the new music of brothers and lovers.

There is dawn in that chanting. There is the dawn of a new camaraderie. One finds the same thing in "A Song for Christian Laborers":

Not only in our churchly shrines
We praise thy holy name,

Not only by our prayers and vows
We hail thy sacred fame;
But in our work we worship thee,
The lowly Nazarene,
To whom all toiling was of worth,
For whom no task was mean.

May all our labors be to thee,
Dear master of our life;
Inspire our hearts with songs of joy,
Rebuke our selfish strife;
In grimy shop and busy mart
May we not waste nor shirk,
But ever conscious of thine eyes,
Loved comrade of our work.

The last two verses of "The City" give us a new social interpretation of the "city celestial." It is not a city of gems and gold that we seek in these days, but a city of happy labor and love:

No man shall dwell therein
Who labors but for pelf;
No one shall tread its streets
Who serves the god of self;
But each shall work for each
And greed shall be forgot,
For love abides therein
And hatred cometh not.

The city that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold;
Today we slowly build
The city of God's own:
Within the hearts of men
We build it stone on stone.

And from "The City" to "The New Eden" the journey is not far, for when we have men happy at their toil we shall have the City celestial; and when we have the City celestial, we shall not be far from the borderlands of "The New Eden" of which this social chanter sings in a poem under that title:

When every child shall, through his native gift,
Be truthward led along the ways of joy;
When every man shall at his labor lift
Hand, head and heart to God, who gave employ;

When every one an artist soul shall be,
At forge or easel, at the desk or loom,
Then, through his task shall every man be free,
And none shall toil as captive to his doom.

Cities shall then become the shrines of art;
Towns, gardens all, shall blossom as the May;
Laughter shall thrive, of every life a part,
And rest await each man at close of day.

Then shall be born the kingdom of the blest;
In every heart shall love exalted be;
Then God once more shall see his garden drest
With flower and fruit, and every pleasant tree.

These are great phrases that Thomas Curtis Clark chants for us, phrases of the social dawning: "The New Eden," and "The Golden Age":

The golden age will come
When men shall work for joy;
When each shall find employ
Suited to each;

When toil shall teach,
Not bring the soul disgust;
Men will not hear, "Thou must!"
Labor will not be sold,
In that bright age of gold.

In that verse this poet has sung great words and a great central thought of the social gospel. The one thing that the church must do is to see that human labor is not simply slavery. When man shall love his toil the dawning will be near, and it is our sublime task to see that man has short enough hours, and such healthful working conditions, that his toil shall not be slavery to him; that he shall have enough leisure to grow a soul and to know his children and his God. It is the task of the church to bring this "golden age" to dawning. Little children in that glad time shall have a rightful place in "The Kingdom":

When little children have their rights—
The right to play and dream—
When none shall dare to warp their backs
With labor, then shall gleam,
For darkened earth, the golden dawn
The prophets yearned to look upon.

When toiling shall inspire to song,
When hearts no more are dumb
Beneath a hard taskmaster's hand,
Then shall the Kingdom come;
Then shall the curse be gone from toil,
And none shall die of grinding moil.

There are three great lines, great fundamental utterances, in this partial quotation from "The Kingdom." Two of those lines do a thing that I have not found in social poetry to date. They link the message of the prophets of the Old Testament with the social gospel. Those of us who have studied the Bible under teachers who had the social vision have learned that the fundamental message of the prophets was social, and that the heart of Moses' message was freedom for humanity from the social and industrial wrongs of the Pharaohs. Therefore these are epoch making lines; we quote them again in order that they may stand out like two twin stars:

For darkened earth, the golden dawn
The prophets yearned to look upon.

There is the Old Testament social utterance intimated in two lines; lines that roll like mighty thunder down the dawning of the new day.

The third line that thrills the social soul is that dream of all lovers of labor and men: the dream of that time when men shall go to their toil with a song in their hearts as some of us have learned to do because we have labor that is love to us:

When toiling shall inspire to song.

That will be the great day come at last: "When toiling shall inspire to song."

PROTESTS OF THE SOCIAL PROPHET

One of the things that I like about this virile poet's social chants of the dawning is that, like Jesus of old, he would drive the money changers out of the temple of God. There are lightning flashes in the prose-poem that he calls "Real Estate":

A thousand acres of forest land, lying under the blue sky since the first dawn; watered by undying rivers sent down by the eternal mountains. It was there before the angel raised the flaming sword at the gate of Eden; it echoes with the giant footfalls of the scudding buffalo; the red men were late comers to its ancient wilds.

A small, thin, bumptious biped steps over its border and plants a sign which reads, "For Sale."

In another scathing, prophetic protest he sings "Life Is a Feast, They Say":

Life is a feast, they say: Yet millions of men, born in squalor, pass their lives in weariness and wretchedness, and when they come to die wonder why they had to live.

Life is a feast, they say: Yet millions of women, forever doomed to the smoke and the shadows of a back alley in Factory Row, reach the day of death without a glimpse of a garden of lilies in springtime, and with no memory of a country road in October.

Life is a feast, they say: Yet millions of children having glutted their eyes on the sparkling beauty of the Christmas shop windows, must go back with empty arms and aching hearts to a cold corner of a dark room in Tenement Alley.

Life is a feast, they say.

"God Almighty, how that scathes and burns and rips our social souls open!" exclaimed a friend of mine to whom I read this prose-poem a while ago. And he said what he said with a great reverence; albeit with a burning passion.

Another fiery protest of this prophet of the dawning is in a prose-poem which he calls "Devolution." In the first paragraph he pictures man as he gambles in "business" to cheat and rob his neighbors; pictures him as he starts and carries through a war for a piece of ground; pictures him as he kills ten million men, destroys ten kingdoms and sets a world on fire for personal revenge. Then he flings these two biting paragraphs at us, like thunderbolts of protest and indignation:

The stars shine on, and smile at the little fool; the mountains shake their sides with laughter; the forests cease their singing to gossip about this mad new-comer into the earthly community.

And man, made in the image of of God, continues to walk hard pavements, and to pile up bricks, and to rob his neighbors, and to burn up the world.

PRAYERS OF THE SOCIAL PROPHET

But there are other than protests from this social prophet: there are tender and sobbing prayers. There is that great social poem which we learn was "written in a city park"; it is called "Prayer of the Poor"; and I have found nothing more beautiful in all social writing than this poem:

For the joy of cool, green places,
For the smiles of kindly faces,
We, the poor, give thanks today;
We, the care-beridden toilers,
We, the broken, prisoned moilers
Would not, thankless, go our way.

But we want the scent of roses
For our joy, when each day closes,
Lest our drudging starve our souls;
For our children, give us flowers;
Give us rest and laughing hours,
Give us homes and hearths as goals.

We would work, but not with sighing;
We would build, but not by dying—
We are not dumb brutes, but men!
For our errors grant us pardon,
But, O Lord, let Eden's garden
With its beauty come again!

SOCIAL VALUE OF PERSONALITY

Christ put a new valuation on personality. The church and the ministry of the modern church, especially, has often failed to do that thing. The new social gospel sounds this note in Christ's teaching with trumpet blasts. So does the true poet of the social song; so does this particular poet who chants the song of the social dawning in a poem called "Sons of Promise":

In every meanest face, I see
A perfected humanity;
All men, though brothers of the clod,
Bear promise of the sons of God.

No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for him some treasure chaste.

Such is this poet's valuation of personality and in that valuation he has once again hit at the heart of the social gospel; hit at the heart of the teaching of Christ.

"The World's Verdict" is the poetic story of one man who sent out his ships to bring him the world's riches, and men called him "genius" and wondered. It is the story of one who sought the secrets of the world, and the world called him "scholar" and praised him. It is the story of:

One who looked on a suffering, down-trodden race
He wept as he gazed upon each troubled face;
He heeded their plea,
And he set their hands free;
And the world called him Brother—and loved him.

And, after friendly reading of this new poet's social chanting one begins to feel a sense of comradeship with him; one begins to know that here are some of the greatest anthems of the social dawning; anthems that shall awake the dead; one begins to feel that here is one of whom it may be said, "And the world called him Brother—and loved him!"—for his social song and singing.

The Community Church in Western Canada

By H. D. Ranns

ONE of the most constant complaints against the denominations has been that by their rivalries and jealousies they have hindered community development and retarded rather than assisted the spiritual progress of the countryside. This charge has been only too well based in the past. In fact, in many sections even in these progressive days, it is still true. But it is not universally true. Whatever other exceptions there may or may not be on this continent, western Canada can claim to have produced a scheme which gives the admitted advantages of local united action along with the thoroughgoing sympathy

and support of the outside denominations. This scheme combines the good qualities of the community church with the wider outlook and missionary zeal of the parent denominations. It thus saves the local community church from the danger of parochialism.

The story of the community church in western Canada is indissolubly linked with the progress of the dominion-wide movement for organic union of the Methodist, Presbyterian and Congregational churches. Whether the scheme I am intending to outline would have ever been promoted apart from the fact that the larger union was seen to be well-nigh inevitable, is a moot question. All the same, the larger union was not assured at the time the new scheme of united churches in Saskatchewan was first arranged and put into operation. The first united church approved under the double affiliation scheme was launched at Craik, Saskatchewan, in January, 1921. The vote of the Presbyterian general assembly which virtually settled the union question favorably was taken in June, 1921. So the promoters of the new scheme deserved credit for their courage and far-sightedness.

REBELLIOUS VILLAGES

Before January, 1921, the authorities of the parent churches—on the Canadian prairie that to all intents and purposes means the Methodist and Presbyterian denominations—were being confronted with rebellious villages and towns refusing to support two churches and two ministers where one could do more effective work. The only answer the authorities could make was to advise that one church should cease operations and leave the field to the victor. This proved to be asking too much of poor human nature. Where it actually came about, the members of the vanquished church felt hurt and aggrieved, sometimes sullenly stayed out of church activities were a positively disturbing influence. The long and short of it all was that this scheme of the "survival of the fittest" was not satisfactory. It was also often brought about by an undemocratic "saw-off" between missionary superintendents, with little pretence of consulting the people. All the same it was better than nothing and this arrangement held the field as far as the denominations were concerned officially—until January, 1921.

By that time the movement for community churches had gathered force and was becoming irresistible. Communities in all parts of the west were cutting adrift and organizing local churches of their own, some of them having queer foster parents. The writer of this article was once asked by a Board of Trade of a western town to go to an Alberta town and start a church under its auspices! The people were leading the leaders of the churches, as they often have done. At last, the leaders in Saskatchewan saw a great light! In their case, necessity became the mother of invention. And four of them—later known as the big four—put their heads together and produced the double affiliation scheme of local united churches.

The implication of this new scheme was that the two great denominations, Methodist and Presbyterian, would no longer even in any measure attempt to thwart the wishes of the people in the villages and towns. They

would rather lay themselves open to assist and guide. They would also work together, not separately, in each individual case. And instead of trying to gain a local church exclusively for one or the other denomination, they would join in recognizing it. In short, the new united churches should be affiliated with both denominations.

Such a plan meant a triumph over ecclesiastical conservatism that seems remarkably impressive the more it is examined. It meant the granting of the privilege of representation to each charge in both church courts. In practice it works out that a Methodist minister in charge of a united church goes to presbytery and synod as well as to district meeting and conference. The same applies to the lay representatives, though in working they are usually selected to attend the church court of the denomination of their traditional allegiance. Not always is this done, however, and in the future the divisions will tend to disappear utterly. In the women's organizations and the young people's societies the same double working applies. Thus the local church secures the sympathetic backing of both denominations.

On their side the local churches agree to support the connexional and missionary funds of both denominations. In most cases this is done on a fifty-fifty basis of givings, taking into consideration the desired allotments of the denominations. The officers of both churches are at the call of the local church and by sermons and addresses and distribution of literature stimulate the zeal of the congregation toward the larger interests of the kingdom. The broadening and enlightening influence of the double affiliation is beyond calculation. Many of the people take two sets of church papers and are becoming informed about another denomination which had been in the past largely the object of prejudice and suspicion, if not of actual hostility. Surely in all that is at least a measure of increasing Christian charity. It will grow.

LOCAL OPERATION

How about the local working? To begin with, the organization combines what are considered the best features of the two denominations. There is a session for the spiritual work—with some of the elders originally Methodists, enough to make a real old-time Presbyterian turn in his grave—a board of stewards for the finances and an official board for the general oversight of the work. The minister is selected by the congregation from the regularly ordained ministers of both churches and any assistance desired to that end is given by both denominations. In most cases the pastoral term has been set at four years, but in others it has been left indeterminate. The combined working enables united churches to give living salaries to their ministers, anywhere from \$1800 to \$2500 annually. Men of fine leadership are being secured and a man's size job given them.

This scheme is now out of the experimental stage. The united churches are succeeding wonderfully in nine cases out of ten. They are doing something for their communities. Their minister, being the one religious leader of the town or village, can rally the whole people in community enterprises, an advantage immensely attractive to an

earnest, alert, socially-alive Christian worker. More than that, the church itself can attract and influence a type of man who had formerly looked at the churches struggling for place and power and exclaimed, "A plague on all your houses!" But there is no need to elaborate the local advantages. Any liberal-minded thinking man or woman can vision them.

This new movement, started in Saskatchewan, is spreading like a prairie fire in western Canada. There are now thirty-seven such churches in Saskatchewan alone and the

movement is gaining ground in Manitoba and Alberta and even in parts of eastern Canada. In certain parts of Saskatchewan there will soon be no strictly denominational church along a whole line of railroad. What all this means in the religious life of western Canada can be imagined. It is fittingly described as a religious revolution.

And so when the denominations are being rightly condemned for slowness to act in helping the community church movement, remember there is an exception in the Methodists and Presbyterians of western Canada.

A Sample of Industrial Statesmanship

ONE of the most salutary pronouncements in regard to present strained relations in industry has been put out by the New Jersey State Chamber of Commerce. It is in gratifying contrast to manifestoes and publications by those employers' associations which now specialize in war against the unions under the guise of the so-called American or open shop plan. Efforts for the open shop are not to be deplored, but the so-called American plan is not a sincere and rational fight for the open shop. In the first place it is most un-American in its temper, in its social ideals and in its attack upon the fundamental right of free Americans to organize for mutual benefit and the conduct of their corporate affairs. It is a fight against the union under the guise of war on the closed shop.

The closed union shop is defensible only as a war measure. It has won many gains for labor, but it is in principle a labor monopoly and is therefore in principle no more defensible than other monopolies. Only where the obduracy of employing interests make more conciliatory methods impossible can the closed shop be defended. In other words, it can be defended only when it is admitted that human rights can be won through no other methods than those of coercion or war.

* * *

Open Shop Crusade a War on Unions

The New Jersey Chamber of Commerce says that "the employers hold at present a key to the situation." They therefore address themselves directly to the employer. They deplore the so-called American or open shop campaign saying: "This militant tendency seems to make a strong appeal to many employers at this time of business depression. A movement is now on foot which, misusing the name of 'open shop' and 'American plan,' is crushing labor organizations throughout the country by locking the unions out and forcibly deunionizing the workmen. Together with the abuses of unionism this movement is destroying the constructive substance of unionism and stifling the just democratic aspirations of the workmen. It is undermining the confidence of labor in employers and ruining the foundation for cooperation between them. Similar campaigns in former periods of depression have only resulted in redoubled growth of unionism and the adoption by it of more extreme measures in the periods of prosperity which followed and there is no reason to believe that the results of this campaign will be different. Campaigns of this nature are leading to oppression by employers and are playing into the hands of revolutionary elements. Thus the cycle continues with the participants in continuous and senseless warfare."

Here are a few clauses taken from what is published in the Manufacturers' News of February 23, as a model contract between employer and employee. The contract is very long and we quote here only those clauses bearing upon the relation of the employee to the union, showing conclusively that talk about his having union rights is academic, if not hypocritical.

"The employer agrees that he will not recognize, negotiate with

or have any dealings with any officers or members of any organization, society or labor union with respect to the terms and conditions of the employe's employment, but will in the conduct of the employer's business adhere to a strict and fair interpretation and enforcement of the American plan open shop policy.

"The employer agrees that the employe during his period of service with the employer, may belong to any organization, society or labor union of which he chooses to be a member, but in so doing the employe agrees that he will not have any negotiations with officers, agents or members of any such organization, society or labor union in relation to the conditions of employe's present employment under the terms and conditions of this contract.

"The employe agrees that he will not at any time ask or expect the employer to recognize in this employment relationship, any organization, society or labor union to which the employe may belong, or in regard to the terms of the employe's conditions of employment under this contract."

* * *

Fundamental Issues

What the committee of industrial relations of the New Jersey State Chamber of Commerce calls fundamental issues may be summed up in the following phrases quoted from their pronouncement. "Even the parties in controversy usually do not fully realize their real differences. Yet without such knowledge the controversies cannot be easily settled or prevented in the right way. Agitation is not a fundamental cause of differences. It is an outgrowth and stimulant of them. The issue between wages and profits arises out of the desire of men for a greater reward for their efforts and out of the difficulty of ascertaining what constitutes a proper reward. There is the issue between the democratic aspirations of the workmen who desire to exercise some power over the conditions under which they work and what the employers consider as their domain of power. This issue arises out of the fundamental aspiration of human nature for self-expression and achievement. Thirdly, there is the issue over certain abuses of which both sides are guilty, such as, on one side, ill treatment by foremen and, on the other, soldiering on the job, violation of shop discipline and discrimination against non-union men. The outcome of these various issues will largely depend on the kind of leadership exercised by employers. For, being the managers of industry and having superior opportunities and administrative experience at their command, they must naturally bear a larger share of responsibility for the proper solution of these problems."

* * *

Constructive Methods

As a solution they point out that two constructive methods are now being used, one called, "The road of constructive achievement within the shop"; the other "The road of constructive cooperation between organizations of employers and those of workmen in an industry-wide scope." Under the first they cite the system used by such companies as the following: the Dennison Manufacturing

Company, the International Harvester Company, the Standard Oil Company of New Jersey, the B. Edmund David Company of Paterson, the Dutchess Bleachery of Wappinger Falls, William Filene's Sons of Boston, the Midvale Steel and Ordnance Company and the Proctor and Gamble Company.

Under the second, dealing is had directly with the unions. As examples of this type of relationship they cite the clothing trades and that of electrical construction, both remarkable in that the industries are of "an extremely unfavorable and chaotic character." In the clothing industry a "comprehensive system of tribunals has been set up for the disposal of all complaints, individual as well as collective, presented by either side in the daily routine; and some of the ablest men in industrial relations are developing model working conditions in the industry." In the case of the electrical construction industry "a nation-wide tribunal and conference system has been created which while new has already achieved creditable results." They say that "the response of labor organizations in both instances has been gratifying."

Both of these "roads" are comparatively new but old enough to be fairly beyond the experimental stage though not at the stage of perfection. There have been failures, of course, and the measure of success with all companies is not the same. The experiences are summed up as meeting difficulties in the following way: "some on the rocks of the unreasonableness of the unions, others on those of the unreasonableness of the employers' associations, still others on those of the unfavorable industrial conditions and many on a combination of these dangerous reefs. Employers who

believe in industry-wide cooperation insist that these difficulties and dangers must not be permitted to overshadow the fact that many of these systems have existed for many years—that in the course of these years they have weathered many storms and performed creditable service and could perform yet much more, if preserved and improved."

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So-Called Open Shop Crusade Dangerous

Direct issue is taken with the so-called open-shop advocates, saying "the road of anti-union coercion appears to us to be dangerous. It ought by all means to be avoided." They commend to employers one of the two "roads" above described to be determined by the character of the industry, the employer and the union. The so-called open shop advocates are described in the following terms: "Their vision is affected by abuses and imperfections of labor organizations and they do not see that there is much reason in the fundamental objects of organized labor and that a satisfaction of these objects is desirable for the sake of general contentment. They forbid their employees to organize or interfere in various ways with their legitimate organizing activities and by various coercive means they combat the growth of unionism in their shops. As the pressure of unionism increases they are forced to apply more drastic means. Having started on a road of militancy in the hope of arriving at a lasting peace, they are in reality drifting away from peaceful conditions."

ALVA W. TAYLOR.

British Table Talk

London, April 10, 1922

IN OTHER days more would have been made of the sacred season in which the Genoa conference opens. Today we have to be content with the hidden links which unite nobler aims of statesmen and the mighty purposes of the cross. They who at least who seek to remove barriers between race and race can claim, though they may not speak of it, an affinity with the mind of the Crucified. We have come to see with growing clearness the world-wide significance of that "utterly self-giving love" which was revealed in the cross. We cannot see so clearly what follows for nations upon the acceptance of that principle, but we are agreed that if the claim of the Crucified is true, there can be no peace of mind for the modern nation, so long as it clings to the principle of self-interest. For the narrow, self-concerned principle the cross substitutes not a modification, but an utter denial. Nor can we rest content with the claim of the Crucified upon the individual life. There must be a principle to be applied all through the range of human life. It is a pleasure to quote a passage from Dr. A. T. Cadoux's "Essays in Christian Thinking": "If we try to imagine how Jesus could, in dealing only with individuals as such, have brought them to such a spiritual choice as the actual conditions of his death made them face, we shall conclude that it would have been impossible, and that Jesus could challenge the individual with his whole truth only by challenging the whole society of which the individual was a member. Without its national significance Jesus' death would have lacked the depth of its power on the individual. Without its world-aim it could not have presented the true antagonism to self-concern; if his love had been to his followers only and the aim of his death confined to their good, it would clearly only have confirmed their self-preference." Self-concern or self-surrender? Narrow nationalism or the nobler ideal of service? These are alternatives set before mankind at the cross. The question which is to prevail, is really at the heart of things even in an international conference. Meanwhile I add without comment a thought of one of our great publicists, Mr. Garvin of The Observer:

THE EMPTY CHAIR

"Nothing causes so much regret as America's empty chair at

the round table of the nations. Genoa believes that it discovered America, and hoped that America would be moved to return the compliment when Genoa was chosen as the scene of the conference. The little green-shuttered house where Columbus was perhaps born still stands in the narrow alley only a few yards from the telegraph office which has become for the moment the nerve center of European intelligence. Her tall monument, with a happy America at his knee, greets the delegates in the handsome piazza outside the railway station. You can no more get away from Columbus in Genoa than from Dante in Florence. Europe must do its utmost for itself, but no one believes that even if sound foundations are laid by this conference the fabric of the world's prewar prosperity can ever be fully restored and completed until the United States takes a final hand, for its own sake no less than for Europe's. But that is music of the future."

* * *

Death of President-Elect of Wesleyan Methodist Conference

A short time ago the Congregationalists were mourning the death of the chairman of their assembly. Now the Wesleyan Methodists must mourn the sudden death of their president-elect, the Rev. William Goudie. It will be a heavy loss; not only for the Wesleyan church in this land. Mr. Goudie was one of our missionary statesmen, and we shall miss him from the councils of the missionary societies. A man of gravity; powerful in speech; wise and generous in counsel; gentle in his manner and yet firm, and unyielding upon what was to him a matter of principle—he has left with us an inspiring memory. I first met with him in missionary service, when we were present together at the Conference of the Young People's Missionary movement in 1909; and my last memory of him carries me to the lounge at Swanwick where before an assembly of representatives from many missionary societies he spoke upon the hope of Christ's calling and the riches of the glory of His inheritance in the saints; and what is the exceeding greatness of His power to usward who believe. Now he knows more of that wealth and that power though it was given to him even here to enter deeply into the inheritance of the saints.

Another Sir John Kirk Passes

A short time ago Sir John Kirk, the old friend of Livingstone, died. Now the other Sir John Kirk has passed over. They belonged to the same age, but they found their life-interest in different ways. One sought adventure and romance in Africa, the other in the slums of our great cities. One was known as the friend of Livingstone, the other as the disciple of Lord Shaftesbury. Sir John Kirk was for many years the secretary of what was called The Ragged School Union, and is now the Shaftesbury Society. This is one of the powerful agencies which perpetuate the life-work of Lord Shaftesbury who fought so noble a fight for the poor children of this land. Sir John after his retirement lived in Westcott, not far from Leith Hill and Wootton Hatch, where Evelyn the diarist lived, and where as I have reason to know, he found many ways of service open to his loving heart. He too had his adventures, not the less wonderful because they came to him in the service of the forgotten and the destitute; and such a man must have read with understanding the words, "Inasmuch as ye did it to the least of these, ye did it unto me."

* * *

The Apparent End of a Valuable Experiment

One of the most powerful experiments which followed the close of the war was the opening of Knutsford Test School, in which men, chiefly soldiers, who were drawn to the ministry of the Church of England, could have their calling tested by a year's life in fellowship. We heard golden reports of the life within that school. Its results proved to be all that its promoters hoped. And now it is to be closed for lack of financial support. The Bishop of Manchester rightly deplores this failure. He calls it a "triumph of seminarism," and he refuses to accept the decision to close the school as final. It is a disheartening fact in much of our modern church activity that experiments are begun and for lack of support are ended, before their full use can be demonstrated. We begin but we do not finish. To many outside the Church of England this Knutsford experiment seemed full of promise. Here was a school where a man could live for a year in a noble brotherhood, testing his vocation to the holy ministry. It seemed just the place to which the right kind of man could be invited without being made to stumble. It was not a seminary; and therefore all the more attractive to the man whom all the churches are seeking for their ministry. It cannot be that a rich church would grudge the outlay for such a work; there must be other influences at work; the seminarist is always a powerful defender of his rights.

* * *

Holy Week and the Language of the Cross

In the Times of Saturday, there was an article from which I give a quotation: "The story of this strange Man upon his cross awakens familiar echoes within man's heart. He hears a language which he has known all his days. It is the language which tells of wrong done by man to his brother man; of sorrow which is borne with patience; of the defeat, which the just man meets in a world like this, and yet of the victory which he snatches out of defeat. All the shadows of human story, as well as all the light of sacred story, gather there.

"It is a language which needs no translation, because it is the language of action; it is not a metaphor that mankind recalls when it returns to the cross. If it were but some communicated word, spoken calmly and left with us—some truth about God—it would not make this appeal. But because it is in the language of sorrow and love, of life and death, and of these not as vague abstraction, but as set forth in that sacramental act, the cross speaks across the barriers of race a timeless language. Because it is a story of God in action it never fails to win a hearing. For this reason the earth is full of sights and sounds which are linked to the story:—

'His pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.' "

EDWARD SHILLITO.

CORRESPONDENCE

A Disillusionized Reader

EDITOR THE CHRISTIAN CENTURY:

SIR: I subscribed to The Christian Century some months ago because I welcomed the opportunity of reading week after week a religious periodical which, free of sectarian bias, might offer me news, and comments on the news, of the religious world with neither antipathy nor prejudice. Generally my expectations have been fulfilled. I acknowledge the pleasure and profit which I have gained not infrequently from your columns.

Today I have been disillusionized. Your editorial entitled "Do We Need the Cathedral of St. John the Divine?" has done the work. It is wretchedly unfair, woefully prejudiced, utterly blind to the other man's point of view, gratuitously insulting. If I should read, either in your magazine or in any other, so unjust an attack upon the position or the effort of any other Christian body I should regret it deeply. When the attack is directed upon that group with which I count it an honor to be identified, I resent it with all my heart.

I have no doubt, Sir, that you cherish the hope that through your efforts some real contribution may be made to that unity of fellowship among all Christian people for which, with our Lord, we pray. It is a worthy hope. May I suggest however that you are not going to do it by deriding and vilifying that which any group of Christian contemporaries has, under God, set its heart upon. Such action is clear expression of that very sectarian bigotry against which you so stoutly declaim. It denies your faith. It will defeat your purpose. Will you be good enough to cancel my subscription with the current issue?

Rector Christ Church,
Winnetka, Ill.

E. ASHLEY GERHARD.

The Information Desired will be Found Between the Lines

EDITOR THE CHRISTIAN CENTURY:

SIR: The brotherhood has been passing through some trying days but we are finding ourselves and lines of fellowship are deepening. The tremendous tasks that are challenging us are causing us to put first things first in thought and planning.

Sensing the mood of the brethren and desiring to contribute everything within their power to the peace and strength of our people in this great day, the undersigned, in conference with a few others, presumed to issue a personal call to brethren here and there, to attend a friendly conference at Kansas City, April 19-20. We felt that it could but do vast good for a group of men—ministers and laymen—to sit down together for a couple of days just to talk things over and to pray together in the utmost freedom of fraternal confidence.

The invitation went to brethren in widely scattered sections of the country—the burden being to limit the number to those that could be handled under a pooling-of-expense plan, and only two or three were called from each state. Responses were almost uniformly favorable, though some of course were unable to attend. Finally a group of seventy-five assembled and in the delights of most wonderful fellowship—two great days were passed.

It was not a gathering for resolutions or pronouncements of any kind. It was a time of wholly informal and unofficial fellowship. The effort was to keep the eyes of all upon tasks in hand—the real objectives of present brotherhood endeavor. There was

an emphasis in paper and discussion of the following vital points:

1. A re-emphasis of world wide evangelism.
2. A restored leadership of constructive journalism.
3. A new stressing of educational work.
4. An outstandingly triumphant co-operate fellowship.
5. A revelation of enlargement of personal life as a demonstration of the power of the plea of our people.

We, whose names appear below, believe that it would have been the joy of untold numbers of our people to have followed the discussion that this outline called forth. There was insistent emphasis upon the deity of Jesus and his headship over the church. There was unanimity in thought that the victories of evangelism wait upon the heralding of the simple gospel in the unquestioned terms of Apostolic utterance. There was the warmest expression of devotion to the co-operative fellowship of our people as a means of making effective the sacred mission of our people. Longings were expressed for means to equip, adequately, our leaders of the future and to nurture the general membership of the churches in the significance of our own movement as a people and in the whole riches and glory of the unfolding kingdom of God, and as undergirding all, a call was sounded for a prayer life among us—deeper in channel and quickened by a greater faith than we have ever known.

Problems of the day were often at the fore—the coming convention at Winona was in the minds of all. Every man spoke freely and the major revelations of heart were love toward our Lord and a passion to serve him, and loyalty to our brotherhood in its historic positions upon which has rested, so richly, the favor of God. The hours spoke of that unity among us which alone can yield the conquests of the gospel to which our God has called us.

A continuation committee was appointed to foster in all possible ways the spirit of this little gathering in the hearts of all our people.

CHAS. S. MEDBURY.
R. H. MILLER.

THE SUNDAY SCHOOL

Calling the People Back to God *

HEZEKIAH inherited a broken kingdom. The farming class was ruined, the frontiers were exposed, the funds were exhausted and the army was shattered. Hezekiah left fortified country, an overflowing treasury, cultivated fields and a happy peasantry, a well organized army and a nation whose God was Jehovah. There was a power behind the throne: Isaiah. The great prophet who could mold the lives of kings kindled the ideals which the king expressed in national deeds. A large part of the prophet's work was political if you regard it in one way. His was a religion that changed externals. His was a faith that actually moved mountains. His was a hold on God that gave him power to turn round and change the minds and hearts of people. It is the kind of religion that we need today. When the stories of the kings were written the name of Hezekiah held place of honor. He called the people back to God and in the spirit of real religion transformed the nation.

A study of the history of the world will show that after every war there has been a moral decline. It is not strange that after the greatest war the old earth ever saw this same thing should be true. Just now we are living in a world disrupted, demoralized, burdened with debt, struggling through economic readjustment with all its attendant suffering. German hate has created a fearful France, armed to the teeth. Years of fighting, blood and broken home ties have precipitated an almost shame-

less society. The tension of months has given place to an orgy of pleasure. The church that had little voice during the great campaign and which was powerless to avert the calamity is very much neglected during this period. Not only that, but as every one now knows, the war gave a great impetus to the most ultra-conservative religious thinking. As a result, in nearly every denomination, there has appeared a most virulent movement toward the more conservative type of thinking and action. In one state a bill has been introduced, demanding that state funds be withheld from any institution of learning teaching the theory of evolution!! This is both laughable and pathetic. The old indoor sport of heresy-hunting has been revived and college professors are not having their paths strewn with roses. All kinds of cults have come to life—spiritualism has taken new lease of life (largely due to the widespread desire to communicate with the dead). The call "Back to Christ" means a call back to the old paths to these people. This is the picture of our age and it does us good to see it plainly. The easy way to do is to move along with the crowds of revelers on the one hand or with the masses, frantically interested in conservative, fundamental policies of denominational conduct on the other. The scientific lover of progress, the champion of things spiritual, the harbinger of good-will and unity is a voice in the wilderness. Yes, but the wilderness voice introduces Christ to the age and the Spirit of Christ alone can bring order out of chaos, and put spirit into the dull and dusty epoch. Lloyd George is right: "Now it is either Christ or Chaos."

Who will call us back to God now? Is there an Isaiah alive today? Wrangling sects can never win society. Hopeless reactionaries can never lead. Egotistic liberals are equally powerless. The brilliant preacher who preaches with one eye on his millionaire is not likely to care much what happens to a luckless world. The bright scientist, who has no social love, will make little contribution aside from cold intellect. The timid standpatter is not worth considering. The lover of comfort will make no effort. Is there some Lincoln of the church? Is there some modern Luther? Can some present-day Savonarola write, "Jesus Christ, King of the United States"? Some tell us that the Great-Man theory of Carlyle is not the answer; that the times throw up the men rather than the great men create the times. It may be that the new era will come as the result of the consecration of the humble thousands who have not bowed the knee to Baal. A circle of prayer, radiating out from the pastor's study at Halle, killed German rationalism. A prayer group in Oxford started the Methodist church. A hay-stack prayer group at Williams College started modern missions. We have waited long for the great man and he has not come; suppose now we each and all, simple, plain, God-fearing and God-loving men and women begin to pray, live, work for the larger, progressive, coming of God into his present-day world. We can create the times that will throw up the great man. Certain it is that we must get much closer to God and that we cannot wait for a leader any longer.

JOHN R. EWERS

Contributors to this Issue

W. H. P. FAUNCE, president Brown University, Providence, R. I.; author "What Does Christianity Mean?," "Social Aspects of Foreign Missions," "Religion and War," etc., etc.

RUFUS M. JONES, professor of philosophy, Haverford College; member of the Society of Friends; author "The Inner Life," "The World Within," "The Story of George Fox," etc., etc.

WILLIAM L. STIDGER, prominent Methodist preacher of Detroit.

A. D. RANNS, minister the community church, Craik, Saskatchewan, Canada.

*Lesson for May 14, "Hezekiah Leads His People Back to God." Scripture, 2 Chron. 30: 1-9; 13.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Minister Wars

Against the Dance

Evidently the old evangelical protest against the dance still has some interest for Dr. John Roach Straton, pastor of Calvary Baptist church of New York who is in large demand as a lecturer in various cities. He recently appeared in St. James Methodist church of Montreal. Dr. Straton is the sensational preacher of New York who recently invited in a theatre manager to debate with him in the church the question of the immorality of the stage. While this view is held by Dr. Straton, a speaker at the Religious Education Association declared that there was no way to meet the evil dance other than opening up the parish houses to properly chaperoned social activities for the young people.

Seattle Ministers Against Jingo Newspapers

The stirring up of anti-Japanese sentiment has been a favorite occupation of many people on the Pacific coast, but this is seen by the ministers of Seattle as a dangerous occupation. They recently passed the following resolution: "Whereas certain newspaper editors have from time to time, and very noticeably in recent days, made special effort to stir up and aggravate bad feeling between nationals of the United States and other countries, particularly Japan, therefore be it resolved that we, the Seattle Federation of Churches, in regular meeting assembled, declare that to stir up and to pander the race prejudice is wrong. We believe that we cannot consistently with the religion we profess, observe without protest the deliberate efforts of the Hearst and Scripps papers to play upon such passions." This very live federation is securing the aid of the industrial relations team of the Federal Council to speak in Seattle churches during the week of May 14. This team is composed of Rev. Worth M. Tippy, Rev. Samuel Zane Batten, Rev. Alva W. Taylor and Rev. Arthur E. Holt. In addition to these speakers there will be some professors from the University of Washington who will speak in various churches, making a city-wide demonstration in behalf of the idea of industrial justice. In this city there has been a great deal of racial sentiment in the past.

Two Centennial Celebrations

Though the Roman Catholic immigrant is making impossible the work of many Protestant churches in Boston, Phillips Congregational church was kept steadily to its task and will celebrate in 1923 its hundredth anniversary. The centennial celebration will be marked by a pageant setting forth significant features of the church's history. Hundreds of people will be used in producing the pageant. This church is proud to relate that Rev. Francis E. Clark was once

its pastor. It is now eighth in size among the churches of Boston. Central Methodist church of Detroit is also preparing for a centennial observance, marking one hundred years since the incorporation of the society. The program will be given the week of May 7-14. Some of the most eminent figures of Methodism will be present. Among these are Bishop Henderson, Bishop Leete, Bishop Smith, Dr. George Elliott, Dr. James M. Thoburn, Dr. William Wedderspoon and Dr. Seth Reed. Most of these are former pastors of the church. A tablet will be unveiled dedicated to the members of the society who served in the recent war. The present pastor is Dr. Lynn Harold Hough.

Missionaries on Congo Face Their Problems

The Protestant missionaries on the Congo of various denominations have an annual conference at which they discuss common problems. There is now a cooperative plan in the publication of books. Many books are gotten out on a bi-lingual plan, one version in a native tongue and the other in French, the official language of the section. Among the books already available in the native languages are Pilgrim's Progress, Aesop's Fables, Boy Scout Guides and Biographical Sketches of Native Christians of Africa. One of the resolutions adopted this year was for reinforcements in men trained in education, industry and agriculture. It was suggested that missionaries with such training would not need to have a theological course. The conference was held at Bolenge, the Disciples mission, and the native church there, several thousand in number, was very attentive to the needs of the missionaries. Mark Njoli is the pastor of this church. A number of white missionaries are at work there with mission press, medicine and industrial program.

Suggestions for an Octave of Prayer

The organization promoting the world Conference on Faith and Order has gotten out a pamphlet with suggestions for the proper observance of a week of prayer ending with Whitsunday, or Pentecost, as it would be known in non-liturgical circles. The pamphlet is prepared by Rev. Peter Ainslie, a Disciples minister of Baltimore. Each day of the octave is treated by writers of different communions. There is a meditation and prayer for each day. The Episcopalians, evangelical communions and eastern Orthodox Christians are represented in the document. It has been prepared for wide distribution throughout the western world.

Unitarian Laymen's League Speaks Out On Conference Treaties

The Unitarians through the Laymen's League have spoken out on the ratification of the treaties now pending in the

senate which are known as the Washington Conference treaties. A poll was made in favor of the ratification. The text of the resolution sent by the national officers to the senate is as follows: "It is the conviction of the Unitarian Laymen's League that the peace of the world and the welfare of the people of the United States require the prompt ratification of the several treaties now pending before the senate."

One Hundred Dresses On Display at the Church

Paris, Mo., Christian church looked like a drygoods store on a recent Sunday when one hundred dresses were hung up in the Sunday school room for exhibition. The outsider who happened into town must have been greatly surprised at the display. The secret was easy to learn, however. One hundred and eight dresses had been made by a Sunday school class for the orphans' home in St. Louis conducted by the United Christian Missionary Society. The class had bought the material and done the work for the children of the home. It was estimated that the value of the clothing was \$350. In addition to this gift, the church made an additional offering to the benevolent work.

Electric Light Advertises the Church

First Westminster Presbyterian church of Toledo, O., is now using electric light in a variety of ways for publicity for the church. One of the first devices was an illuminated cross erected over the organ. This was inside the church. Soon a beautiful window was installed in the church in which there is a colored painting of "Christ Preaching to the Multitude." Powerful reflectors illuminate the picture so that it can be seen outside the building. The third device is the installation of a revolving cross on the tower of the church which can be seen from a radius of a mile. This cross follows Dr. Stidger's design. The triple illumination plan has been installed as a memorial. Dr. Stidger of Detroit, called "the father of the illumination idea," was present at the church and gave the dedicatory address on April 11. Rev. Elwood A. Rowsey is pastor of the church.

Church Affiliations in Denominational Schools

The Methodists comprise only a third of the student body of Northwestern University, and the Baptists are outnumbered by several sects at the University of Chicago. It is interesting to note that in the graduating class at Yale this year there are 29 Congregationalists, 25 Roman Catholics, 55 Episcopalians, 34 Presbyterians and representatives of a wide variety of other religious organizations. In this class are Buddhists, Confucianists and Holy Rollers. An examination of the student list of all the larger universities founded by

religious denominations indicates the same lack of denominational color in the student body. This makes necessary a complete recasting of the ordinary denominational view of the function of the denomination in education.

Want Union But
Not the Concordat

Some indication of the present state of sentiment in the Congregational ranks on the union question may be gained from the recent action of the Suffolk North Association of Massachusetts. The Concordat proposal which has been considered by both Episcopalians and Congregationalists providing for the reordination of Congregational ministers was laid on the table. In its place came a resolution declaring in favor of the organization of the United Churches of Christ in the United States.

Rabbi Finds a
Christian Church

Rabbi Wolsey of Cleveland thinks he has found a Christian church that is really Christian. While in attendance at the celebration of the fiftieth anniversary of Woodland Presbyterian church of Cleveland, he expressed the opinion that this church was more nearly Christian than any he had found. It has a significant program for immigrants. Dr. Charles Gilkey of Chicago was present to speak at the celebration besides a number of other visiting speakers. The pastor of the church is Rev. Joel B. Hayden. The weekly attendance at the various activities of this church is 1700.

Russian Church Loses
Priceless Relics

The Russian Orthodox church has been moved with compassion for the famine sufferers of their country, and has voluntarily contributed to the famine fund many objects of great value, though every such contribution represented more sacrifice than could be expressed in money values. It is therefore the more regrettable that in the midst of the disorder in Russia robbers should enter the famous kremlin, and take jewels which are estimated to be worth 5,000,000 gold rubles. Some of the most sacred ikons of Russia have been stripped of diamonds and pearls. One of the ikons stripped was brought to Moscow from Mount Athos in 1648 and many emperors have paid their devotions before it. The robbers secured entrance to the chapel by cutting a hole in the roof of the chapel and descending into the church by means of a rope ladder. It is stated that the soviet government is considering general confiscation of church treasures.

Presbyterian Organization Takes In
Aliens to Aid in Control

Labor Temple, one of the most outstanding industrial experiments of the Presbyterian church, is located in New York. It was made famous in the ministry of Rev. Charles Stelzle. This temple furnishes a home for a wide variety of activities, but in the past was controlled exclusively by Presbyterians. Re-

cently the home missions committee of the New York presbytery agreed that a Labor Temple committee having full responsibility for the plans and policies should be organized. One-half of the committee will represent the Presbyterian church. The other half represents the community, and is made up of men and women from the Labor Temple forum, the American International church, the Labor Temple school and various labor organizations. In this way it is hoped to make the institution representative in a most democratic way of the constituency which it serves. The American International church, as the name implies, is an organization composed of many nationalities. It is an experiment with the idea that many immigrants want to forget foreign peculiarities, and to become simply good Americans. The older foreign language churches have tended to accentuate racial differences.

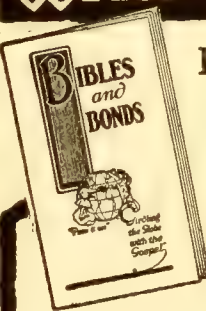
Presbyterian Women Make
a Good Report

The Woman's Board of Missions of the Presbyterian church has just completed its first year as a national board. Working harmoniously with the "men's" board, it has been able to secure many results among Presbyterian women which would have been quite impossible without freedom and autonomy. In the report that was published there is the following summarization of the work done for the past year: "Sixty-nine women were appointed as full missionaries and 11 as special term workers; 4,000 missionary classes of women and young people; 70,000 monthly readers of

Woman's Work; 153,546 study books and leaflets sold; more societies understanding and adopting the \$1,500 flat maintenance rate for the support of missionaries; 917 women missionaries being kept in touch with their supporting societies; over 9,000 missionary societies of Presbyterian young people and about 50,000 children being trained for missionary service."

Howard University Will Stress
Ministerial Education

The largest Negro university in the land is Howard University of Washington, D. C. It has nearly two thousand students of college and professional grade. It was founded in order to educate men for the ministry, but like many another Christian school has not accomplished its purpose in a large way in the matter of ministerial training. The buildings have been lacking. Only a hundred Negroes graduated from all the seminaries last year, and the average annual demand is for 1,800 new ministers each year. A campaign is being put on for a larger divinity faculty, and a forty thousand dollar building in which to do the work of ministerial training. The school is interdenominational in character, nearly all the religious organiza-



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tions being represented. An advisory board of prominent white clergymen has been appointed recently to aid the school in the plans which it is forming for an advance movement. One of the recently developed features of the school is a correspondence department through which 235 Negro ministers are being reached with a modern program of study in the field of religion.

Young Minister Establishes An Attendance Record

Baptist Temple of Rochester is in the heart of the city. Under the leadership of two seminary students the past year the church has come to outstanding success. For the past five months the average morning attendance has been 17 and the average evening attendance 1,368. This establishes the place of the church as one of the foremost churches of the country in point of attendance. The pastor, Rev. Clinton Wunder, in speaking before the local Ad Club recently ascribed his success to the generous use of advertising. He asserted that the newspaper was the most fruitful of any publicity which he had employed. He and his colleague in the ministry of the church will finish the seminary work in June, and will then give full-time to the work.

Protestant Church Asks Aid for Ukraine

Since the remaking of the map by the war, the province of Ukraine is under the military occupation of the Poles. The new pope of Rome has spent much time in Poland on the study of the oriental question, and the Jesuit order is entrusted with the task of supplanting the Orthodox church with the Roman Catholic church. The Polish government favors the change for political reasons. The first Ukrainian Evangelical Conference of North America met in Rochester recently and issued an appeal to the various foreign mission boards of America for aid. The Protestant work of Ukraine is united and successful but there is grave lack of pastors and materials such as hymn-books and Bibles. The Protestant boards are requested to set up a theological seminary in Ukraine.

Demands An Investigation of American Bible Society

W. D. Pennypacker, recently released from the service of the American Bible Society, has demanded an investigation of the methods of the society. He asserts that, contrary to the claims made in the literature of the organization, a profit is made on each Bible sold and this profit applied to propaganda purposes. He names various editions of the Bible showing manufacturing cost and selling price, the latter being in some instances twice the former. He asks for the appointment of a certified accountant to investigate the books of the society for six years back to ascertain the following facts: actual necessary amount for manufacture of books, actual necessary amount for distribution of books,

actual administrative and executive costs, average cost of manufacture and distribution, per book, in each year shown, how much of the average cost, per book, is purely promotion cost.

Commander Booth Will Have No Alliance with Wet Banker

Commander Evangeline Booth of the Salvation Army has become the target of the valiant gentlemen who have organized the Association Opposed to Prohibition. When she returned to New York recently at the end of a 17,000 mile tour, she found that in her absence some professional money-raisers had made Mr. James Speyer of New York the chairman of a committee to raise funds for her organization. It was also shown her that Mr. Speyer is prominent in the Association Opposed to Prohibition. Commander Booth at once took the position that she could not use a committee chairman who was a wet. At once she became the target of the wet forces of the city. The wet metropolitan press thundered at her. Politicians threatened to take away from the Army the privilege of soliciting funds on the street. Declaring that she would never sacrifice her principles for financial aid, she makes the following statement of her attitude: "We may lose thousands of friends by taking the stand that the constitution and the prohibition law must be upheld and that no friend of ours and the poor we love will work to undermine it. Perhaps it may lose us millions of dollars from former supporters, but if that penalty is visited upon us, I have every faith that other thous-

ands of people who believe in consistent application of religious faith will rally to our support. We could not be true to our faith and our founder if we compromised with the rum evil. Our struggle for more than fifty years has been largely to mend the hearts and lives broken by drink."

Y. W. C. A. Convention Makes Auspicious Opening

The opening of the national convention of the Y. W. C. A. at Hot Springs was auspicious. After the convention was called to order by the president, Mrs. F. M. Paist, greetings were given from a number of different Christian organizations. In this program, Dr. John M. Moore spoke for the Federal Council of Churches, and the International Committee of the Young Men's Christian Association, the Federation of Women's Boards of Foreign Missions, the Council of Women for Home Missions and other organizations were represented. Miss Maude Royden opened her series of devotional addresses with the theme, "The Christian Way of Life." Vexing problems are ahead, but with the proper background of devotional life, it is thought the convention will find a peaceful and Christian solution of its problems.

Religious Editor Dies

F. M. Barton is a name known to ministers in all communions throughout the United States. As editor of the Expositor he became known to many, and as a potent influence in securing salary

Chicago Churches Reap Easter Harvest

SO far as recorded history goes, the past year has been the most fruitful one ever known in the history of Chicago churches in the matter of gathering in new members. At a meeting of the ministers held under the auspices of the Chicago Church Federation on April 24 the facts were brought out in the report of Rev. Howard Agnew Johnston. He was in possession of actual signed reports for the past year indicating accessions to the membership of 796 churches of 32,646 persons. The report showed that 114 churches had not reported. These were figured on the same ratio for 4647 accessions, though there may be a fallacy in such an estimate. Adding the two figures gained, Dr. Johnston asserted that the Protestant churches of Chicago received last year 37,320 new members. The total membership previously reported was about 300,000. The percentage of accessions was about 12 per cent. While this percentage will seem to churches in country towns as very large indeed, it must be remembered that a good many churches about Chicago have a percentage of loss as large or even larger than is represented by these figures. The most encouraging feature of the whole report was the fact that two thirds of the accessions reported were on confes-

sion of faith. The Protestant forces of Chicago are creating congregations of city trained people who have long since seen all the "sights" of a great city, and are ready to settle down to constructive Christian work. The Chicago Church Federation had set a goal last year of thirty thousand accessions and it must be admitted that this goal has been surpassed. The federation disclaims any credit for the big growth other than properly belongs to it as a publicity agency for the forward movement. The reports by denominations are as follows: Baptist, 53 churches, reporting, 1996; Church of the Brethren, 3 churches, 67; Congregational, 107 churches, 3063; Disciples, 24 churches, 1000; Evangelical Synod of North America, 33 churches, 1189; Evangelical Association, 14 churches, 345; Lutheran, 175 churches, 8000; Episcopal, 82 churches, 1615; Friends, 1 church, 27; Methodist, 231 churches, 7401; Methodist Protestant, 3 churches, 75; Presbyterian, 109 churches, reporting 5990; Reformed Church of America, 13 churches, 381; Reformed Church in the United States, 5 churches, 104; United Brethren, 5 churches, 95; United Evangelical, 5 churches reporting 93; United Presbyterian, 7 churches, 245; without denominational affiliations, 35 churches, 960.

increases he will be blessed by women and little children. His death on March 26 from pneumonia removed a man at the height of his powers. Beginning life as a telegraph operator on the Nickel Plate railroad, he came into religious journalism as an assistant to Dr. Louis Albert Banks in carrying on Current Anecdotes. Later, Dr. Banks retired from the venture, and the magazine became the Expositor. Mr. Barton was a great believer in the potency of the simple text of the scripture, and he has in recent years secured the placing of billboard signs with Bible verses on them, in Cleveland. Rev. G. B. F. Hallock, associate pastor of Brick Presbyterian church of New York, succeeds Dr. Barton.

Immanuel Baptist Church Survives Loss of Spire

One spring day recently when the winds were playing havoc about the city, someone noticed that the spire of Immanuel Baptist church on Michigan Boulevard, Chicago, was beginning to wobble. The traffic officer shut off the boulevard traffic and notified the people in adjacent buildings to vacate for there was no way to avert the tragedy. When the steeple came down, it knocked a hole in the church roof. The pastor, Rev. Johnston Myers, has found a way to continue some of the work of the church in a side room until repairs can be made upon the building.

Another Organization to Fight Catholics

Longevity has never been the distinguishing mark of the long line of secret societies which have been organized in this country to fight Roman Catholics. One of the most recent is called the Protestant Rangers. The southeastern headquarters is at Atlanta, Ga. This new society obligates its members to vote only for Protestants, and to buy goods only from those in the Protestant faith. This naturally excites the Roman Catholic press who rightly denounce the movement as un-American. If these Protestant Societies and the Order of Jesus, known as Jesuits, could transfer their activities to some island in the Indian Ocean, many would rejoice.

One Hundred Community Churches Invited to Conference

The strength of the community church movement may be gauged when one learns that one hundred community churches in New York, Pennsylvania and Ohio have been invited to send representatives to a conference which opens in Buffalo, April 30. The church acting as host to the occasion is Amherst Community church, College Hill, Snyder, New York. This church is located in a suburb of Buffalo. A leading address will be delivered by Professor Charles Foster Kent of Yale on "Jesus' Community Plan." The following themes will be discussed: "The Growth of the Non-sectarian or Community Church Movement," "The Aim of the Commu-

ity Church," "Organizing the Community Church," "The Community Church and the Neighborhood," "The Community Church and Religious Education," "The Community Church and Neighborhood Health," "The Community Church and Recreation," "The Community Church and Missions," "The Community Church and Action in Various Types of Communities," "The Community Church and Social Service." It is asserted by the leaders of this conference that 700 community churches have been organized since the war.

Congress is Solidly Protestant

Rev. W. W. Pinson is responsible for the publication of some figures on the religious complexion of the House of Representatives. Of 435 members of the lower house, 281 are members of the various Protestant churches. The Catholic members number 18. This indicates a clear majority in this body for Christian ideals provided those congressmen who profess themselves to be Christian carry their ideals into politics. It ought also to silence that very much frightened person who is constantly telling us that the Roman Catholic hierarchy is gaining control of our government. The Catholic population is certainly more than one to eighteen as compared with the Protestant strength in the country.

Wants Church Reading Rooms Over the Land

The Christian Science Reading rooms over the land have suggested something to Dean W. E. Garrison of the Disciples Divinity House of the University of Chicago. In a recent bulletin mailed out

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to the Disciples constituency of the school he makes the following suggestion: "If there is a room in the church which can be fitted up as a library and reading-room, it will be a profitable use of the space. Perhaps the Christian Scientists have something to teach us in this matter. Make the room attractive. Have in it a carefully selected collection of books. Don't invite members of the church to contribute books for which they have no further use. Cast-off books are usually little more attractive than cast-off clothing. A few dozen chosen books are a library; hundreds of cast-offs make only a junk heap. There should be books about the Bible; devotional books; missionary books; books on religious education, child-study, psychology; books on the social task of the church. Don't worry if the circulation is not large, for people are busy and many have no reading habits. But choose books that mean something. One book read by one person may be the means of transforming the life of a church, if it is the right person and the right book."

Presbyterians Set up Press in Africa

The Presbyterian Board of Foreign Missions reports that a total of \$93,234.66 has been subscribed as a memorial fund in honor of the late Dr. A. W. Halsey, to be devoted to the establishment of a printing plant for the West African Mission. The working members of this mission have just sent word from Africa that they will erect and furnish a \$3,000 residence for the master printer as their gift to the memorial fund. The mission has already begun the publication of a journal to be known as *The Drum Call*, so that the Halsey Memorial Press may be considered as a practical success.

Home Mission Society Uses Tableau Method

The Presbyterian Board of Home Missions is greatly interested in its department of Jewish evangelization and in order to acquaint the churches with this activity it has prepared a special

program. The tableau is used to depict the call of Abraham, the giving of the law, the division of the kingdom, the rise of the prophets, the coming of the King, the glory departed the wandering Jew and the land of liberty. The entire program is entitled "The Hand of God in Hebrew History."

College Girls Maintain a Teacher in Persia

Those who picture the college girl as chiefly interested in rouge, lip-sticks and the dance will be a little surprised to learn that 250 girls in Wells college are maintaining a missionary teacher in Persia. The project costs these girls over two thousand dollars a year, but for a second year the money has been raised in an enthusiastic campaign. Miss Jane Doolittle, an alumna of the institution, is now on the field, working under the direction of the Presbyterian Board. She is stationed at the Iras Bethel School at Teheran. The Y. W. C. A. and the various missionary organizations of the college have helped in mobilizing the sentiment of the girls in behalf of this worthy enterprise.

Methodists Want Wet Agitators Prosecuted

Is opposition to the constitution of the United States treason? This is the question that the Methodists of New York want decided. Angered by the continual efforts of the metropolitan press to nullify the prohibition amendments, they have addressed the following communication to the department of Justice of the United States: "The New York annual conference of the Methodist Episcopal church hereby respectfully requests the United States government, through the department of justice, to ascertain whether the efforts to nullify the eighteenth amendment to the federal constitution and to bring into contempt and break down the statute without which the amendment will be of no effect, made by certain newspapers in New York and elsewhere, notably the *New York World*, and whether their incitement to violence against those who represent the churches in up-

holding what the constitution declares to be the supreme law of the land do not in fact constitute a punishable offense against the peace, safety and good order of the nation, and, if so, we request the government to act accordingly."

Disciples Church Comes to Quick Success

In 1916 Columbia Heights Christian church of Washington was organized with 66 members. It now has over 600 members, which is a record for a period of six years. Recently a new church building was dedicated by Rev. Geo. L. Snively. The new structure cost \$110,000. It is now the best edifice occupied by the Disciples in the Capital city, though the old Vermont Avenue church expects to have a better if their present plans come to success.

Indian Work is Making Progress

Several interesting facts concerning the American Indian in the Empire States were brought out at the interdenominational meeting of workers interested in the Indians of the state of New York held recently at Buffalo. Dr. A. W. Anthony, executive secretary of the Home Missions Council, presided and gave a resume of the progress made by the New York Indians in industry, health, education, civilization, the marriage relation, and church relation. Of the 5,559 Indians in tribal relation on seven reservations, 1,200 are members of the church. The trend of the meeting was toward cooperation, and in favor of doing away with overlapping. It was recommended that religious work among the 897 Indians on the Alleghany Reservation, one third of whom are pagans, be centralized under the direction of the Presbyterian Mission with a larger program of religious education and social service on the reservation. Among the 1350 Indians on the Cattaraugus Reservation there are four denominations with five churches, and yet there are 300 with no religious services. A committee was appointed to suggest a remedy. It was recommended that the Baptists and Presbyterians merge their work on Tuscaroro Reservation.

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Famine in Russia Not Ended

The Chicago Tribune and The New York World
disprove claims that Famine is at an end

CHICAGO DAILY TRIBUNE: FRIDAY, APRIL 14, 1922.

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said people were eating bark, roots,
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flesh

6,000,000 More Must Die.

GENEVA, April 13.—From six million to seven million Russians will have died of famine before the next crops are harvested, according to a report received today from Capt. Quisling, representing the International Relief organization headed by Dr. Fridtjof Nansen. Capt. Quisling estimates the number of sufferers on May 1 at 500,000 in the region of Odessa, and at 1,000,000 in each of the following affected regions: Nicolaieff, Ekaterinoslav, Donetsk, Kharkof, Krementchoug, and Poltava.

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Chicagoan from Famine Zone Tells of Horror

By Donald Day.

(Chicago Tribune Foreign News Service.)

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RIGA, April 25.—(Via Tribune Wireless.)—In Ufa, Russia, there is a cryptic sign greeting travelers alighting from trains. It is posted outside the station on what is known as the "thieves' billboard" and says: "Before six your clothes are yours, after six they are ours."

According to Dr. Francis Rollins of Chicago, formerly American relief administration medical director in Ufa province, the sign is rigidly enforced.

Spent Four Months in Russia.

Dr. Rollins is now en route to Chicago after four months of service in Russia and eighteen months' service with the American Red Cross in the Baltic countries. He says he is not able to stand another battle against an epidemic. He successfully fought a typhus epidemic in the spring of 1920, but life in Russia is one epidemic after another.

The Chicago physician carries reports showing conditions in Ufa

province, which has a population of 1,995,000. The district borders Siberia and is far to the east of the Volga area. The American relief administration is feeding 250,000 children and soon will begin feeding adults. Dr. Rollins was the first American to visit the cities of Cheliabinsk and Troitsk since the famine began. He found conditions there as bad as in Ufa, which is classed as one of the worst famine districts in Russia.

Dr. Rollins received reports from cities and districts in Siberia further east telling of similar famine conditions.

Siberian Conditions Grow Worse.

Dr. Rollins reports that all the authorities in his district agree that the famine will continue this year, that between 60 and 75 per cent of the live stock is dead, and conditions in Siberia are growing worse.

"I distributed several carloads of medical supplies in the Ufa district," Dr. Rollins said.

"Horrible conditions prevail. When a person drops dead in the street of typhus a passerby takes off his hat, another his coat, and so on until the body is naked. Thus typhus is spread.

"The people esteem cockroaches and rats as a delicacy. Reports of cannibalism are more frequent. I have been sent cooked portions of human flesh and cooked bones as evidence."

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FRIDAY, APRIL 21, 1922.

RUSSIAN RELIEF NOT FINISHED.

The report of Gov. Goodrich on his return from Europe is that in the Russian famine area the death-rate of children has now been reduced to the normal death-rate of children in that area. That is still very high, but nevertheless the report means that for the children the relief workers have checked the famine. It is a fine accomplishment, reflecting great credit on those bringing relief to Russia under incredible difficulties.

But in no circumstances does the report mean that the crisis in Russia is over. The adult population is still in desperate need and the effort to bring them food over Russia's broken railroads requires prodigious work before the next harvest comes in. And even then the danger may be only temporarily checked. During the summer the world will watch the Russian crop reports anxiously. They will determine how big an effort will be needed toward relief in Russia next winter. Gov. Goodrich reports progress. But the job is not finished.

See Coupon on Opposite Page. American Committee for Russian Famine Relief.

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Are We a Nation of Low Brows?

It is charged that the public is intellectually incompetent. Is this true? It is charged that the public is afraid of ideas, disinclined to think, unfriendly to culture. This is a serious matter. The facts should be faced frankly and honestly

Without Cultural Leadership

The main criticism, as we find it, is that the people support ventures that are unworthy, that represent no cultural standards. The public is fed on low-brow theatrical productions, low-brow movies, low-brow reading matter, low-brow newspapers, low-brow magazines. We think the criticism unfair in that it does not recognize the fact that the public is without cultural leadership. Those who have the divine spark get off by themselves. We believe the public has never had a real chance, never had an opportunity to get acquainted with the great and the beautiful things of life. Given half a chance, the public will respond.

We believe there has been enough talk about the public's inferior taste.

an opportunity to find out something about philosophy, science and other higher things. And it must be done at a low price, because the average person's pocketbook is not fat. As it stands, the publishers charge about five dollars a volume, and then wonder why the people stand aloof.

We believe we have a way to find out if the people are interested in the deeper problems of life. And the first thing we decided was to fix a price that shall be within the reach of the person with the most slender purse.

We have selected a library of 25 books, which we are going to offer the public at an absurdly low price. We shall do this to find out if it is true that the public is not going to accept the bet. The time has come to give the public

ter things when once given the chance. And we shall make the price so inviting that there shall be no excuse on the ground of expense.

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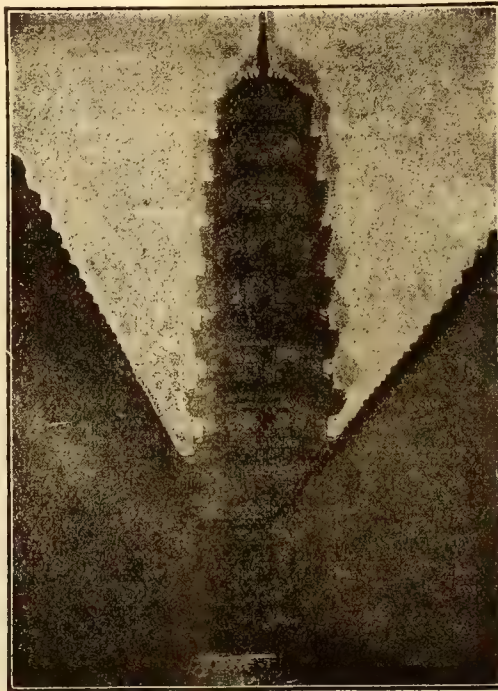
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CENTURY

A Journal of Religion

Creative Mysticism

By Arthur B. Patten

THE BAPTISTS

By Bishop Francis J. McConnell

Cathedral Lights and
Shadows

Editorial

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EDITORIAL

Against the Yellow Press

VIGOROUS and admirable action has been taken by the Seattle Church Federation in a ringing protest against the efforts of the Hearst journals of that city and other localities to foster race hatred by continual anti-Japanese utterances, some of which are based on fact, but most of which are pure fiction. The incalculable damage which insistent propaganda of this order can accomplish makes ever more difficult the task of statesmen and Christian leaders in cultivating amiable relations with the people of the orient, who are as sensitive as our own race to slanders and hostile comment. The churches of Seattle are in a position to understand the difficulties which the race question raises. They have the Japanese people in their midst in great numbers, and are fully agreed that the dangers of immigration from the orient should be eliminated as fully as possible by wise legislation. But they are also aware that the tendency of the yellow press is to stimulate race hatreds without offering any constructive suggestions for the settlement of the matter. It is apparently the deliberate purpose of journals of this type to stir up such antagonisms as shall result if possible in war with Japan. Our relations with the orient are delicate and full of possibilities of peril. They can only be adjusted by men of tact and discretion. Every inflammatory utterance in the American press is quickly caught up and reproduced in the yellow journals of Japan. And thus the task of constructive statesmanship is rendered more difficult in both lands. We may have war with Japan. But if we do, it will be of our own making, the result of just such unreasoning affronts as the Hearst papers are continually uttering against all things Japanese. There is a better and a safer way to deal with these neighbors of ours across the

Pacific, and the Seattle Federation has done admirable service in drawing attention to it.

A Real Community Church

MOST of the churches that are taking form under the general name of community churches are the result of some kind of union of various religious organizations that have seen the wisdom of co-operation rather than rivalry, and have decided to join forces for the benefit of the locality rather than of denominational machinery. Sometimes these churches are organic units, and sometimes they are federations of previously existing churches. In still other instances some denominational representative, seeing the possibility of forming a church in a promising district, sets about the task, but capitalizes the co-operative sentiment by calling the church undenominational, or community in character. But now and then the people of a locality have a real chance to decide upon the nature of the church that is to be organized in their midst. A recent example of this admirable plan is reported from an Ohio city. A citizen's committee made a canvass of the place, and found that the sentiment of the people was overwhelmingly in favor of a community, undenominational church. Of the total population, only nine families favored a denominational organization. Therefore a true community church was formed, in democratic fashion, and by united action of the people. The creed of this new church is very simple. It is as follows: "I believe in the Living God, the Father of all mankind. I believe in Jesus Christ as He is revealed to me in the Scriptures, as the Lord and Savior of my life, and of the world. I accept as the guiding principles of my life and conduct the teachings of Jesus, who when asked what was the great commandment, said, 'Thou shalt love the Lord thy

God with all thy mind. And thou shalt love thy neighbor as thyself.'". The fellowship of the church in the wider field of Christian effort is fully provided for by its plan of missionary offerings.

Why are Moslem Missions Difficult?

MISSIONARY work nowhere goes more haltingly than in the very lands where the gospel was cradled. In Arabia there are less than fifty converts to the Christian faith; in Syria, Turkey and Persia less than 200. Up to the present time in spite of the notable educational achievements of the missionaries, the Moslem prefers to stay a Moslem. These figures rest upon the authority of Dr. Samuel Zwemer. There is a wide variety when it comes to explaining the facts above given. Some say that Mohammedans have an easier ethical code, and are loath to take upon themselves obligations of a stricter character. Yet it is just the high ethical standards of Christianity which have been the attractive feature for many converts from other faiths. Nor is it the threat of persecution that hinders. The Hindu must suffer for his new found faith, and he is glad to do so. The Mohammedan faces Christianity and refuses to believe. Some have accounted for his stubborn resistance to Christian truth on the ground of the theological differences between the two systems. The strict monotheism of the Mohammedan has no place for a Christian trinity. Only a Christianity which leaves the trinitarian dogma to one side will ever appeal, say some. Others see in Mohammedanism a system of authority for which there is no match even in the most conservative traditions of Christianity. The people of the Orient choose the most arrogant assertions of religious authority as their stay in the presence of religious doubt. The logic of this position leads to greater literalism, just as the logic of the other position leads to unitarianism. Probably the greatest stumbling block to the extension of the Christian faith among Mohammedans today is racial prejudice. Political considerations are intermingled with religious. There are ten thousand converts from Mohammedans in India and China where Mohammedans are less concerned with politics.

Boys' Day in Chicago

BOYS are to have the right of way to public attention the third week of May in Chicago. A great committee made up of religious leaders of note and many substantial citizens has arranged an ambitious program lasting seven days. A monster parade in which fifty thousand boys will participate constitutes the feature for May 19. The following day is athletic day, and Sunday each boy is urged to attend his church, where special services will be held. Health, safety, industry, thrift and hospitality will each have a day of special emphasis. Fathers will realize afresh their responsibility to co-operate with the community in making parenthood a constructive force. If half the money that is spent in dealing with "bad" boys were spent in some sort of constructive effort for boys, the results would be

far more satisfactory. Under modern conditions the city boy no longer works by his father's side. He sees his father less and less. Some boys have fathers who travel, and these may have only one day a week in which their father sits at the family table. Under such conditions it is difficult for fatherhood to mean very much in the growing life of the boy. The churches must in the long run furnish auspices for much of the work that is done with and for boys. The Boy Scout movement is a case in point. In most communities those troops which are attached to public schools have short life, while those connected with churches are more able to secure competent leadership and in many communities better housing. It is not a misfortune that the church has experimented with various types of organization during the past two decades. By the trial and error method a technique for the socialization of the boy has been worked out through the far-reaching results of which we may expect the next generation to produce fewer unchurched men.

Will Negroes Become Roman Catholics?

DISCRIMINATIONS against the Negro in this country are nowhere more keenly felt than in church circles. Before the war the slave went to church with his master, but the ex-servant of the southland as well as the freedman of the north now goes to his own church which he manages and controls for himself, often with an inferior ministry and inadequate equipment. With this arrangement there is no complaint on either side. But the unwillingness of people both north and south to belong even to the same denomination with the Negro seems like stretching race segregation beyond Christian sanctions. Racial separation has for its prime motive biological considerations. Surely in the meeting of clergy and laity in the higher courts of the church there would be no danger of miscegenation! Baptists of the south are divided into white and colored with separate denominational organization. The negotiations for the union of southern Methodists and northern Methodists reached an impasse because the northern denomination includes colored churches and refuses to be separated from them. It is true that colored denominations are represented in the Federal Council of Churches, but even this fact is displeasing to some. Meanwhile Roman Catholic propaganda has started in the south with a flattering outlook. A church big enough to make room for every race makes a strong appeal to Negroes. A seminary for the training of priests has been opened at Greenville, Miss., and a convent now recruits women of color as nuns. The American Negroes own hundreds of millions of dollars worth of property, operate nearly a million farms, and over 600,000 of them own their own homes. Four hundred periodicals are now edited by Negroes, a few of them with white readers that do not know that they read after a Negro. If the Protestant denominations in the face of these facts still insist on refusing religious fellowship with the Negro in the higher courts of the church, they will be holding to an attitude that is contrary to New Testament teaching and which carries its

own nemesis with it. These churches need to receive Cornelius' vision anew.

Ministers Will Confer With Agriculturists

PROGRESSIVE action has been taken by the state College of Agriculture of Wisconsin in inviting the rural clergymen of the state to come to Madison to study for two weeks next summer. More than forty denominations have been approached by the state authorities and in most instances these have responded heartily. This action follows a resolution passed by the clergymen themselves at a conference in March, 1921. The purpose of the summer period of instruction is to discuss the vital economic and social problems of modern agricultural life. Various church bodies have chosen delegates to go to Madison to secure the instruction, in some instances providing for the expense. Sixty of these men have already been appointed. National leaders in the agriculture of the country have been secured to speak during the short-course. C. J. Galpin, in charge of rural life studies for the United States department of agriculture, and formerly connected with the Wisconsin College of Agriculture, has been secured to take charge of the course in rural life. Dr. Edmund de S. Brunner, representing the national committee on rural and social surveys, will lead one of the sections under the heading "The Rural Community and the Church." Dr. Warren H. Wilson of New York City will be present to represent the Federal Council of Churches. The ministers will be allowed to choose a course on auto mechanics or one on poultry as they may desire. In the afternoons rural recreation will be featured. Training in games, sports, music and drama will be features. When the ministers go back they should carry with them some of the brightest and best ideas for the enrichment of rural life that can be packed into the brief compass of two weeks' work. The effect will be to revitalize rural church life in the state of Wisconsin. The idea is to be commended to other state universities.

Armenian Plight Caused By Non-Intervention

ONE of the saddest phases of the non-participation of the United States in the post-war adjustment of international rights and obligations has been the political abandonment of the Armenians to conditions hardly better than those with which they were confronted before 1916. With the advent of America into the world struggle, Turkey at once desisted from her program of outrage, spoliation and expatriation, fearing the consequences of American indignation. But when it became apparent that the United States would not share in the task of reconstruction, at once the Turk took heart again in his campaign of persecution of a race disliked by him both for economic and religious reasons. From that time to the present the tragedy of Armenian suffering has gone on without interruption. And now the crowning injustice of the entire series is perpetrated in the arrangement by which the Al-

lies have assured to Turkey most of her former possessions, both in Europe and on the Asiatic side of the Bosphorus. If there was one result of the war more confidently hoped for than another it was that we had done with Turkey as a European power. And the very least of the pledges made to the Armenians, who were counted among the allies, was that they should be assured a protected area, and the end of persecution. Furthermore, the millions of dollars contributed by Americans to Armenian relief in the past was based upon the assumption that these distressed people should henceforth be safeguarded by international agreements against the renewal of Turkish atrocities. Today they are threatened again with the worst of their former sufferings, and this under allied stipulations which would not be thinkable if our government had taken a hand in the procedure. This is a responsibility which we cannot evade, and in the present voiceless condition of the United States in international affairs the best that we can do is to increase to the utmost the measures for relief of a starving and dying people through the efficient services of the Near East Relief.

Christianity a Large Influence in Japan

CHRISTIANITY has not always appealed to the upper classes in mission lands. This may be due to unskilled propaganda, in some instances, but in others it has been due to difficulties inherent in the situation. It is significant that in Japan Christianity has made its greatest appeal to the Samurai, or knightly class, which includes the army and navy officers, journalists, educators, legislators and the leading men of the new Japan. One person out of every hundred of the educated classes is a Christian, although the national percentage shows one Christian to a thousand natives. Dr. Arthur J. Brown reports that the Japanese government cooperates cheerfully with missionaries who are loyal to the government. For some time railway stations have been opened up for periodic lectures upon the great moral themes. Priests of Buddhism and Shintoism make addresses but the Christian missionaries cheerfully take part in this service when invited. One cannot deny that the Christian message was too long delayed in Japan. The work being done now could have been done much more easily twenty-five years ago. There are high tides in the life of a nation which are of great importance in the missionary program. Nevertheless it is quite beyond the mark to state, as it is now sometimes done, that it is too late to carry the gospel to Japan. There is an open field, and not a little friendliness on the part of influential leaders of Japanese opinion. The missionary is the outstanding opponent of the jingo propaganda on both sides of the water, and the success of the missionary in Japan can mean nothing else than a more friendly public opinion toward the United States. The returned missionary has always been the leading interpreter of liberal Japanese opinion to the people of the United States. In the relation of these two great nations is being illustrated once more the fact that the only enduring basis for peace among any people is established through the propaganda of Christian ideals.

Cathedral Lights and Shadows

OF all the experiences that came to the boys of the American Expeditionary Force in France and England, perhaps none was more surprising and stimulating than the sight of the great churches that lifted themselves far above the towns and cities in which they were built, and seemed like silent witnesses to spiritual realities in this common workaday and warring world. Huge minsters like Gloucester, Peterborough, York, Notre Dame, Amiens, St. Denis, and the martyred church at Rheims left in the minds of sensitive American boys a feeling of the mystic reality of religion, the power of the life of faith to the men of the far-off age who built these massive sanctuaries. He would be lacking in true appreciation of the meaning of a mighty idea who could stand with covered head and indifferent spirit in the presence of one of these majestic temples.

There are several factors that enter into the perfecting of the cathedrals of Europe as expressions of the artistic embodiment of faith. We recently had occasion to comment on one of the most ambitious attempts to imitate the minster conception of a church on American soil. Perhaps by tracing some of the fundamental meanings of the great churches of the old world the thesis then presented can be made clearer. If a sanctuary similar to any we have named could be erected in response to the same motives, it would be in every way worthy of admiration, and would be an inspiration to the holy life among all the people. It is in its departures from such ideals that the modern church, whether that of St. John the Divine, or the Chapel of the Leland Stanford Jr. University, or any other similar American structure, departs from the spirit and meaning of the great gothic fanes of the older nations.

In the first place, the builders of those churches were the communities. It is not infrequently the mistaken notion of superficial readers of history that the Church, the Church of England or the Church of Rome, was their creator. Such is only indirectly the case. No doubt the teaching of the church suggested the idea to some extent. But it was the community as a whole that wrought at the mighty task. All classes of the people, men, women and little children, were busy with the gracious enterprise. The various guilds and trade unions of the city joined proudly in the adventure. Imagine a modern labor union busying itself in the sacrificial work of erecting any building, much less a church. And yet such organizations will never again reach the high level of their former value for themselves and the towns to which they belong until they learn the art of devotion to the ideals of beauty, truth and religion. Lowell's lines well describe the meaning of the best forms of cathedral architecture:

I look round on the windows, pride of France;
Each the fair gift of some mechanic guild,
Who loved their city, and thought gold well spent
To make her beautiful with piety.

Moreover, the cathedral represented the unity of the religious life. It was the impressive symbol of a community which was largely unconscious of any cleavage in the church of God, and felt itself happy in the unity of the

faith. To be sure, there were always dissenters, and sometimes the church was severe enough in its mandates to multiply the number of such in its attempts at an outward conformity. But essentially the community was of one mind on things of the spirit, and the cathedral was the impressive token of that majestic oneness. No sect ever tried so audacious a task as to build a sanctuary of this sort. It is this sectarian ambition which renders futile even the most elaborate efforts to rear a true cathedral. Never can such an ambition be justified in the thought of a broad-minded and practical social order unless the enterprise be frankly conceived as a contribution to the total church of God throughout all the world, and the denomination that rears it confess its willingness to be absorbed in the growing unity of a universal church. Such a view was no doubt entertained and is yet held by the more generous-minded leaders of the Episcopal church in their thought of the Cathedral of St. John the Divine, as Professor Brown points out in his communication in this issue, but it is not the prevailing view of the communion, nor does the work proceed upon the basis of such a conception.

One of the most impressive features connected with the great churches of the world is the common source of the gifts which made their erection possible. Occasionally some king, noble or wealthy landowner gave a sum that laid the foundation or added a significant portion of the edifice. But substantially the money was provided by the people out of a glad appreciation of what the church was to them, and what it would mean to their children. There were few rich patrons of the enterprise, as such things go today. A structure to which all the people give in the joy of participation becomes a community benediction. Such can never be the case with a structure, however gorgeous, which is the result of gifts from a few rich men. It is far less true today than it might have been in earlier days. The sources of wealth were not so critically scrutinized in those years as they are at present. Once the rich man was esteemed as one whom God had blessed. Far different is the sentiment in this sensitive and restless age. Idle curiosity may carry people through the aisles and nave of a great church that has been builded by large donations from men of wealth. But there will be little of religious feeling in the hearts of the masses of men and women who work with their hands even if they are induced to enter at all.

But most of all, the cathedrals were wrought out by men who were loving and devoted craftsmen, and who expressed something of their own sense of truth and beauty in the structures they reared and the decorations they devised. Such art can hardly be commanded today at any price. The mystic sense of a divine vocation on the part of a mason and sculptor and painter as they wrought out their conceptions in the making of the glorious churches of the older world seems hardly compatible with the rush and hurry, the struggle for shorter hours and higher wages, the cry for rights and the indifference to obligations, which disfigure so much of modern artisan life. It is not beyond hope that better days will come. They must come back if the labor union is to regain the high place which it had in former times; a place where its attention shall be given as truly to the art of living as to the business of making a living. For there can be no true art, no honest labor, where

the ideals of the moral life and the aspirations of worship have faded from sight. Something of this conception of the place of the cathedral in the history of worship, and the possibilities of cathedral ideas in the modern church, is suggested by a recent book of most stimulating character, Mr. Von Ogden Vogt's "Art and Religion." The noble ministry of art in the service of the faith is there made clear with a wealth of illustration from the areas of architecture, sculpture, painting and ritual. The churches of the future, however modest in size and cost, might be vastly more inspiring if the ideals and suggestions of this admirable volume were appropriated by church architects and the masters of church services.

We have no controversy with those who love the cathedral and wish to see more of them erected to the glory of God and the aesthetic and spiritual satisfaction of our modern life. But we want no mere mechanical transplantations of European structures, lacking completely the coherence, the community feeling, the community-wide ownership and appreciation, and the sacrificial motive. Perhaps we must wait for better years to come, when the common life of humanity shall be deepened and enriched by the discipline of education in the things of the spirit. We hope to see the days of the great cathedrals return. Their cost would be small in comparison with the wastage of denominational rivalry. In every community of a hundred thousand people the churches, working together and not for denominational ends, could perform all the ministries of evangelism, religious education, social service and missionary extension, and save enough every fifty years to build out of that economy a cathedral as beautiful and satisfying as those at Westminster, Rouen, Milan, Cologne or Chartres. And what city, no matter how commercial and industrial, would not rejoice through all its ranks of citizenship, to see rising above its factories, business structures, schools and churches a lofty and overshadowing temple of worship, the symbol of the city's loftiest aspiration and its faith in God.

The Manners of the Minister

IT used to be said of Louis XIV that he had such a constantly noble bearing that he even played billiards like a grand monarch. Doubtless you cannot apply such a test to the minister. The observer who watched him engaging in this particular form of recreation would be more likely to quote the irritated remark of Herbert Spencer who when defeated by a young man at a game of billiards remarked that for a young man to play so well was evidence of a misspent youth. But although the age of Louis XIV has passed and although billiards would not be regarded as the happiest sort of recreation for a minister it is still true that there are standards of social amenity which the minister ought to be able triumphantly to meet. "No doubt he is a Christian. But he is not a gentleman," was the trenchant summing up of the character of a rude and loud-voiced but earnest preacher who spoke as if the only way to reach the conscience of his hearers was by offending their taste.

We all know ministers who are very gracious and delightful gentlemen. They are confined to no denomination. They belong exclusively to no ecclesiastical group. They have that instinctive refinement which moves through the world with a gentle and immediate understanding of the feelings of all whom they meet. They would not fit the cynical definition ascribed to Mr. Taft that a gentleman is one who never unintentionally gives pain. They have voices which bring a ministry of healing even before you have understood the meaning of their words. They have a curious capacity of putting themselves in the places of those to whom they are talking and of discovering what will rouse and interest and please and of avoiding what would wound and ruffle and hurt. As you watch them you discover that whatever else it means to be a gentleman at least it involves the practice of a perpetual social unselfishness. But you soon pass beyond the negative virtue. The gentleman is not so much the man who forgets himself as the man who appreciates others. And these gentlemen of the cloth are the constant evangelists of a cult of human appreciation. They always leave people with a new confidence in themselves. They give a new sense of personal dignity as a sort of fine and gracious gift to all the people to whom they talk.

We all know ministers who are characterized by a proud and scornful disregard of social amenities. They know how to talk, but they do not know how to listen. They somehow seem to manage to be in the center of the picture wherever they are. "When he comes to visit me I feel as if he owned my house and I had become a poor relation visiting him," said a keen eyed man of such a minister. This type of preacher is often a swinging orator. His pulpit is his throne and he is always in an imaginary pulpit. He addresses an individual as if he were an eager and enraptured audience. There is no rarer sport for a man with a touch of malice back of his humor than to attend a dinner party where two such ministers sit at the same table. Then the unloveliness of the type receives memorable and perfect expression.

You can tell a good deal about a minister by the way in which he treats younger men and men who have not quite attained the ecclesiastical recognition which has come to him. There is a well known and useful bishop in a certain ecclesiastical group who has a trick of giving a perfectly lifeless hand to an unknown young minister who is introduced to him and even as he shakes hands with him looking all the while at some more important person with whom he is talking. "I have shook his hand but I have never met him," said one such young man. The very urbane unconsciousness of this characteristic bit of discourtesy is perhaps the most revealing thing about it. A man who had been a poor enough student in Hebrew was once paying a last call upon his Old Testament professor before leaving the theological seminary. He had been wonderfully inspired by his teacher and he wanted to tell him so. But he cut a rather sorry figure as the consciousness of his own inadequate work came over him in the presence of the great man known perhaps even better in Europe than in America. All his life he remembered with gratitude the fashion in which the Old Testament scholar opened his heart to him tell-

ing him of his ideals in teaching of his hopes, for his students and of his sense of the situation of Hebrew scholarship in the world. "He talked to me as he might have talked to an equal" said the astonished student afterward. There is a famous minister of quite delightful gifts and graces who has a way of referring to "the little fellows" in the ministry which tells its own story of the territory in his mental life which has never been occupied by a gentleman. Perhaps the most offensive form of patronage in ministerial life is to be found in the tone in which certain types of preachers pronounce the word "brother" in addressing a man in whose presence they feel a subtle sense of advantage in churchly position or public recognition.

The minister of noble refinement of feeling makes his pulpit a place of simple and beautiful dignity. You sit in the pew in front of him, happy in the knowledge that he will utter no word which is not in harmony with the gracious and lofty sanctions of the place. He does not fall into the pit of weakness in order to achieve the high and memorable graces of the pulpit. He can be as direct as light. He can be as powerful in the impact of his message as the sudden break of thunder. In fact his relentless analysis of evil and his caustic condemnation of wrong are all the more potent because of the sense of restraint and self control with which he speaks.

It must be frankly admitted that there are pulpits in America where things are said and done which are almost beyond the belief of a man accustomed to the ordinary standards of pulpit decency. Sometimes it is simply a matter of carelessness. Sometimes the preacher is the apotheosis of all that is crude and bizarre. The great churches in all the denominations have achieved a worship which is noble and beautiful and full of dignity and reverence. But the leaders of all the churches not characterized by a solemn tradition of beautiful worship need to look into the activities of many a minister in many a town and on many a country side.

The gentleman in the pulpit must pass out to be among his people. And here he meets a definite test. He is a highly organized person with delicate and sensitive nerves. And there are still all sorts of people in his congregation. But he is not simply the pastor of the people who have a temperamental appeal for him. He is the pastor of all his people. And the man who gives himself with a hearty and sympathetic understanding to every type and variety, searching for the jewel in every life has achieved a type of pastoral relation which is almost beyond praise. "He is often impatient with what I say. He is never impatient with me," said a young man of such a pastor. To be sure a man cannot respond to all the infinite calls made upon him. But he can learn how to refuse in such a fashion that the very refusal has something friendly and helpful about it.

Christianity rescues many rude men. It should never make them proud of their rudeness. It has a place for multitudes of men of limited opportunity and outlook. It ought never to develop a self conscious complacency which makes a man feel as if these limitations are assets rather than liabilities. It calls to the ministry men with a divine

fire in their hearts and with no graces of bearing. It must always meet him with an appreciation in which there is no subtle reminder of his limitations. But it has a right to expect that he will not attempt to make his limitations standards for the church.

White Paper

A Parable of Safed the Sage

HERE spake unto me a man, inquiring and saying,
For what art thou most thankful?

And I answered and said, I am so thankful for so many things, it is Difficult to Specify. Not until I have a Cinder in mine Eye or an ache in one Tooth or an hurt on the end of one Finger, do I realize how many are the blessings which I have nearly all the time. But if I am to answer thee right off the Bat, I would say that among the things for which I am most thankful, is White Paper.

And he said, I had not thought of that as among life's major blessings.

And I said, I can take a scrap of White Paper and transform it into a Promissory Note which the Bank will accept for an Hundred Shekels. I can make of it a Check which the Butcher or the Baker or the Candlestick Maker will accept for ten shekels as if it were that much in Gold. I can write upon it an Hymn, and it will be sung on the Sabbath in the House of God. I can write a Letter of Comfort that will warm the heart of a friend. I can send tidings beyond the Sea, and convey Information and Affection to lands afar. And he said, I had not thought of all that.

And I said, When there cometh to me from the Stationer a Package of White Paper, all in even and trimmed sheets, I look at it with a kind of reverence as I consider what shall be the destination of those Five Hundred flat and unsoiled leaves. For with it I can blow up more trouble than with a Stick of Dynamite; and with it I can write that which shall be read by an Hundred Thousand folk.

And he said, I shall think more about Paper hereafter.

And I said, When the great Apostle Paul was in prison, and near to his death, he wrote unto Timothy for the Cloak which he had left at Troas with Crispus; for Winter was coming, and the Jail was cold and damp. And he wrote for his Books, for his mind was alert that he might read. But there was one thing which he wanted even more, and that was something upon which he could write. For he was full of Messages, and he wished for Parchment. Had he lived in the days of Paper, how would his fingers have itched to get at it. Therefore do I thank God for White Paper; and I seek to write nothing that would shame me if I should see it posted upon the Bulletin Board in the town where I reside. For White Paper is a Peril as well as a Blessing; and the Letter Killeth.

The Infinite Urge

THE soul cries, "Give me God!
Not age-old tales about Him."
Its longing surges forth
To break in conquering waves
Upon the rocks of silence.

EVA E. WARNER.

The Baptists

By Francis J. McConnell

I ONCE heard a prominent Baptist preacher say that he considered the Methodist Church and the Baptist Churches true cross-sections of American democracy. This Baptist leader pointed out that the Baptists and Methodists are the leading denominations, numerically, among the Protestants of America, and that both are made up of what Abraham Lincoln called the plain people. Accepting this statement as substantially correct it is noteworthy that these cross-sections of American democracy differ radically in their conception of democracy in the church. The Baptist prides himself on what he calls pure democracy. The Baptist congregations are independent units,—recognizing no ecclesiastical authority outside of the congregation. The Methodists, on the other hand, believe that democracy shows itself in a centralized organization, the authority proceeding downward from a central body representing the whole church, to the separate congregations. With the Baptists the reserve powers are with the separate congregations. With the Methodists the reserve powers are with the church as a whole speaking through the General Conference. I mention this fundamental difference to explain my own angle of approach to the discussion requested of me. I am a Methodist. I admit at the outset that my view of Baptist democracy is colored by experience with another type of ecclesiastical democracy. If what I say of the Baptists seems critical, will the reader please remember that I am writing from the acknowledged prepossessions which come from life-long association with a different form of church organization.

BAPTIST LEADERS

May I say that I heartily concede the progress in religious doctrine and practice which has come out of the Baptist type of church. I do not believe that it is an accident that the Baptists have, and have had, among their members such New Testament scholars as Shailer Mathews and Ernest D. Burton, such prophets of the social gospel as Rauschenbush and Vedder, such a theologian as Clarke, such preachers as Gilkey and Fosdick. The independence of the congregational unit, the freedom from interference by church boards, the constant emphasis on liberty gives scholars and preachers of the prophetic type their chance. Centralized denominations have prophetic leaders also, but the possibility of clash between the prophetic leader and the organizational official is always imminent where ecclesiastical authority is centralized. Pure democracy is the Baptist slogan. What is to be the future of a church,—or churches,—with such a watchword? Is pure democracy necessarily a Gospel ideal? Are the Baptists as purely democratic as they think? If they are, is pure democracy the best instrument for the world-wide spread of the Kingdom of God?

To begin with, I doubt if a church is altogether pure in its democracy when it so exalts a mere rite as does the Baptist denomination in preaching immersion. I know that it is theoretically possible for a Baptist church to vote not to require immersion of candidates for membership. Very

possibly increasing numbers of churches are taking into their ranks persons who have not been immersed. The practical assumption among immersionists, however, is that immersion is a sacred requirement not to be questioned by Baptists. The result is a kind of authoritative tightness of practice which is not particularly democratic. For questioning is of the essence of democratic method. I have been frequenting all manner of church assemblies in the past thirty years, listening to all manner of ecclesiastical arguments. I have yet to hear a democratic argument for the requirement of immersion. Of course the stock contention is that immersion is the New Testament mode of baptism. Suppose it is. Does that give it any binding force on us today? Is a rite to be put on the same plane of compelling authority as the revelation of God in Christ Jesus? If there is any inherent sacredness in baptism by immersion which takes it out of the realm of discussion for possible rejection by bodies of believers today, that fact itself considerably damages pure democracy. Pure democracy does not harmonize well with artificial requirements which we must obey without question.

ILLUSION OF VIRTUE IN IMMERSION

I belong to a church that accepts immersion as a legitimate form of baptism. If a Methodist probationer should ask me to immerse him I would immerse him. However, even though it is conceded that immersion was the form used in New Testament times, I do not find it under modern baptistery conditions—impressive or dignified or self-evidently intelligible. I heard a Baptist once declare that immersion is valuable because it requires the candidate to do something exacting to show his discipleship. The candidate comes out of the water “feeling that he has done something.” That is the difficulty; he feels that he has done something when he has done nothing—of any particular consequence. The missionary churches that insist upon elaborately artificial rites in dealing with converts of immature races discover that the candidate gets the attention harmfully fastened on the rite. In traveling among Negro churches in the South I have repeatedly found that preachers expelled from other denominations for wrongdoing, have been quickly accepted by the Baptists. Submission to immersion has seemed to have, with immersers and immersed, almost magic potency. Moreover, immersion is not self-evidently intelligible—beyond the bare fact that it is a baptism. We are told that it symbolizes the death, burial and resurrection of our Lord. What theologically unsophisticated mind would ever guess that? To get back to the main point, however, all I started to say was that a church which practically withdraws from free, open discussion a minor factor in Christian procedure like the form of baptism is not excessively pure in its democracy. I mean by free discussion that leading to possible rejection. If we were dealing with an essential such as the Christ-like character of God I could see that a church might say that such an essential was not up for debate, and still remain democratic; but if a church is to be purely democratic it must

not artificially withdraw church concerns from decisive debate. Democracy is procedure by discussion. The more the field of discussion is limited the less pure the democracy. Unquestioning acquiescence even to twenty centuries of tradition is not democratic, no matter how many people acquiesce.

DEMOCRACY AND SUPERINTENDENCY

To take a step further,—the Baptist churches today are in the somewhat inconsistent position of declaring that they are purely democratic and yet of acting in some spheres about as undemocratically as do the more centralized organizations. Dear Walter Rauschenbush—and I give thanks at every remembrance of his prophetic, saintly spirit—used to say that he rejoiced that the Baptists called no man master, that there were no overlords or bosses among the Baptists. I wonder if Dr. Rauschenbush ever saw a Baptist state superintendent of missionary work in full action. I once heard such a superintendent, an amazingly effective officer, speaking in most undemocratic terms of a brother working in a home missionary field for a Baptist state convention who would not send in his monthly reports regularly. Just think of a Baptist pastor being compelled to send reports to anybody outside his own parish! I wonder if Dr. Rauschenbush ever saw a Baptist secretary or superintendent of foreign missions actually “administering” in the field. I wonder if any one ever reviews the action of Baptist home and foreign missionary boards to see if they always proceed in harmony with pure democracy. Understand, now, I am not criticising these actions as such. Who am I that I should raise questions when Baptist officials speak in terms of command? I am simply asking as to the purity of the democracy. I doubt if any investigation could find much more democracy in the activities of Baptist superintendents than in the activities of bishops in episcopally organized denominations. If one were to sit in the meetings of Baptist boards he would find the procedure substantially like that of the centralized denominations. The truth is that our Baptist brethren are in the same plight as all democracies when they come to what may be called their foreign policies. The emphasis on democracy is for the edification of the home churches. Even with the local self-sufficient congregation the recommendation of a board secretary as to the choice of a pastor counts heavily. These secretaries attain almost to what the Methodist call “appointing power” by the knowledge acquired by what the Methodists call “travelling at large throughout the connection.”

WRANGLING OVER NAMES

Episcopacy when driven out of the front door of the ecclesiastical edifice soon comes back through the window—or more still—up the cellar stairs. I am not talking of the name, but of the thing. As soon as a church looks beyond its local confines and reaches out into home or foreign missionary fields, somebody has to see that money is expended economically and that work is done effectively. Episcopacy as an agent of supervision—I am not thinking of a third order or of an apostolic succession—is an instrumentality in every aggressive and expanding denomination. Indeed,

quite an argument can be made for calling the ecclesiastical supervisor a bishop outright,—on the principle that the more dangerous the name the more harmless the deeds. Call an ecclesiastical superintendent a bishop and you put a danger sign on him at once. Call him “Dr.” and he seems harmless; and the greatest despots on earth today go by the title of “Mr.”

The impatient reader cries out that all this is trifling. What is the point, anyway? Is not this just the sort of stuff the official in a centralized church says about his more loosely organized brethren? In part, yes. The deeper significance, however, appears when we reflect that the present world crisis in the ecclesiastical realm calls for closer approach to union among the followers of the Lord Jesus, and that one of the separating forces is a proneness to wrangle over names. We all act in much the same way. We call our agents by difficult titles. When the Baptist churches get grace enough to admit that their superintendents and secretaries are nothing but bishops, and when the episcopally organized churches are sanctified enough to admit that their bishops are nothing but superintendents, we shall be nearer union than we are now. This phase of our problem is much more serious than it seems. Nobody can object to a democratic emphasis on centralization, but when “democracy” and “autocracy” are bandied about we are getting away from the basis in facts—and we are pummelling straw men. The dangers in terms are great. We all need to face the facts.

LAYMEN AND MINISTERS

Again, the emphasis on pure democracy among Baptists churches is inclined to take the form of mixing ministers and laymen rather indistinguishably together. Far be it from me to insist upon any peculiar sacredness in a priestly organization—nor to harp upon holy orders. We are not to forget, however, that at the present stage of democratic development a democracy that consists of groups is quite as likely to be pure as one that consists of crowds of individuals. It is fine to be able to say that in ecclesiastical assemblies the layman sits by the side of the minister and each counts for one when it comes to the vote. For certain purposes this state of mingled lay and clerical element is ideal. For other purposes it is the reverse of ideal. One of the foremost theological leaders of the Baptist churches boasts that he has never been ordained. Nobody cares two straws whether this particular leader has been ordained or not. He preaches regularly and wears worthily the degree of Doctor of Divinity. Ordination does have its value, nevertheless, in setting apart the ministers into a group. The ministerial group is supposed to be composed of men definitely and specifically studying how to bring the Kingdom of God to earth. We are insisting more and more that the ministers be trained,—and certainly no one could complain of the attitude of the Baptist churches toward the education of the ministry. Now there are more occasions on which the voice of the ministry as an organized group counts mightily for righteousness. That voice does not always sound clearly in a convention made up of ministers and laymen.

Are not the laymen as a class equally expert with the

ministers as a class in dealing with the problems of the forward movements of the kingdom? They are not. How does the layman get into a religious assembly as a delegate? By the vote of his ecclesiastical group, of course. What sort of layman is likely to be chosen by vote? I don't suppose ecclesiastical politics cut much figure in Baptist churches, so let us rule out the politician. The man likely to be chosen is one who has been faithful as a servant of the church, or as a giver to the church, or who has achieved success in such position as to put him among "our best people." Along with the faithful servants of the church there is quite a considerable proportion of "successful men," after the pattern of this world; and the "successful" layman largely sets the pace in lay activities. Whatever else these men are they are not fountains of wisdom as to the application of the gospel to social or industrial situations. What? Do not these men know their own business even though they may not know much about formal theology? They do not,—on the human side, the side that the gospel takes most into account. One of the outstanding features of the social problems in our time is the sheer ignorance of employers as to what is going on in the minds of their own employes, and often as to the conditions under which their own employes live. The average trained minister today is a better judge of the human values involved in a given industrial dispute, than the average layman. A vote by a ministerial group on a social question is much more likely to be intelligent—not to say socially-spirited—than a vote by a lay group. How do I know all that? By listening to laymen talk on the floor and in the lobbies of Methodist general conferences and northern Baptist conventions. I have never attended a southern Baptist convention. What I know of the agencies through which the southern Baptists work, notably the foreign missionary society, does not make me feel that I need qualify in their favor anything I have said above. Until within a few years—possibly up to the present time—the Southern Baptist Foreign Missionary Society has had a provision in its constitution that members of the society may be chosen because of gifts made to the cause of the society. A legitimate enough provision, no doubt, but not one calculated to sift out from the southern Baptists the most socially-minded type of layman.

MINISTERS AND PUBLIC OPINION

What an onslaught on the laymen this is! It is nothing of the kind. I do not reflect upon the noble devotion of the laymen to their churches up to their best light, but the fact remains that in the social and industrial applications of Christianity, the forward movements of Christianity today, they are not as a class as reliable guides as a group of educated ministers. The organization of the Baptist churches is not such as to give the Baptist ministers as a group the weight in utterance which they ought to have, though as individuals they have the utmost freedom. The present social world situation is not likely to be made better with preachers speaking here and there only as scattered prophets. The task is that of shaping public opinion, and public opinion is now so massive that only tremendous hammer blows count for much.

Is it not, however, a contradiction in terms to speak of a group, or an organization, of prophets? Is not organization suggestive of priesthood? Let us not quarrel about words. Ministers as a class are more socially minded, more anxious to get the gospel at work in industrial and political relationships than laymen, making all allowances for splendid exceptions of the George W. Coleman type. All I mean is that the Baptist idea of ecclesiastical democracy is not such as to allow the opinion of Baptist ministers as a group to count as it should, as over against the voice and practice of the laity. I am not advocating any sovietism in the Baptist denomination when I call attention to the need of emphasis on the ministry as a class. I will admit that my own church might wisely welcome laymen to annual conferences. I will admit also that my own denomination can be charged with sovietism in putting church control so largely in the hands of annual conferences composed only of members of a professional class. All this anybody can say who chooses to toy with terms. The point is, I think, well taken that those denominations stand the best chance of moulding public affairs on social questions which have some way of letting their ministers speak as a group. A "vote by orders" indeed seems archaic today, unless we are trying to get the voice of a group as a group. Then there is nothing in such vote by orders out of the track which democracy is travelling in its present development.

DECENTRALIZATION A PARADOX

In what I said in an earlier paragraph about the extent to which Baptists practice centralized control while insisting on decentralization, I did not mean to minimize the reality of that decentralization as the outstanding mark of the Baptist churches. Decentralization is the strength of the Baptist position—as it is also the weakness. In these days of expanding social, national and international tasks it seems to me that the looseness of the organization is a most serious defect. The Baptist seems so intent on insisting upon pure democracy and local independence that he not only does not see his own inconsistencies in practice, but he does not see that in keeping the emphasis on what he conceives of as church liberty, he hinders great liberating enterprises. When a church becomes so absorbed in speeches about freedom that it fails to aid movements that make toward freedom, it is in a precarious plight. If the Baptists could forget some shibboleths they could join in a federative movement of churches which would be virtual union without surrendering anything essential to the Baptist faith as a Christian faith. Are "pure democracy" and "congregational independence" matters of the standing of the faith? Let us remember that the spheres in which we long for ecclesiastical co-operation today are not technically doctrinal, but social and international.

Shortly after America entered the world war I was a member of a little group of ministers who were discussing the best ways of bringing the Christian sentiment of the world to bear on the issues of the conflict. There was in the group a Baptist preacher for whom I have unbounded admiration as one of the outstanding religious leaders of today. I called the attention of the group to a statement of Earl Grey, to the effect that if in the closing days of July

1914, there had been forty-eight hours for free discussion the conflict might have been averted. Then I remarked that if there had been forty-eight hours it seemed to me tragic that there was no organ through which a united Protestantism could have spoken its mind on the question of war or peace. The Baptist leader spoke up and declared that he did not want any centralized organ speaking for him. "Not even on the question as to whether there should be a world wide war or not?" I asked. "Not even on that question," he replied. I do not suppose the word of my Baptist friend should be taken too seriously. His own life is so filled with co-operative and unifying activities that his speech is happily qualified by his deeds. Still, I think his remark does summarize the position of many Baptists. It is not an easy position for those outside the Baptist churches to comprehend. If the proposition were to turn over to a central authority the right to speak in final decree on a phase of doctrinal belief I could understand the refusal. But a proposition to avert a world wide war! Pure democracy and congregational independence do not seem to me quite sufficient to justify an utterance like that of my Baptist brother.

UNION THROUGH FEDERALISM

We all need to come to a more positive idea of liberty, Baptists and non-Baptists alike. We have laid so much weight on liberty conceived of as freedom from outside interference that we have at times forgotten that liberty is, in the positive aspect, the enlargement and expansion of personal and social possibilities. The body of Christ is to be conceived of as an organism whose own throbbing life gives it right of way by a sort of spiritual eminent domain. To carry out Paul's figure, the eye would hardly act wisely if it were to resent being tied tightly to the optic nerve, protesting that such a connection is a mark of bondage and an interference with local independence. The Lord deliver us from any type of church union which will level us all down into a dull uniformity, or wipe out the distinctive spiritual marks of the denominations. Union, it seems to me, will have to come through some form of federalism. A federal scheme is conceivable which will not interfere with any practice of Baptist organization—except local independence in its extreme form. Until the Baptists are willing to make such modifications it is futile to expect much help from them in effective church cooperation.

Will my good Baptist friends—whom I respect more than I can say—be patient long enough to listen to one more comment? Devotion to democratic principles in these days shows itself in a loyalty to the supreme human values, and to whatever instrumentalities are best calculated to give those values expression. Congregational absolutism is not an end in itself. It is not in itself part of the good news of the kingdom. It is an instrument. As a Methodist I freely admit that centralization in Methodism has gone too far, that we need to decentralize—that we should give the local congregation larger scope in doctrine, ritual and practice, that we should show more readiness to grant autonomy to Methodist bodies in foreign mission fields, that we should regard the control of Chinese churches from America as an absurdity, that we should turn pitiless publicity on all our

officials. In other words, the Methodists will have to learn that the vital human values must prevail over any pride in a world-wide church organization. I am not, therefore, asking that a congregationally organized denomination follow in Methodist footsteps as to centralization. I do believe, however, that our Baptist brethren will have to find some closer connectional bond among themselves and with the other denominations, if they are to play their legitimate part in an expanding spiritual democracy. Repetition of formal democratic phrases will avail nothing. Nor will it help to tell us that Baptist organization is that of the New Testament. We do not live in New Testament times, as regards problems of ecclesiastical organization.

What of fundamentalism? Nothing. Fundamentalism is not peculiarly a Baptist disorder, though it is sadly disturbing the Baptists. Insofar as it is premillennial it has been with almost all the churches off and on from the beginning. Premillennialism is more a sickness than a doctrine. It becomes serious at periods like the present when the pulse of the church beats with a low vitality in the presence of world-wide distress. Faith is always a sign of high vitality, and when faith weakens we get premillennialism with its emphasis on material power and all other unspiritual infections which go with such emphasis. If we tone up the spiritual health of the churches premillennialism will disappear as an infection disappears before a stream of pure life-current driven by a sound heart.

Insofar as fundamentalism involves attack on modern scientific doctrines like evolution, we may well leave the Baptist scholars to take care of it. Evolution has itself evolved pretty far since Darwin's day. New factors in the evolutionary drama have been introduced and old ones discarded, and the doctrine of the survival of the fittest especially needs restatement. Those, however, who attack the doctrine as a whole—and with Bryanesque antics—hardly deserve serious answer. This is not solely a Baptist battle, but the Baptists can no doubt handle their share of it. The important Baptist problems lie in quite other quarters. At least so it seems to me. And I speak all these things not to criticise for the sake of criticism, but to provoke the good-tempered discussion which is an essential in that democratic procedure of which our Baptist brethren make so much.

The Living Word

O WORD of God! To me more pure than all fancies,
all the plans of men.

A Word of Life, a Word of Love, a Word that touches
e'en the core

Of my experience, and moves me on and on
To higher hopes, and more profound resolves.

Not creedal codes
Nor ceremonial pomp,
But simple conquest
Of my inmost soul:
Let this my Bible be to me,

And all my soul, my Self, is grand and high
With hope and cheer and noblest possibility.

THEODORE DARNELL.

Creative Mysticism

By Arthur B. Patten

MYSTICISM is the direct experience of God by the human soul. It is the gospel of the Holy Ghost. The mystic practices the immediate presence of God today and every day. To him the heavens are always open, and for him the book of revelation is never closed. The revelations of the past are sacred only as they become the inspiration for the new quest of God now. Still is the spirit of man the candle of the Lord. The apostolic succession would have but little validity or importance without the prophetic succession. To the modern mystic God is not only the adorable Companion, but the adventuring Commander-in-chief of men and nations. He is not so much the Ancient of Days as he is the Adolescent Dynamic creatively at work in grace and truth on every present day.

The true mysticism congenial to the minds of modern men is based upon the faith that there is a divinity which shapes our ends in the growing kingdom of God, that there is the power not ourselves that makes for righteousness by the force of his persuasive spirit. The new world that is emerging, with travail and triumph combined, is climbing to its goal only as man communes and cooperates with the will of God. This is creative mysticism.

'Tis God gives skill,
But not without men's hands:
He could not make Antonio Stradavari's violins
Without Antonio.

The mystic glories in the inner light; but he also adds his initiative to his insight as he answers the challenge of the Master, "Let your light so shine!" He realizes that it is only as he walks in the light as God is in the light now, that he can have the fellowship of the saints, and claim the saving and cleansing blood-kinship of Christ.

The modern mystic finds God where God finds him—in his sense of need, in his sense of duty, and above all in his sentiment of love; for the greatest of these is love. In other words, he finds God in his creative prayer, in his creative conscience, and supremely in his creative spirit of brotherhood.

TRUTH A DYNAMIC

This conception is congenial with the two greatest thought systems of modern times—and the creative evolution of Henri Bergson, while it breathes the constructive passion of the Christ who said, "The spirit of truth shall lead you into all truth." And we know that to Jesus truth was not only an illumination, but also a dynamic. It was he who said, "Ye shall receive dynamic when the Holy Spirit of truth is come upon you." All revelation has come from God through the mystic soul, and has been both dynamic and democratic, since to commune with the will of God is to commune with good will. God is the Good Will of the World. This is the adoring and adorable experience of the Lord's prayer.

Revelation reached its finality in Christ, but it was

not finished in him, except in the perfection of his person and his principles. He declared the consummation to be in the future of human progress, and to this end he proclaimed that he would build his deathless church of key-men who should bind the evil, release the good, and bring peace on earth. He was the great teacher in the school of the prophets. He visualized the growing revelation, to be realized in all applied truth that would yet carry his personal influence and his formative ideals into completed expression in human character and citizenship. Christ knew that it was given to him to live in its fulness and perfection the mystic life, and so to become for all other men the Way. But according to the measure of our nature, each one of us may experience and express God, even as Christ did, in the adoring and adventuring life of prayer, of duty and of love. Paul is audacious enough to write, "Till we all attain unto a full grown manhood, unto the measure of the stature of the fulness of Christ." It is the ineffable Christian expectation.

COMMUNING WITH GOD

The mystic communes with God as he wills to do God's will. He learns as he labors. He worships where he works. As he helps make the new Christian history, building the temple of God as the home of the new humanity, he is indeed rearing God's constructive revelation on the foundation of the apostles and prophets—Jesus Christ himself being the chief corner-stone. Even rest in the Lord is "not quitting the busy career, but the fitting of self to one's sphere." How valid and challenging is the mystic vision of Paul, "Ye are fellow citizens, builded together into a habitation of God in the spirit!" Mysticism must be creative, since the only God whom we can vitally know is the God who worketh hitherto and still works, as Jesus declared. Our God has not grown old and tired, but is still adolescent and achieving. He is still the Creator. And so we must remember our Creator in unaging youth. The mystical experience is "the renewing of the Holy Ghost." It assimilates the very present life of God. Christ expressed this supremacy when he said, "My meat is to do the will of him who sent me, and to finish his work."

The real mystic, then, must find the balance of intuition and initiative. In him rest and quiet must meet together, and possession and pursuit must kiss each other. He is at once a pensioner and a pioneer. He experiences the unspeakable grace which someone has called "contented eagerness." The devotion that solaces his soul will also be the divinity that shapes his ends. Our common devotional books are mainly of the medieval and meditative type. They are calculated to fit one for some saints' rest; but they could never outfit one for the kingdom of God on earth. Any devotion that is not dynamic will not satisfy today. It did not satisfy in Christ's day, for he who said "Come unto me," also said, "Ye shall find rest by taking my yoke." So the real mystic can be and must

be a man of action and a man of affairs. Business and politics are the inalienable domains of the mystic faith. Men must commune with the will of God not so much in the heights of ecstasy, as in the arena of social and commercial achievement where justice and brotherhood seek to rear the new order of goodwill among men.

The Man in the Audience

By Allyn K. Foster

LAST night I went to church—never mind where—but it was within the confines of the U. S. of America. The town was a resort of national clientele, one of those nerve centers which send vibrators throughout the whole country. The very difficulty of the preacher's task in such a place ought to be a compelling and fascinating challenge, and the subject announced, "A Christian Statesman," whetted the edge of my appetite. Now, men who preach much dearly love to hear other men preach, and I for one profess to be a very sympathetic listener, which, if you will pardon me for saying it, is quite rare among preacher-listeners. The congregation was good, with a large proportion of men. That struck me as significant, and while the hymn was charging the air and exposing heart surfaces, I mused upon the fine physique and the mellow voice of the preacher; and if my thought had "blossomed into speech," its color would have been: "Now for a great speech from this big, fine, manly messenger in the pulpit! God bless him and give him power!" Alas for bruised hopes and smitten expectations! Of all the rambling trash, the pious pottage of innutrient weeds to serve hungry men and women, this was the worst.

I said that I am sympathetic. That is why I can be severe, for I will not give a gram of my moral support to a cook who grabs at daisies, dock and "jimson" and slings them helter-skelter into a pot, when a well-stocked larder is only a few steps away. The sermon was on George Washington—think of it! And the man could easily have read the story of his life, but no, sir! this sermon was "inspired"—what had facts and merely earthly situations to do with it? I am not exaggerating when I tell you that the sum total of all that man said about Washington was that he was a professing Christian and a man of prayer, the proof and reward of which virtues was the Washington monument, from the top of which men on the ground looked like squirrels or many other such small animals." That last clause is an actual quotation.

The whole performance was a hell and damnation, take to cover, save your soul, *selfish* appeal of the hyper-evangelistic flavor, and all delivered with as resonant a voice, as fine a presence as Henry Clay ever exhibited. "Prepare to meet thy God!" was an injunction that dodged in and out among all his paragraphs, and I am frank to say that judging by the edges of the divine garments as they were exposed in the preacher's interpretation, I wouldn't meet such a God for anything on earth.

He was a cheap, police court judge, this God of his, and he frowned upon a humanity wholly guilty and quaking in its boots, waiting to be called to the dock. All the preacher's climaxes were built on the ultimate destruction of things. That splendid voice rose in colorful beauty as it spoke of the holocaust that shall one day be the sign that Christ has at last by his gospel conquered the world! I wonder what kind of Christlikeness such a sermon produces. I know its effect on me. It reminded me of the magnificent display of coffins in New York undertakers' show-windows. I never pass one of these exhibitions of grewsome finery but that an irresistible impulse comes over me to hurry up and die so as to enjoy one of these soft, satiny receptacles. And then I sober and say: "Heavens! these things are charnel-boxes for the dead! People are put there to *rot*!" Then I shudder and hurry back into glorious life again.

Yes, and I shudder at some of the incentives to religion. They may make people unafraid of death, but they make them afraid of life, and that is the crime!

If that preacher had murdered Murray and Webster in his speech, if he had boasted of never having seen a school-house, if he had garbled all theologies and had gargled all his scripture quotations, and yet had exhibited in reality some one of the great, lovable lineaments of Jesus, I should have loved him and told him so. I was hungry to the bone from feeding others, and I cared not for sauces and garnishment. I would have eaten the coarsest fare with relish, but a charger of chaff, dry and stifling, was handed me!

I began to look over the congregation. Only one man was trying to listen and the hand at his ear proclaimed him deaf. The other men wriggled from one uncomfortable position to another. The women, always heroic, behaved gallantly. A fellow and his girl held hands and giggled right through the final crush of things, two seats away.

And then I saw the man in the audience, with whom I began this recital. I swear I did not encourage him by look or gesture; I carefully concealed my feelings. His posture was one of impatience, the look in his face spelled disgust. A certain judicial pucker that involved brow and eyelids made me think of a magistrate about to sentence a rogue for stealing pennies from a newsboy. I knew what that man was thinking because I was thinking the same thing myself.

When we rose to sing "Shall we gather at the river?" (still running away from life!) I picked out the opening between verses one and two through which to make my escape. When I turned to go, my man was gone. I was really going to introduce myself and if possible, draw him out, but his speed exceeded mine and I lost him.

But I cannot get that man out of my mind. If I mistake not utterly, that man is the challenger of the Christian church of today, and particularly of the Christian ministry. We must hold him or we lose him and the many like him. Like myself, that man made no fantastic demands of the preacher. All he wanted was a semblance of reality in the stuff and the approach to it, something of common ground between himself and the preacher. That

man was in church that day, not for a fortuitous electric storm from the blue, but because he needed somebody to put up a wireless pole at his feet to adduce the heavenly currents from above. He had to dodge, as I did, the fitful, pyrotechnic display, and refused to pray as I did, in the presence of this fake demonstration.

Of course all preaching is not of this sort. This was ignorance, but some high-brow stuff I have heard is just as deadly. My man in the audience went away irritated and chagrined, which means that he was hungry for the opposite of what he got. That is something. Many auditors go away without a feather disturbed, with no drop of acid to eat into their smug conventions of thought and ideal, go away fearfully polite and thanking the preacher for his "beautiful" sermon! Think of perpetrating a *beautiful* sermon!

It is trite to say it, but the church these seething days is on trial. And for Protestantism that means the pulpit, for Protestantism is built on preaching. The Reformation was the emergence of dynamic ideas, and discussion and revolution followed in their wake. Red-hot truths about liberty, about God, about the social order burned away old fallacies and a modern world was reared on the old site. When the cooling process sets in, it begins in the pulpit. Red hot lava is one thing; moulding cool lava into playthings is quite another. My man in the audience is the key to the situation. Lose him, and you lose the

day, for he represents the great majority of people who are fairly educated, who know average life and live deeply, who are conscious of frailty and welcome just rebuke and steadying, who are often puzzled about religion, who sometimes quite lose their way—and yet people who cherish the Christian ideals and long to be strengthened in them. What an opportunity! And what a responsibility!

This is the greatest age for preachers in history. From scientific laboratories and places of high reflection there comes, every hour almost, confirmation of many elemental truths of religion. Science and philosophy are furnishing us with a new apologetic in spite of our silly scratchings and scandal. My eye falls upon a newspaper at this moment. A famous novelist after several years of psychological study declares: "In all of its essentials my studies endorse Christian psychology and the biblical teachings regarding the triumph of the spirit over the flesh. Science and religious psychology are joined hand in hand in the new theory, the former proving what the latter contemplates." Out of the mouth of—novelists!

The average man is hungrier for a sane religion than ever. The broken world is suffering for the supplement of mending which only a gospel like that of Jesus can supply. Fellow preacher, what is the sermon about, next Sunday? Remember the man in the audience. He is a real man in an age of reality.

Harry Kemp: Carrying the Banner of the Social Gospel

By William L. Stidger

HARRY Kemp is always carrying the banner of the social gospel in the parade of life. He holds that banner high and its folds flutter in the winds of the dew-kissed dawn. Some of the rest of us, indifferent and listless, have had our souls shaken awake at the sight of that red banner of Christ's blood, stained by Him for humanity. In a poem under the name "Carrying The Banner" this poet pictures one of those innumerable men of the social need walking the streets by night:

I had no bed to go to and I had to walk the street.
I passed a lone policeman going up and down his beat.
A solitary cab whirled by and made a hollow sound.
I stamped my feet to keep them warm and tramped around and 'round.
A strangling icy fog dropped down and draped the town in white
As one would shroud a maiden perished e'er her wedding night.
I moved as in a land of ghosts. The wind went through my hair
Like the demons' fingers searching for some stigma there.
The moon hung watery and thin. The stars had faded out.
Amid a labyrinth of night I groped and groped about.
I moved along the water-front. I felt so small and lone
As I heard the great ships at the docks strain at their ropes and groan.

Has the church any message for that man who tramps

the streets at night? If it has not, then it has forgotten that its Christ was a man who said of himself that he "had no where to lay his head."

Kemp's poem called "Nicodemus" pictures Christ as he was, a man whom the common people heard gladly and to whom the common people came with certainty in their trouble and in their need of friendship:

And Nicodemus came by night
When none might hear or see—
He came by night to shun men's sight
And away by night slunk he.

He dared not come by light of day
To move where sinners trod:
He must hold apart from the common heart,
For he was a man of God. . . .

But the honest Christ, he walked with men
Nor held his ways apart—
With publicans talked, with harlots walked,
And loved them all in his heart. . . .

Came Nicodemus to Christ by night;
And long they reasoned, alone,
Till the old man saw the sham of the law
That turned his being to stone;

He tore the formal husks from his life;
 He was born again, though gray.
 And, erect with the youth of a living truth,
 He dared the world by day!

"A Tramp's Confession" is a stirring human-hearted poem with a deep note of sincerity about it that wins our hearts. It starts off with a picture like this:

We huddled in the mission
 Fer it was cold outside,
 An' listened to the preacher
 Tell of the Crucified;
 Without, a sleety drizzle
 Cut deep each ragged form,—
 An' so we stood the talkin'
 Fer shelter from the storm.

Then the mission folks sang their songs of God and angels and good and evil, and the tramp listened and stayed because it was warmer inside than it was outside. That was Christ's way to reach men. Christ fed their hungry bodies and warmed their cold limbs and healed their sick eyes and ears and lame limbs and then he preached to them the eternal healing. When will the modern church of Christ get back to his own simple method and learn to concern itself about how men live and toil and eat; and whether they eat or sleep or live?

So, when they called out "Sinners,
 Won't you come!" I came....
 But in my face was pallor
 An' in my heart was shame....
 An' so fergive me, Jesus,
 Fer mockin' of thy name——
 Fer I was cold and hungry!
 They gave me grub and bed
 After I kneeled there with them
 An' many prayers were said.
 An' so fergive me, Jesus,
 I didn't mean no harm——
 An' outside it was zero,
 An' inside it was warm....
 Yes, I was cold and hungry,——
 An' O thou crucified,
 Thou friend of all the lowly,
 Fergive the lie I lied!

It seems that every poet who sees the social greed knows in his heart of hearts that some blaring, flaming day society will have to answer for it all. We have found this note in Markham's "The Man With The Hoe," and we find it here in Kemp's "Bread Lines":

Good God! What keeps men up so late
 upon this dripping night
 When every rain-wet paving stone shines
 with its blur of light?

Then he pictures the bread-line, a common sight in our American cities every winter, waiting through the cold, drizzling night until dawn when the soup-kitchens open and the poor and starving are fed:

They turn and twist in silent line and shuffle hopeless feet
 In solemn drear procession down the shadow-haunted street.

After his vivid, burning picture of this procession of shuffling feet he swings into an indictment of a civilization

and of a nation which, in Markham's words, "Allows these cruel poverties to live side by side with these cruel riches":

Ye masters, why must this thing be? Is this the exacted price
 (This sordidness and misery and poverty and vice)
 For every upward step man takes along the sunlit way?
 Why must these edges of the night still fringe the rear of day?
 The masters answer nothing: they will neither hear nor see;
 They play, with men as checkers, at their game of usury;
 They reap where they have never toiled, they sell the unsown grain,
 They make the worker moil for them nor heed his cry of pain.
 Their tasks are busy idleness which sow no good for men,
 They spread their nets and catch their fish and spread their nets again——
 But shadowy bread-lines throng my heart and whisper, stern and low,
 'Some day they'll have to answer us, whether they will or no!'

Limiting Production

By William E. Sweet

ONE of the severest indictments which capital brings against labor is that it insists upon limiting production by any means within its power. The limitation of production is, to the employer, the worst crime in the whole category of labor abuses. That a man capable of 100 per cent production should produce at the rate of only 50 per cent is to the employer an unspeakable wrong, although he well knows that when the supply of labor is greater than the demand the employe can easily work himself out of a job.

What does the employer do under the same circumstances? For instance, when the demand for copper is so slight that its continued production would mean a loss, the mines are shut down. Whatever supply of copper is then on hand is pooled and the price thus stabilized. Because of conditions, hardly a copper mine in the United States has been operating for many months past. What has been done with copper has also been done with sugar through the operation of a commission in Cuba which has withheld the sugar from the market in order that the price might not fall too far below the cost of production.

The retail clothing business has also profited by the stabilization of production. Very few disastrous price cutting sales have been held. When the clothing manufacturers find the demand decreasing, they discharge their employes and limit production. The American Woolen Company in turn closes its mills until the demand increases. When the worker undertakes to stabilize the price of his commodity—labor—by decreasing production, he is accused of all kinds of perfidy. He seeks to stabilize wages by the operation of his union and the exercise of his only weapon, namely, the strike. The state of Kansas would take from him this weapon by the establishment of the industrial court. Under the stress of economic pressure both labor and capital seek to limit production in their own interest and both are engaged in the same practice.

In the process of liquidation labor suffers far more than capital because capital owns the means of production and labor is wholly dependent upon capital for a livelihood. It is true that capital has lost enormous sums in the past

few months by liquidation but this is very small compared to the loss sustained by labor. Oil wells can be capped, coal mines can be shut down, sawmills can lie idle, but labor must live. Mouths must be fed and backs must be clothed. During unemployment periods physical suffering is severe but the fear and anxiety about the future cause the greatest suffering. Furthermore, many corporations take advantage of conditions of unemployment to press labor down to less than a living wage. During such times property becomes of far more value than human lives.

The only just solution of the problem of production is complete and full cooperation between capital and labor. A way must be found by which wages and production can be so stabilized that when demand drops off, both can be liquidated together. Nothing is gained by denouncing labor for adopting the very same methods for its protection which capital employs.

During the past several months labor has been heavily liquidated. It has accepted wages on the basis of a greatly reduced demand for manufactured articles. For instance, last July the steel corporation was operating only 29 per cent of its capacity and wages were cut accordingly. This corporation is now operating approximately 80 per cent of its capacity and recently raised the price of its product, but this has not been reflected in increased wages. It is probable that wages will not be increased until the men make an insistent demand, with the threat of a strike. A just method would be to increase the wage immediately when production is increased and keep on increasing it as fast as conditions permit. It is because labor knows how hard it is to get wages raised that any proposed reduction meets with such strong opposition. If labor felt that capital would always be fair with it and voluntarily increase wages when it should do so, as well as reduce wages when it must, labor would not be so arbitrary as it often is. Under existing conditions there is constant warfare from which there will be no relief until wages are adjusted equitably.

The Lion in His Den

By Lynn Harold Hough

THE Lion was holding in his hand a little brochure. Leaning toward him I read its title, "‘Philosophy and the Christian Religion.’ An Inaugural Lecture delivered before the University of Oxford on May 4, 1920 by Clement C. J. Webb, M. A., Fellow of Magdalen College and Oriel Professor of the Philosophy of the Christian Religion." On the table beside the bed were the two volumes of the Lord Gifford lectures by Webb: "God and Personality" and "Divine Personality and Human Life." Beside them lay Webb's little volume, "A History of Philosophy" published in the Home University Library.

"It looks as if you have found a new hero," I began with a good deal of banter in my tone.

"Not at all a new one," replied the Lion. "I began with Webb a good while ago. But only lately did I get into the Gifford lectures and now I have been going over the effective little history of philosophy again."

"You don't think that philosophy has rather worn thin then?" I inquired.

"Not when I have been reading Clement C. J. Webb," declared my friend. "In fact I feel that it's at the very beginning of some extremely promising service." The Lion waited a moment. Then he went on:

"You see Webb is an unusual sort of person. To begin with he is a man of letters to the finger tips. He has read widely and deeply and he has a wonderful feeling for a live and telling phrase. He knows how to command his reading for the purposes of illustration in the most natural and human way. You have the grace and the facile movement and the skill of a man to whom phrases are bits of marble to be carved into fine and finished form and all the while you have the close and masterful thinking of a highly disciplined mind trained for the tasks of philosophic speculation. It's a wonderful combination. And that isn't all. Webb is all the while watching the moving picture of life. He hears what people say. He sees what they do. And all this everyday experience of observation is bent to the purposes of his exposition. It makes philosophy seem wonderfully near to life. The Webb is always working on the assumption implicit and perhaps unconscious but none the less real and definite that every actual thing in human experience has rights which must be respected. He is all the while trying to be loyal to the physical facts. He is all the while trying to be loyal to the mental facts. He is all the while trying to treat faithfully the moral facts. He is held by a scientific conscience to a candid and fair treatment of the religious facts. So you come to feel at last that you are following a singularly honest and trustworthy mind."

"Isn't an Oxford thinker likely to be nearer to fifth and fourth century Athens than to twentieth century London?"

The Lion smiled.

"Oh he does appreciate Plato and Aristotle and he has not failed to understand a few other Greeks. And perhaps he understands the twentieth century all the better for that. In fact there may be such a thing as understanding the twentieth century better than it understands itself. You see some of our bright young fellows are so busy interpreting our own time in the terms of itself that they have no standards and no basis of comparison. Sometimes they mistake movement for progress and conflagration for illumination. I do not fancy Webb is likely to make these mistakes."

"You incorrigible Victorian. How you scorn the world in which you live." I laughed back.

"I won't have it," frowned the Lion. "Stop calling me names. You think that when you have given a thing a name you have explained it. Sometimes you only show that you do not understand it. Besides I do not despise the time in which I live. But on the other hand I do not worship it. I pay it the high tribute of honest and earnest criticism."

"But about Webb—" I interrupted.

"Webb is a man of actual erudition," replied my friend. "He is a man of definite scholarship as well. And he can think with a clearness and a straight pursuit of his theme which delight the mind. He is as careful with his oppo-

ents as with the men whose positions he accepts. And step by step in the high argument he conducts the reader is led forward until at last the meaning of personality stands out in clear and sure perspective. Many a cobweb is disposed of and at the end you feel in definite possession of some structural certainties regarding life and religion."

"Does he do everything for you? Or does he leave anything for the mind of the reader?" I asked.

"When you read his treatment of the economic life, the scientific life, the aesthetic life, the moral life and the religious life, you will have an ample reply to that query," said the Lion. "The fact is he sets you going all the while. He gives you a little glimpse of no end of vistas. But he leaves you to become their explorer."

"If all that is true I have an engagement with Webb," I replied. "Who did you say publishes his books?"

The Human Cost of Cutting Wages

WAGES went up during the war and must, of course, in the general deflation now come down. Labor, like business of all descriptions, is protesting the decreases, but as is usual in comparisons between labor and business the facts regarding wages are made public to everybody while the facts regarding profits and losses are not. Thus the public has little chance to know where equity lies.

In England the wage scale is back to 1918 and because of the great amount of unemployment is dropping more rapidly than the cost of living. With the high taxation and the general breakdown of international trade, together with the power of the conservatives in Parliament, there is little hope that British labor will hold any gains made in the standard of living during the war. Frank Vanderlip, the American banker, sees nothing ahead for British labor but a sacrifice of the standards gained in the past generation unless something heroic is done to repair the economic breakage in Europe. The Liverpool Post reports that the wage fund of labor in the United Kingdom made a gain of 6,000,000 pounds per week in 1919 and 1920, and has lost in the last year more than 7,000,000 pounds per week off its pay-roll.

* * *

Pre-War Wages

Before the war the wage of the masses of American wage earners was found to be as follows:

In 1910 the Federal Census report gave the average annual wage in manufacturing as \$517.91.

In 1912 Streightoff, of Columbia University, found that 60 per cent of all adult male earners were earning less than \$600 per annum, and 90 per cent less than \$1,000.

In 1915 the Industrial Relations Commission reported that three-fourths of all adult male wage earners engaged in mining and manufacturing were earning less than \$750 per year, and that one-fourth of our labor was paid less than \$500 per year. Their conclusion was that one-half of the families of American labor were on a deficit wage.

In 1915 King of the University of Wisconsin estimated that the average family income for one-half of all the wage earners in America was under \$800. At that time \$800 was a minimum living wage.

In 1917 the studies of Lauck and Sydenstricker revealed the same relative situation, although both the wage and cost of living had increased.

In the six years from 1913 to 1918, though breaking all production records, the average annual wage of all men working in and about the coal mines was only \$873.00. Will the American standard of living be lowered to a level below that of pre-war days through deflation plus unemployment? The cost of living, according to the department of labor, is 44 per cent above the pre-war cost.

* * *

The Wage Cuts

Just how far wages are being depressed below that level we do not know at present, but the United States Railway Labor

Board states that the average daily rate of pay for all grades of work on American railroads is now \$4.54 as compared with an average of \$2.87 before the war raises were given. This means that the railroad workers, concerning whose wages so much is being said, are earning 60 per cent above pre-war wages, while the cost of living is 44 per cent higher. For every engineer who receives a large wage there are ten railroaders who get small wages, and these men have suffered the heaviest reduction.

The average annual earnings of the soft coal miner for last year were at least one-fourth less than during war times, and his highest raise during the war fell at least 20 per cent below the rise in the cost of living at the time the raise was given. Here we are speaking of the skilled miner only and not of all mine labor.

The thousands who work in steel are now receiving from 25c to 30c an hour as against 42c per hour during the war and are working only from one-half to two-thirds as many hours. Their wages kept full pace with the increase in the cost of living, but the drop now is far below the decrease. In packing, the average wage for 65 per cent of the workers is now around \$18.00 per week. If they work fifty weeks per year their annual income will be an average of \$900. If the minimum cost of living before the war was \$700 it should now be \$1,008 to maintain even the same low standard. The textile workers were among the lowest paid before the war. They are now out on strike to prevent thrusting their wages back to pre-war levels.

Four hundred thousand employes in engineering trades in England recently went on strike against a second reduction in wages. They had accepted a cut of 16 shillings 6 pence a week and were striking against a further reduction of 10 shillings. This would leave them a wage of 2 pounds 4 shillings per week. An English writer tells us what sort of a living this would afford. For rent for a family \$3.25 per week, for coal and gas \$1.15, for clothing \$1.40, for food \$4.00 per week, leaving the balance of less than \$1.00 per week to cover church, unions, recreation, illness, savings, etc.

While we have no such knowledge of profits and losses in business as we have in regard to wage scales, without doubt the great mass of the smaller business and some of the larger have been suffering losses under the deflation. There is, however, just as little doubt that most business made from good to large gains during the war. If extra profits were made during the war business, of course, should be willing to strike an average on gains and losses.

* * *

War Profits

While labor made large gains in the wage scale during the war it was only certain types of skilled labor that profited very largely over and above increases of the cost of living. The cream of skilled labor in steel made wages from \$8.00 up per day, but these men did not strike. We are concerned with the hundreds of thousands in these great basic industries and not the exceptional small class of skilled workers, whose wages

are always quoted to us by those who lay all our ills to the cost of labor.

The workingman is inclined to look at such figures as the following when he thinks of the relation of his wage to the general profits of industry in America.

General Chemical declared a stock dividend of 20 per cent, the second made after such dividends were exempted from the income tax by the U. S. Supreme Court.

The Crucible Steel Company declared one stock dividend of 50 per cent after paying good dividends.

Libby, McNeal & Libby, makers of food products, declared a like stock dividend.

The May Department Stores gave a stock dividend of 33 1-3 per cent after paying an 8 per cent annual dividend.

The coal business of the nation took a half-billion in war profits, according to Jett Lauck, special economist for the railroad brotherhoods.

Some 400 corporations mining coal reported profits ranging from 15 per cent to 1,000 per cent.

The largest woolen manufacturing corporation multiplied its annual profit over pre-war years by six, and one of the largest clothing makers in the country multiplied theirs by three.

The American Woolen Company, according to the Department of Justice, cleared 400 per cent in 1920.

The United States Steel Corporation made a net profit of nearly a billion dollars after America entered the war.

The Standard Oil Companies distributed just under a billion dollars profit in the last decade.

The Woolworth Ten Cent Stores cleared \$'3,000,000 last year after paying all costs and taxes. They pay a low scale of wages.

Basil Manley, joint chairman of the War Labor Board, uses government documents to show that during the war meat packers made at times as high as 4,000 per cent; woolen mills 1,770 per cent; furniture manufacturers 3,295 per cent, and many clothing and dry goods stores as much as 9,826 per cent. He says very few of the great industries manufacturing the neces-

sities of life cleared less than 100 per cent at one time or another during the war. He cites the figures from 809 contractors and construction companies of which 154 made profits of more than 100 per cent on their capital.

Representative Hull of Tennessee, one of the financial experts of congress, declares that the corporations of this country after paying all taxes, made a net profit in the four years of the war of \$34,000,000,000.

Prof. David Friday, noted economist of the University of Michigan, says that business capital in this country added \$8,000,000,000 to its possessions last year notwithstanding the hard times.

* * *

The Contrast

The above figures on profiteering do not, of course, mean that all business prospered in any such manner. We report it here as a striking contrast to the wage scales of that two-thirds of labor which always has too little. It is always objected when such contrasts are made that even if you divide up all the profits made above 7 per cent it would not add any great sum to the average annual wages of each family of the working class. Of course, we are not arguing for any leveling down of this type. Business enterprise will not thrive if any such maximum as 7 per cent is fixed, but we are simply showing the contrasts between the wages of multitudes and the profits of a few, many of whom today are leaders in the crusade that would make us believe that prosperity waits upon nothing but a deflation of wages.

The division of such excess income would not answer the need, but suppose to a better division of income on capital were added all the saving that would arise from the elimination of luxuries and excessive expenditures, and then put all who live without producing to productive activities. It is safe to say there would then be enough that none need live on a deficit. So long as 2 per cent of the people own and control 60 per cent of our wealth and two-thirds of them have not enough capital to make investments of any kind, we shall face gross disparity between the standards of living among the wage earners and that of the upper middle and wealthier classes.

British Table Talk

London, Easter, 1922.

EASTER-TIDE falls upon our countryside not yet escaped from the austere rule of winter. By the calendar it is a late Easter; by the evidence of trees and meadows it seems early. Still, the leaves of the chestnut are uncurling and the cuckoo has been heard, and any warm morning we might waken to find that spring has arrived. But the setting of Easter, whatever it may be, cannot take from the beauty and glory of the festival of life eternal. In Africa, it falls in autumn, in England in spring, but it always brings "glad confident morning" to the spirit of man. There is much to depress the observer, who lives only in the moment. The last message, heard from Genoa, seems to forebode something less than we had hoped. In his opening words Mr. Lloyd George spoke the mind of his countrymen, who desire nothing more than an end of the "snarling," which has filled the councils of Europe. We had hoped and still hope that "Genoa" may do what "Versailles" should have done. We have left "Versailles" behind, all of us. But the last news received does not encourage extravagant hopes. Yet however much present hopes may fail us, at Eastertide, we are not confined within them. "Since we believe that Christ died and rose again, it follows that"—we cannot doubt that his rule must come.

* * *

Christian Principles in Industry

The Bishop of Manchester has been speaking with his cus-

tomary persuasiveness upon the task of the church and upon the practical problems in our industrial life which wait for the relevant word of the church. Here is a charge he makes:

"Eighteen months or two years ago in a boom, many concerns were sold at an inflated value. The people who sold knew the value would very soon come down; the people who bought, being outside and not inside, had not the same knowledge. Now, by the standards that are at present accepted, it is legitimate in the commercial world, apparently, to sell something which you know has not got the value it looks as if it had,

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and to be ready to appropriate that value from the other man as the price of your superior knowledge over his ignorance. In other dealings of life that is regarded as dishonorable. Why should it not come to be so in commerce? Why should not a man who is selling be on his honor to say what the thing he is selling is really worth, instead of being able to get all he can out of the ignorance of the buyer? At the present moment the situation is that, prices having fallen it is impossible to go on with production and the marketing of goods except at a severe loss, in view of the prices that were lately paid when concerns changed hands."

The "man of business" will smile no doubt; but it looks sometimes as if such men have not made a brilliant success of "business"; and it is just conceivable that there may be some practical common sense even in a Christian method of approach.

* * *

Special Services

The season before Easter provides many occasions for the churches to awaken the hearts of their people. London has a great variety of teachers and preachers speaking to the soul. There is always the way of music, which becomes more favored every year. The one outstanding change which strikes me, as I recall the time when I left school, is the rise of Bach. There were always enthusiasts who loved Bach; but today in London it is hard to find a seat an hour beforehand wherever he is announced. This change must surely bring some hope to those who are tempted to despair of the great body of their fellows. It is true that there are hosts who prefer the cinema to the National Gallery, and the latest comic song to Brahms; but there are a great company who have only to be offered the real thing and they will seize it as those who find great spoil.

Among the great evangelists who have visited London must be numbered such men as the Rev. Lionel B. Fletcher of Cardiff; he has won for himself a great place among our Congregational churches—a great-hearted, powerful winner of souls. Among those who live in London no one should forget Dr. Orchard. Those who are disposed to find a formula for him, must not forget that, although a "catholic," he is no less an eager evangelist. During Lent he has held a series of simple evangelistic services, in which he has made a moving appeal for decision.

On Sunday night there was an invitation to something of the nature of a penitent form, Dr. Orchard urging those who felt impelled to some act of decision to come out after the service and kneel for a few moments at the altar steps. He reminded them that it might be pride which was keeping them from faith, and that St. Paul would not have minded coming and kneeling there, nor Dante, nor St. Thomas Aquinas, nor St. Francis.

It is never easy to find a formula for a teacher; the more living he is the more readily will he escape over the barbed wire of our definitions.

* * *

Calling the Righteous to Realization

Two books I have read this week raise the same problem from different angles. My friend, Dr. Littleton, in his admirable "Letters on Education," discusses the mysterious power possessed by the ordinary English Christian of "deeply believing and stoutly professing great imperishable principles of conduct, and then in his professional life, his surroundings, his talk, his walk, his dress, his pains, his pleasures, and even in his conceit, his cruelty, his sorrows, flatly and complacently contradicting all that he knows to be true within him and without." He shows how this fact must be faced in our national education, on which no one can speak with more authority. In the other book, "Heaven and Charing Cross," the youthful enthusiast, Martin, says: "The world is full of people whose shoes I'm hardly good enough to black who have come to this—they're saying words without conviction, words they believed in once, to ears that listen without hearing. Why don't you know how difficult it is to make a thing come home to you that's too

familiar? To call the righteous to realization rather than sinners to repentance is the real job just now. The sinners have been told so often. They know all about it, mostly. It's we smug, harmless people, who just aren't doing any wickedness when we might be lifting up the world, laying it nearer to the feet of God." On Easter Day when such words are read they produce a conviction of sin. Are they not just? Is not the average Christian content to accept a dull and drab compromise instead of a gloriously free and splendid life? When we can say of the commandments "all these have I observed from my youth up," we are only on the threshold of the great adventure of Christian faith.

* * *

And So Forth

By the time these words appear the May meetings will be in full swing. The missionary societies will meet for the most part with the financial shadow upon them. My own society, the L. M. S., must report a deficiency in financial support, but in nothing else. Dr. Selbie will be its preacher this year, and at the annual assembly the mission field will be represented by Dr. Ruth Massey and Mr. Abel; the home side by Dr. Nelson Bitton, the chairman of the board, the Rev. George Barnett of Liverpool, a tried friend of the society, who will preside, and also by Mr. Lionel B. Fletcher, of Cardiff. . . . The death of Mr. Thomas Burt must not pass without mention. One of the old school of labor leaders, he made his way from the lowest rung of the ladder to a post in the liberal government of 1892, and a privy councillorship. He became through his study a finely-educated man; but he owed the position he held in Northumberland most of all to his study and noble character. The labor movement swept by him before the end of his public life; but it will be well for any party if it can contribute to the life of the nation men like Mr. Burt. . . . There is a fine article in the library supplement of the Times for last week upon "The Dying Life of a Poet." There is much in it that should be read by all who think seriously of the Christian message. . . . A popular vicar in northwest London is calling together his parishioners to discover why the church leaves them cold and bored. The peculiarity of the conference lies in the fact that only those over eighteen and under thirty were invited. The difficulty in all such conferences is to get the right people to speak.

EDWARD SHILLITO.

CORRESPONDENCE

The Cathedral of St. John

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your editorial on the cathedral of St. John the Divine with mingled feelings of surprise and regret—surprise that a journal usually so well informed as The Christian Century should have so completely misinterpreted the ideal of those who are responsible for the erection of the cathedral, regret that in the exercise of its legitimate function of criticism it should have found it necessary to disparage those who have given generously to the work. The editorial begins by criticising the project because it is "the work of a section of one of the denominations ranking in numbers far down the list of American churches. It is the conception and embodies the labors of a minute minority of a minority even of our ecclesiastically minded, who in their turn are a minority of the population of the United States."

One might ask the writer what great movement that has won the suffrage of mankind ever began in any other way. What is the community church in which The Christian Century is rightly so interested but the conception of a minority? That is no reason why it ought not to be approved and why it may not ultimately prevail. But the real reason for the criticism is that in the opinion of the writer the cathedral is "sectarian propaganda, the religion of a few magnificently blazoned to

seduce the multitudes." I am not in the confidence of those who are promoting the cathedral and have no right to speak in their name, but as a member of another communion, who has enjoyed the hospitality of this great church, I feel justified in protesting against such a misrepresentation.

Among the earliest givers to the cathedral was a well known Presbyterian elder, not known for his devotion to liturgical worship and utterly without sympathy with sectarian Christianity. I cannot speak with authority as to this gentleman's reasons for making the gift, but I see no reason to question the story which has been told me. "You are asking me," he is reported to have said to Bishop Potter, "to contribute to a fund to erect a cathedral which will belong to the Episcopal church and be under its sole control. I cannot do it." "I ask you to give," said Bishop Potter, "because long before the cathedral has been completed, the movement toward Christian unity will have advanced so far that no church would dare to regard such a building as its own alone. We are building not for ourselves, but for united Protestantism, but if we do not begin to build now, we shall not be ready when the time comes."

The good time to which Bishop Potter looked forward has not yet arrived, but so far as the cathedral is concerned, his prophecy is already beginning to come true. During holy week a little company of women met in one of the chapels of the cathedral of St. John the Divine to spend a quiet day in meditation and prayer. They were officers and members of the Young Women's Christian Association, an organization in which the practical working religion which is characteristic of our American Protestantism finds one of its most signal illustrations. Yet they realized that man does not live by work alone and so they had determined to take a day out of their busy lives to be alone together with God. Members of many different communions, they wished to meet in an environment which would suggest to them the catholicity of their religion and in the cathedral of St. John the Divine they found it.

It was my privilege to have part in that service. As we met in that quiet room to lift our hearts to God in prayer we were conscious of a great company, unseen by mortal eye, on whose behalf we had come, women in industry, struggling to hold their place against the competition of men; students in our women's colleges, trying to find room for faith in the new strange world that science has made; young wives and mothers in China, India and Turkey, slowly emerging from the seclusion in which they had been confined for centuries; women of every age and race and class whom we were trying to help to a larger and more satisfying life, and here as we knelt before God in this quiet cathedral chapel we were conscious of receiving the strength we needed for our task.

Four years before a great throng filled the same cathedral and many hundreds were turned away because there was no room. They had come to attend a service on behalf of the General War-Time Commission of the Churches, the body through which our united Protestantism found common expression during the war. More than thirty different communions had united in the enterprise in the interest of which that great company had met. The spokesman of the meeting was Dr. Frank Mason North, the President of the Federal Council of the Churches, to whose initiative the creation of the General War-Time Commission was due. Some setting was needed which should fitly symbolize the union of which the commission was the expression, and in the cathedral of St. John the Divine we found the environment of which we were in search.

The critic is disturbed because the inspiration for the cathedral has come from the old world and not from the new. American religion, so he contends, the religion of democracy, needs for itself some form of outward expression different from that of the older religion. No one would rejoice more heartily than the writer to see great temples arising that would express in fitting form the new lessons and ideals which God has been teaching the American people during the last generation. But, great as America is, it must not be forgotten that it is only a part of humanity, and important as is the age in which we live, in the eyes of the God of all the earth, it is but as yester-

day when it is passed and as a watch in the night. Christianity is an ecumenical religion. Much as we have learned, we have not yet outgrown the Bible nor the Jesus of which it speaks, and surely the effort to embody in the physical edifice which is to express our common Christianity the best that has come to us from the older religion of which American Protestantism is the daughter, cannot be dismissed as unworthy.

It may be that the hope which led this generous Presbyterian to make his gift will be disappointed. It may be that the movement toward Christian unity, of which the meetings to which I have referred are isolated expressions, will fail of its fruition. It may be that the effort to create in our American cities great centers of organized religion in which all the beauty of form and color which art can lend will be used to uplift and inspire the spirits of men will find no general response and that the effort which has been expended to erect them will go for naught. It is well that we should be reminded of the limitation which our present denominational system puts in the way of a full Christian catholicity and of the danger of making the imitation of the art of other ages a substitute for a free and vital religion of our own. But of this I am sure, that an enterprise into which so much earnest prayer and generous hope have been put as have inspired the building of the cathedral of St. John the Divine, must command the sympathy of every lover of a forward looking and inclusive Christianity such as The Christian Century has shown itself conspicuously to be.

New York City.

WILLIAM ADAMS BROWN.

A Word of Dissent

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading your publication for about six months, and have been enlightened by the editorials that have been published in it. I have quoted these editorials, as well as the articles, a number of times from the pulpit. But let me say right here that I do not agree in any essential point with your policy. I am what *you* would call a fanatic, I suppose, because I hold to the verbal inspiration of the scriptures; the virgin birth of Jesus Christ; his substitutionary sacrifice upon the cross; salvation by the shedding of his blood; his bodily, premillennial return to this earth. Now that I have stated my doctrinal position, I can go on and explain my reason for writing this letter.

It seems to me to be the part of a Christian paper such as yours to show at least the tolerance of the Founder of Christianity. While we will all have our differences of opinion, none of us has any more revelation than the other. We all have God's holy word, and that is all we do have. Anything else is *not* his word, and cannot be accepted as such.

Now, as to specific cases. You have unmercifully attacked Mr. Bryan for his stand in support of the Bible as the word of God, and as disproving the Darwinian theory of evolution. He has a right to his opinion, and should not be attacked as a fanatic by a paper which claims to be Christian. No doubt, from his viewpoint, from what I gather from the lectures I have heard him give, he believes you are equally fanatic.

What Mr. Bryan stands for, as I see it, is a reaffirmation of the faith once for all delivered unto the saints. That faith has kept the world for two thousand years, and you cannot point to one characteristic in the lives of individuals that is better than it was when our mothers listened to our prayers as we knelt at their knees. Morality was not lax then as now. Crime was not rampant then as now. It is quite true that we have advanced in the way of having had great reform laws written on our statute books, but have these reforms helped the individual to live a cleaner, more pure and useful life? I think not, from my personal observation. In fact, the preaching that the social gospel will save the world has so blinded the people that they are going into sin which they never thought of when such men as Jonathan Edwards, DeWitt Talmage, Charles Spurgeon, Moody, Finney, Whitfield, were preaching an individual salvation, and an individual damnation. I believe, and my belief has had ample

demonstration in the lives of men today, that the only preaching that will save the world from the awful mess it is in today is the preaching that will make men conscious of their guilt before God, and the hell that yawns for the one that refuses to repent and plunge into the everlasting flood that flows from Calvary, to wash men white, and to present them spotless before the throne of God. I have seen countless men and women saved by this, the only gospel, but I never yet have seen or heard of a man or woman who was saved by the social gospel, so-called.

Chicago

GEORGE L. WILLIAMS.

For the Cathedral

EDITOR THE CHRISTIAN CENTURY:

SIR: As a new subscriber to your paper, I want to express my surprise at the article in the last number, "Do we need the Cathedral of St. John the Divine?" In a city where so much of material show is evident, and foolish pleasure, where the avenues are crowded with palaces for selling automobiles, gay clothes, all the accessories of wealth, shall the church of God alone be placed in inconspicuous by streets, and furnished with plain, unbeautiful surroundings? And to speak of its ministrations as "husks" is indeed to show a narrowness little in keeping with the very broad and liberal spirit of your paper!

From that pulpit a spiritually minded man is giving inspiration and gospel truth to hundreds who listen to him from week to week. I have heard one of the most powerful sermons on Christian unity by a minister of the Methodist church, and the bishop of the diocese, like his distinguished predecessors, stands for the fundamentals of Christian faith, and service. In its wide and varied application to modern life and needs, no church surpasses it.

We certainly do need the cathedral, with its beauty, its message, and its untiring service for mankind! I speak from a manifold experience of help from its services, although I am not a member of that communion.

New York City

HARRIETTE J. SYMS.

THE SUNDAY SCHOOL

Proving Our Love For the Bible *

JOSIAH was another good king. Two outstanding events, religiously, characterize his reign; he destroyed the temples and altars of the idol-worshippers and he discovered the book of the law. Here is presented a proper balance. If you destroy, you must put something better in place of that which you took away. If you grind the idol into dust, you must present the Spiritual God; if you take away the idolatrous ritual you must put the good book of the law in its place; this Josiah and his faithful priests did. In cities and in rural communities we are witnessing the building of a large number of parish houses and community centers. The church destroyed the saloon and now the church must provide some good social center, for the saloon was the poor man's club. There was found warmth, light, fellowship and often a free room for the union to meet in. The church has the opportunity of its life now to become the social center of the community. Next to the Madison Avenue Presbyterian church in New York stands an eight-story community house. It is right on the edge of the poorer district. That great house is like a bee-hive, filled with community life. From the basement kitchen to roof-garden it swarms with activity. In mid-summer when I was there four hundred people were attending each night an evangelistic meeting on the roof! We oppose dance-halls, but some of my religious neighbors supervise dances for their young people and I cannot see any religious deterioration in such churches. It is easy to be iconoclastic; to go around with

*Lesson for May 21, "Hilkiah's Great Discovery." Scripture, 2 Chron. 34: 14-16, 29-32.

a battle-ax taking swings at every thing; this is not hard. To overcome evil with good is more difficult—and more scriptural.

Perhaps if we would chain the Bible in our churches again the people would come to appreciate it more. If the Bible could be lost for ten years and then suddenly discovered what emotion would be expressed! The Bible has become so common that it is neglected. It has been estimated that in eight million homes the Bible cannot be found—that would seem to be conservative. In how many homes is it daily used? If we had the statistics on this we would be shocked indeed. Many people do not look in the Bible once a month. Many people who would fight and die for some theory about the Bible or supposed to be derived from the Bible, rarely read the book itself. They read denominational papers!! The way to prove your love for the Bible is to read and study it. The Bible is called the bread of life. Suppose I were invited out to dinner in some home where the woman makes her own bread. (Is there such a place any more?) Suppose there is brought in a great, brown loaf, fragrant in its perfection. Suppose I sit there and rave over that bread but never eat a mouthful. Would I compliment that bread and would I gain any strength? The best way to prove your appreciation of the Bible is not by talking about it in prayer-meeting, but to quietly read and master it. The Bible is the water of life. I know a harvest field which has in one corner a wonderful artesian well—the water gushes out constantly in a life-giving stream. The paths of the live stock lead to it. Suppose that in the mid-afternoon of an August day I should lead the harvesters over to that well, and should stand there, with the cup in my hand, orating about the properties of that pure and sparkling water—never offering a cupful to the tired and thirsty men. This is what many preachers seem to be doing.

I know a minister who for thirty-five years has stood in one pulpit; he never held another pastorate; all his great life has been lived in this one community. He cares little for denominational lines; he is a leader in community efforts; his impress is distinctly spiritual; every Sunday he climbs his pulpit stairs, opens the book with a beautiful reverence, and preaches the great messages of life as though he considered them very words of God. His church abounds in good works and his people, becoming like priest, are noted over the city for their good and generous works. This man preaches the Bible. Out in the country an old man sat by his fire of coals. Upon his knees was an old, brown-leather-covered Bible. The pages were yellow with use. It was bed-time. He closed the book lovingly and said: "Well, Father, we're on good terms yet." What more eloquent prayer? How shall I show my love for the book of books? By reading it, by studying it, by teaching it—yes, and most of all by living it. JOHN R. EWERS

WILLIAM L. STIDGER

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Controversy Over Academic Freedom

A storm has arisen at Clark University over the recent action of President Atwood in closing a meeting in one of the university buildings at which Scott Nearing was to speak under the auspices of the Liberal Club. The action of the president was at once endorsed by Rev. Benjamin F. Wyland of the Union Congregational church and Rev. James E. Wagner, pastor of Trinity church. The students did not see the matter in this light, however, and the membership of the club was tripled in three days. Declaring that collectively they did not stand for the doctrines of socialism, bolshevism, communism or anarchism, they nevertheless insisted that "Clark University ceases to exist as an institution of higher learning when it is deprived of those peculiarly characteristic principles enunciated by its benefactor and founder, Jonas Gilman Clark, and carefully nurtured by its former president, G. Stanley Hall, throughout its previous existence." President Clark asserts that the university stands for the unlimited freedom of its teaching staff, but insists that as a custodian of the undergraduate youth of his institution he should not permit lecturers in the university halls that are dangerous to youth.

Presbyterians Get Ready for Des Moines Meeting

The General Assembly of the Presbyterian church in the U. S. A. will be held at Des Moines beginning May 18. Among the matters to be discussed at that meeting will be the admission of women as deacons. This matter has been submitted to the presbyteries. The latest returns show that 170 presbyteries vote to admit women to be deacons while 39 vote adversely. The vote of the presbyteries on the matter of a two year term of commissioners to the General Assembly shows that the proposition was turned down by a majority of 180 to 23. Some are asking that the General Assembly be reduced in size to about one-half so its meetings may not be so costly. Some presbyteries are sending in overtures that the General Assembly warn the church against the use of "the shorter Bible" as being dangerous to the faith of the young people of the church. The sessions this year will be enlivened with keen debate upon questions of policy.

Dr. Rice of Detroit Speaks in Chicago

One of the most popular ministers of Detroit is Dr. M. S. Rice, pastor of the North Woodward Avenue Methodist church. He addresses great throngs of people in his church and carries on a social program of large significance. His fame has reached Chicago long since, and when the final ministers' meeting was held in the old First Methodist church of Chicago previous to wrecking the building, Dr. Rice was sent for and addressed the ministers on "A Mighty Task

Ahead." The Chicago Methodists will make considerable progress this year on their great new building in the loop.

Berkeley Has a Sunrise Easter Service

Easter is observed at Berkeley, Calif., with a proper sense of its importance. The Federation of Churches arranges a sunrise prayermeeting each year which is attended by people from all the churches. This year the service was held on Cragman Rock at the break of day, and hundreds of church-goers took their automobiles out to this vantage point where the morning sun may first be seen. The Easter message was given by Rev. Oswald W. S. McCall, pastor of the First Congregational church, who came to America recently from Australia.

Chicago Church Federation Votes for Amnesty

The Chicago Church Federation is now on record in favor of granting amnesty to the political prisoners of the late war. The resolution was presented earlier in the year, and held up pending information. It was presented again on March 27 and passed. The resolution cites that the release of Mr. Debs has resulted in a great decrease of complaint on the part of the discontented, and that the release of the other prisoners who were convicted en masse for violation of the espionage act would result in a similar decrease of discontent. The president is urged to grant a general amnesty to all political prisoners of the war period such as has been given in every country of Europe and in Canada. Copies of the resolution were sent not only to the president but to Secretary Hughes, the Attorney General and to the two Illinois senators.

Methodists Vote for Hymns of Other Communions

Though the contribution of the Methodists to the hymnology of the church is a significant one, Trinity Meth-

odist church of Springfield, Mass., in a whole month of voting for their favorite hymns selected the Unitarian hymn, "Nearer My God to Thee," as their first choice, and the second choice was "Abide With Me," written by a curate of the Church of England. The only Methodist hymn in the list of the best hymns was 'Day is Dying in the West.' Other hymns in the list of ten were: "America the Beautiful," "Faith of Our Fathers," "Lead Kindly Light," "Jesus Saviour Pilot Me," "All Hail the Power of Jesus' Name," "Jesus Saviour, Pilot Me" and 'Rock of Ages.' Two of these hymns were written by Roman Catholics.

Physician Will Address Seminary on Commencement Day

Fundamentalists have probably done the world a real service in reviving the discussion of the relation of science and theology. In many sections of the country the religion implication of the evolutionary hypothesis is now being discussed. Crozier Theological Seminary, a Baptist institution at Chester, Pa., has secured Dr. W. W. Keen of Philadelphia to deliver the commencement address this year. Dr. Keen announces the theme: "Science and the Scriptures." He will deal mainly with the relation of the doctrine of evolution to the Christian faith.

President Harding Life Member of Bible Society

President and Mrs. Harding are now life members of the American Bible Society. A short time ago a friend of the society, in her eighty-sixth year, wrote expressing her admiration for President Harding and stating that she was anxious to have the president and his wife members of the society. This desire was communicated to the presi-

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dent and was graciously accepted by both Mr. and Mrs. Harding. A committee of the society went to the White House and presented in a formal way a certificate of membership to the president. The committee was headed by the secretary of state, Mr. Hughes.

Presbyterian Vacation Schools a Feature Again This Year

The daily vacation Bible school movement is making rapid headway in the Presbyterian church. In 1918 there were only 52 schools with an enrollment of 3,250. Last year there were 750 schools reporting to Presbyterian headquarters with an enrollment of 100,000. It is interesting to note that in '34 Presbyterian churches of the land there are in addition week-day courses in religion throughout the school year. Already the organization of the daily vacation Bible schools is being pushed for the new year.

Man Arrested for Threatening Anti-Saloon Leader

The newspapers announced recently death threats against Rev. W. H. Anderson, superintendent of the Anti-Saloon League of New York. Mr. Anderson has been annoyed by threats for a long time, but the most recent one threatening him with death. The postal department of the United States was notified and it is now alleged that the sender of the death threats is discovered. He is said to be a newspaper writer by the name of John G. Sutherland, employed by the Wall Street Journal. This man is being held under \$10,000 bail, and will probably employ his literary ability in some other direction in the future. Threatening a man like Mr. Anderson is a futile business anyway.

Will Not Use School Building for Anti-Religious Propaganda

The New York school authorities refused the use of the school buildings to some anti-religious people who wished to stage a demonstration against belief in Bible truth. As a result of this action of the authorities there is a great outcry among certain self-styled liberals. Had permission been asked by the church people to use public property in an evangelistic campaign, these same liberals would have insisted that the Christians be shut out. All of which indicates something of the nature of the liberty which is believed in by certain liberals.

Bible Not Yet Translated in all Languages

Parts of the Bible which have been rendered into 650 languages and dialects are a very effective testimony to the diligence of the various devoted men and women of the Bible societies of the world. However in only 150 of these languages and dialects is there a complete version of the Bible. In 500 others large portions are yet to be translated. At this time translation work is being done in 40 different dialects. The phonetic script has done more than any other one thing to make the Bible accessible to millions of people in China for it is quite as easily learned as our western system of writing,

and opens up to millions of illiterates in China new possibilities in the way of religious instruction.

Death on the Dance in Georgia

In most cities it would hardly be possible to secure a unanimous judgment from a group of Christian leaders, on the recreation question. This has been accomplished, however, in Decatur, Ga. A group composed of Presbyterian elders, Methodist stewards, Baptist deacons and (mirabile dictu) Episcopal vestrymen pronounced against the dance in scathing terms. The deliverance has been printed and circulated as a tract both in Decatur and in Atlanta. These men say: "We, the following church officers in Decatur, Ga., wish to express our united but indi-

vidual opinion that the promiscuous sex contact to the modern dance is not only not helpful to the Christian life, but tends to immorality and to the breaking down and setting aside of the higher moral standards, and should therefore not be countenanced by those who have accepted Christ and are striving to live in accordance with his principles and teaching."

Congo Missionaries Send Emissary to Europe

Six denominations of missionaries working on the Congo are now united in an organization called the Union Mission House. This is a new cooperative venture comprising a hostel, a transport and a fiscal agency which has made a beginning with an investment of 300,000 francs.

Milwaukee Ministers Honor Colleague

SOME large cities have no outstanding pulpit voice. The mediocrity of the sermons are a great hindrance in the way of Christian progress. It is not every city which like Boston has a Dr. Gordon who can interpret the deep things of God with compelling power. Not every city has a Dr. Fosdick as does New York. Dr. Tompkinson in Philadelphia, Dr. Hough in Detroit, Dr. Shannon in Chicago and others keep alive today the great traditions of the pulpit. Milwaukee boasts herself as being among the cities which have an outstanding interpreter of the word of God. Dr. Charles H. Beale, a veteran minister of the city, is acclaimed by his fellow ministers as being a man to rank with the other men who have just been named.

Recently the Milwaukee clergy assembled to hear an address on the theme, "Experience of Forty-seven Years in the Christian Ministry." Thirty ministers were present to hear the address and they sat about a table as Dr. Beale spoke out of the assurance that is born from long experience. He reviewed how he entered the ministry, "not by stepping into a college as into an elevator and being swung into a profession; instead, without the help of any educational institution, he toiled his way up and mapped out his own paths." When he took his examination with the class that filed from the academic halls, he was able to hold his own against any of them.

Particularly interesting was the account the veteran preacher gave of the great waves of thought that have rocked the gospel ship during the years. The Andover controversy was given review. He told of reading an address of Tyndal setting forth the new scientific views and lying awake all night afterwards. The militaristic movements of the age he has depicted as dangerous to the very existence of the Christian church. After a survey of the various thought movements of a half century the great preacher observed that these movements come in every age, and the men of the pulpit must be competent to meet them and give them interpretation. He gave this advice to the younger ministers, "Stick to the middle of the road and pass on the great

tradition." Of all the movements of fifty years he insisted that the scientific movement inaugurated by Darwin, Huxley, Tyndal and Spencer was the greatest of them all. He said, "The minister's soul must be an emporium into which the specialists pour their discoveries; it is the minister's business to convert the rococo into Truth's cathedral in which when builded on Heaven's plan, the great God of all will dwell."

One of Dr. Beale's parishioners makes this very interesting observation with regard to him: "Dr. Beale is a stronger preacher today than ten years ago. His voice has won a fine mellow quality and his delivery has increased in effectiveness.

Among the ardent admirers of Dr. Beale in the Milwaukee clergy is Rev. H. D. Terkeurst, pastor of First Reformed Church. Mr. Terkeurst pays the following tribute to his brother minister:

Highly endowed with the full quota of talents, a philosophic mind, a perspicacious insight into the spiritual, an elegance of speech that reminds one of Ruskin's injunction to carve every word before you let it fall, a voice that is forceful but never strident, and above all that abundance of common sense that is so superbly essential in religious leadership which one of Beecher's biographers stressed as one of the predominant elements in Beecher that made him a pulpit prince—all these are carried in Dr. Beale's pulpit equipoise. So much so, that never does his eloquence escape to register him as a dynamic orator, nor his piety to make him an enjoying mystic, nor his philosophic penetration to class him among the profound. He holds them all in solution, but employs them all. Still they cannot be traced as ingredients. Possibly if any one of his talents had crystallized out or had been accentuated, the chances are that winds would have gathered at his door to carry the report of him.

Dr. Beale is optimistic with regard to his future. "As for growing old," said he, "mine is the view of Joseph Choate that the best decade of your life is between 70 and 80 years and you ought to hurry up and get there."

The Union Mission House has recently sent to Belgium and London, Rev. Emory Ross, who will purchase various supplies for the missionaries. Among the commissions, which he will execute will be an order for two boats with which to navigate the Congo. Mr. Ross is a young man yet. He was first sent out by the Disciples to Liberia under the woman's board, but was later transferred to the Congo district where he now works under the direction of the United Christian Missionary society. He has come rapidly into prominence among the workers, being secretary-treasurer of the Union Mission House and secretary of the Congo continuation committee; lately he has been elected a member of the F. R. G. S. in England on account of his Liberian explorations. His paper on "Climate in Liberia and its Effect upon Man" has excited favorable comment among scientists. Last year he was made a member of the African Society of England.

Distinguished Japanese Churchman Coming to America

The Presbyterian General Assembly at Des Moines May 18-26 will have no more interesting address than that which will be delivered by the Rev. Dr. Masahisa Uemura, moderator of the Church of Christ in Japan. He is president of a theological seminary, editor of a religious newspaper and preacher to a great congregation. His coming to America is partly a celebration of the fiftieth anniversary of the founding of the Church of Christ in Japan with which all Presbyterian and Reformed Churches in America cooperate. The Church of Christ in Japan has 82 self-supporting churches, 146 mission churches, 33,668 adult communicants and more than double that number of adherents.

Plans for Community Church Meeting at Des Moines

The publicity office of the midwest Community Church Conference is responsible for the statement that the growth in the number of Community churches in the United States the past year has been 475. This conference will assemble at Des Moines May 9, 10. At this meeting the following have agreed to speak: Dr. P. Marion Simms, of Des Moines; Rev. J. R. Baird, of the Federated Church of Marion, Kansas; Rev. W. L. Meikle, of the Union Church, Monroe, Wis.; Rev. L. A. Lippett, formerly pastor of the American church at Mayville, N. D.; Rev. J. D. Livingston, of the Grant, Michigan Community Church; Rev. Ellias Lininger, of Wisner, Nebr.; Rev. P. O. Ortt, of Excelsior Springs, Mo.; Rev. O. W. Behrens, of The Peoples Church of East Lansing, Mich.; Rev. F. G. Coffin, D.D., president of Albany Missouri College, and others.

Churches Have Some Radical Proposals to Face

The Bishop of Birmingham in England is a leading spirit in a movement to call together next year a great economic congress of the various Christian

communities of the nation including the Roman Catholic. Certain proposals have already been submitted to the church leaders. These will be interpreted by a corps of speakers, and will be debated in local groups before the time comes for their general consideration in the national meeting. The proposals are so far-reaching that they make the proposals of the American churches seem conservative. The following are the propositions which will be discussed:

1. The establishment by law of a minimum wage and of security for adequate leisure.
2. The prevention of casual employment and, insofar as possible, of unemployment.
3. The adequate maintenance of the worker during periods of involuntary unemployment.
4. The abolition of the labor of young persons under sixteen.
5. The establishment in all industries of the greatest possible publicity with regard to costs and profits.
6. The use of taxation to establish greater equality, particularly in the adequate maintenance of mothers and children, to correct the present inequalities rising from dependence upon parental wages.
7. The administration of foundation industries and monopolies as public services, when and as the requisite organization can be created.
8. The elimination, insofar as practicable, of all payments to able-bodied adults which are not made for service.
9. The democratic control of industry by all engaged in it, through their representatives.
10. The establishment of a just price (the consumer paying only the true economic cost of what he gets), with social control of credit and the formation of labor banks.

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Thirty Centers for Theological Study This Summer

Large numbers of Methodist preachers are not college graduates but the Methodist church has been keenly alive to the need of increasing the professional equipment of these undergraduate workers. The conference course of study extending over four years must be completed before a man is admitted to full membership in the conference. A further extension of training for these men will be provided this summer in schools of theology which will be held in various

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sections of America. Thirty such schools will be held in Methodist college centers at which the conference courses of study will be presented. The course of study is now in the hands of men of genuine theological ability such as Dr. Rall of Garrett Biblical Institute, and probably no denominational group in America is doing so much for its under-privileged ministers as is the Methodist church.

Southern Methodist Bishop a Liberal

With the southland on fire with the new Bryanism, and a wave of persecution running through the Protestant forces of that section, it is refreshing to read the utterances of so outstanding a leader as Bishop Edwin D. Muzon. He has gathered together some astoundingly liberal utterances of John Wesley to confound the narrow spirits of his communion in which John Wesley claims salvation for good Unitarians and even for pagans such as Plato, Trajan, Marcus Aurelius and others. In answer to the new Bryanism he says: "Ought not Methodism to deliver herself fully and finally touching the critical and scientific questions which are now creating so much doubt and anxiety in the minds of many? Ought she not to settle these questions once and for all and be done with the matter? Well, if our church should ever attempt to do anything of this kind, then the angels would weep. For that would be to turn traitor to our glorious past. That would be to substitute the iron rule of external authority for the authority of the Spirit of the living God. Then history would repeat itself, and the melancholy story of the gradual corruption of primitive Christianity until it passed little by little into Roman Catholicism would find itself told again in the final apostasy of Methodism."

Grant Memorial Services Held in His Old Church

When General U. S. Grant was a resident of New York he attended Metropolitan Methodist church. His old pew has been marked with the memorial tablet, and when the recent national remembrance of his birthday was marked by special services in many places, the church in New York conducted a service. Bishop Wilson and Colonel Thomas J. McConkey spoke, and the Grant family occupied once more the family pew. At the time General Grant attended this church, Dr. John P. Newman, who was afterwards elected bishop, was the eloquent preacher, attracting throngs to his ministry.

Methodist Book Concern Cuts a Melon

The annual meeting of the Book Committee of the Methodist church met in the Book Concern building in New York April 19-22. This is one of the most influential bodies in all of Methodism. President W. F. Connor was in the chair. Nearly all of the members were present. The sales for the past year were \$5,019,590, a decrease of \$20,384. A dividend of two hundred thousand dollars was voted, and will be divided among the old ministers of the Methodist church. This is one of the most important items

of income in the pension department of the church. A committee was appointed to bring in a report at the next general conference on the subject of church periodicals. Each official Methodist paper is called an Advocate with some special designation in front of the name. During the past year the increase of subscription to the various Advocates was 19,833, and in two years the increase has been 47,659. The deficit on the Advocates grew greater rather than less, the increase this year being \$73,104 on this account. The question of increasing the subscription price of the papers was discussed and voted down. The next proposal is that of consolidating some of the papers but this could not be done without general conference action. The building in Chicago erected only a few years ago is already too small and will be sold. A new building will be constructed at Superior Street and Franklin Court adjoining the projected buildings of North-

western University. The meeting is reported to have been a very harmonious one.

Friends Have Sent Hundreds Abroad

The service which the American Friends have rendered in foreign lands in recent years is a very noteworthy one, and this small denomination has been brought to the attention of the entire nation in a favorable light. The following statement is issued setting forth the facts of this service: "Approximately 800 people, men and women, have gone abroad to work under the direction of the American Friends' Service Committee since the summer of 1917. All of these served as volunteers and the application of some 400 other people are now awaiting action by the committee. The personnel has not been confined to members of the Society of Friends, but Jews, Catholics, Ministers of other

Baptist Sign Peace Protocol

IN the issue of March 25, the Baptist, official journal of the northern Baptist denomination made the prediction that the convention at Indianapolis would be a stormy one. This was only to repeat what has been common gossip in the Christian world for many months. Some went further and freely predicted a split in the denomination. With these grave possibilities in the air, sixteen leading Baptists representing the various viewpoints met in New York for conference on April 5. In the group were such influential premillennialists as Rev. J. C. Massee and Dr. Curtis Lee Laws. There were also such evangelical spirits as Dr. Cornelius Woelfkin. While disclaiming any authority to speak for their brethren, the pronouncement of these sixteen men is taken by many Baptists as a forerunner of peace. The disquieting questions have been: Shall the denomination have a creed or confession of faith? Shall such propaganda as premillennialism or modernism be tolerated in the denomination? Are Baptist schools worthy of confidence as Christian institutions? Is the election of officers in the northern Baptist convention democratic? Should a giver be privileged to support some of the Baptist causes without supporting them all? The following are the agreements reached which indicate a large measure of concession to the belligerent premillennialists:

"We are agreed: That the time is at hand when as a denomination we should make a statement of our historic Baptist faith and practice, and that this matter should be dealt with at the meeting of the convention to be held in Indianapolis.

"We are agreed: That it is clearly within the right of all Baptists, individually or in groups, to give expression to their own views and beliefs and to suggest any change in plans or policies affecting the denomination. The exercise of this right should not subject the individual or group to unfraternal criticism. We urge upon all our brethren that we avoid censorious spirit, and that Baptists in all discussion of matters of doctrine or

denominational policy maintain a spirit of Christian fraternity.

"We are agreed: That the maintenance of the distinct and positive Christian teaching and influence of our denominational schools is of the utmost importance, and that we are entitled to ask that the trustees of our schools provide for our boys and girls only such teachers as are possessed of a real and vital Christian faith and as are competent to aid in the development of genuine Christian manhood and womanhood.

"We are agreed: That it would be best that at the annual meeting of the Northern Baptist Convention the election of officers should not occur until twenty-four hours after the presentation of the report of the nominating committee, and that the election should take place on or before Sunday noon of convention week.

"We are agreed: That it is the right and privilege of each donor to designate his gift to any object or organization as may seem best to him and that we are all under unescapable bonds to our brethren and to the historic Baptist organizations founded by our fathers, to cooperate to the fullest extent in the campaign for the payment of their debts, since the fundamental right of Baptists to express themselves carries with it not only liberty but responsibility, and since there is now no reason why we should not cooperate to the fullest extent of our ability in our missionary enterprises.

"We are agreed: That we ask fellow Baptists to join in prayer and most earnest intercession, asking the Lord Jesus Christ to show us his way and to give us the grace and strength to walk therein.

"We are agreed: That we unite in a communication to the Baptist pastors, the Baptist people and the Baptist press, giving expression to the agreements here reached, and calling upon all our people to join with us in lifting our denomination to a new and higher plane of communion with God, a more fervent passion for souls, and a consuming zeal for his service and his kingdom.

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Protestant churches and people without any definite religious affiliations have been some of the most active workers in the fields. Sickness and death have taken their toll of these volunteers and already five of the fifteen recently sent to Russia have contracted typhus. *** Actual cash contributions to the committee since August 1917 have totaled over \$5,000,000. Gifts in kind are estimated at something like \$10,000,000. In the above figures the clothing figures are not estimated. Besides relief work abroad, Friends are interested in what they term Home Service Work. They encourage their young people to give, without compensation, one year's time to an actual study of, or contact with, at least one of the great social problems. Young men and women are thus engaged for a year in prisons, reform schools, or in social settlement work. In this way it is hoped that the rank and file of the society can be kept in touch with the great social problems of the day."

Mexicans Respond to Home Mission Program

The many Mexicans who came to this country during the war to fill the vacant places in the American industrial system were for a long time a sheep without a shepherd. Without vital connection with the Roman church, there were men and women in large measure without a religion. Nine years ago the women of the Disciples churches of Kansas City became interested in the Mexican colony of their city. They secured for a worker Mr. Robert Estill, who had spent sixteen years in Mexico. He forsook a commercial position at a good salary, and was ordained to the ministry among the Mexicans. In times of unemployment Mr. Estill carried on a soup kitchen. He has given attention to some disreputable pool halls in the neighborhood and has had some of the worst closed. About a hundred Mexicans attend the average church service and since 1917 there have been 138 confessions of faith. Nearly ten thousand free meals have been served. Four thousand Bibles and pieces of Christian literature have been distributed. The minister has adjusted 44 cases of domestic trouble and written hundreds of letters for his flock. Among the activities is a Daily Vacation Bible school in the summer.

Aim to Apply Christianity in Practical Way

The American Board of Applied Christianity provided speakers for two churches in New York during Lent, one on Sunday afternoon and the other at the evening service. These congregations were asked to use note-books and jot down practical ideas which were secured from the addresses. Each person in the congregations was also pledged to tell someone during the week about the new idea he or she had gotten, thus extending the influence of the meetings. One of the statements of the Board is "God cannot do anything for people that just stand around."

Navy Chaplain Sounds a Warning

Captain E. W. Scott, head of the chaplain corps of the United States navy, has issued a warning against undue limitation of personnel in the navy. While favoring the ending of competitive armament building, he believes that the maintenance of a good personnel is essential to peace and to national safety. His views are summarized in the following paragraph from a recent communication: "Disarmament by example has been tried for centuries without success, because peace-loving tendencies have been interpreted by other nations as

weakness and an unwillingness to engage even in defensive warfare, as we have witnessed in our own recent experience. Competition in building of armaments has precipitated the greatest wars in history. International Peace conferences and peace treaties have prolonged but not maintained peace. Limitation by agreement offers a new and eminently practical solution. It should be given a thorough trial. It is not believed that the proposed reduction of the navy would support this provision of the treaty in a manner worthy of the high purpose and the great accomplishment of the delegates to the conference."

Southern Methodist Quadrennial

THE Quadrennial conference of the Methodist Episcopal church, South, convened on May 3, and two and a quarter million of southern Methodists turn their eyes toward Hot Springs these days as they think of the impending changes in southern Methodism. A docket full of important legislation has already been presented to the conference, and the great minds of this communion are already wrestling with this docket.

The statistical report of southern Methodism as presented at Hot Springs is impressive. During the past four years 1,113 new preachers were admitted on trial. There are 4,994 local preachers; ministers outside the active pastorate, 1,706; traveling preachers, 7,842. The church members now number 2,347,067 which is a gain for the quadrennium of 162,093, the largest net gain ever reported in any quadrennium in spite of the fact that the year 1919 was unfavorable to religious work in most communions. The total contributions to benevolences for four years reached the impressive total of \$61,443,049, exclusive of the centenary fund and special education. The net gain in Sunday school enrolment has been 200,000 making the present enrolment about two million. Most of the gain has been made in two years for the early years of the quadrennium were not fruitful.

Foremost in the interest of the church is the question of the bishops. Five Episcopal leaders have died during the past four years and two are no longer able to carry on active work. Four new bishops will probably be elected as there seems to be a tendency to economy in the number of Episcopal leaders. Among the candidates most prominently mentioned are Dr. F. N. Parker of Emory University who declined election four years ago. Others prominently mentioned as eligibles are Dr. J. E. Dickey, Dr. T. D. Ellis, Dr. W. B. Beauchamp, Dr. J. S. French, Dr. H. A. Boaz, Dr. F. M. Hay, Dr. O. E. Goddard and Dr. E. H. Rawlings. With regard to the term of service for bishops there is now an active sentiment in support of the idea of limiting the term of the bishop to some definite period instead of electing for life. It is also proposed to limit the term of the presiding elder. Both of these suggestions arise among those who wish to democratize the church.

Among the financial enterprises clamoring for attention is the proposal to give right of way during the next four years to the superannuate fund appeal. It is proposed to go after a fund of ten million dollars for this fund that the interest from this amount may become the sure support of the old-age pensions for the ministry.

As in many communions, the question of the journalism of the church is a pressing one. In the northern branch of Methodism many of the periodicals are denominationally owned and this is the practice in the south. It is now proposed to limit the number of these periodicals, some suggesting that there be but a single organ for Methodist opinion below the Mason and Dixon line. Others are more generous in their allotment, and would concede the need of six different journals of a sectional character. The journalistic contest narrows down to the proposition that either the southland should have something like a system of state papers, or it should have but a single voice. The conference will likely adopt the democratic attitude that the interpretation of the denomination should not come from a single editor.

The question of a name for the denomination is also important, the tendency being to drop a name so sectional as the present one. Some would have the church called the Episcopal Methodist church as distinguished from the Methodist Episcopal church of the north. Others want simply the Methodist church. Should the consideration of the unification proposals develop much interest, there would undoubtedly be a tendency to drop the discussion of the name of the southern branch.

Unification is still a live question, and it is tied up with the question of racial relations. At the present time the colored Methodists of the south are in a number of denominations, but the denomination called the Colored Methodist church receives financial aid from the Methodist Episcopal church, South. This separate denominational organization of negroes is a strong contention of the white Methodists.

The only credal question is a minor one, Shall the church change the wording of the Apostles' Creed to say "Christ's holy church" instead of "holy catholic church"?

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And the other false attitude is to disregard the past, and to try to do our own thinking independently of what has been thought before. But that again is to lose the lesson that history has to teach, it is to fail to benefit by the experience of mankind. If we are to understand the present, we must know the past, know it as a living thing, and from its life we shall learn the lessons for our life today. We shall be true to the Christian thought of the past if we try to make Christ real for ourselves.

Such is the argument of this book. And further, the author says, our problem is the social problem, the ethical problem, and he asks and aids in answering such questions as these: *How shall society be built on the foundation of righteousness, justice, and love? How shall the individual, every individual, find his own freedom in a right and just relation to his fellows, a relation that shall express and maintain the rights and freedom of all? How shall the State, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members?*

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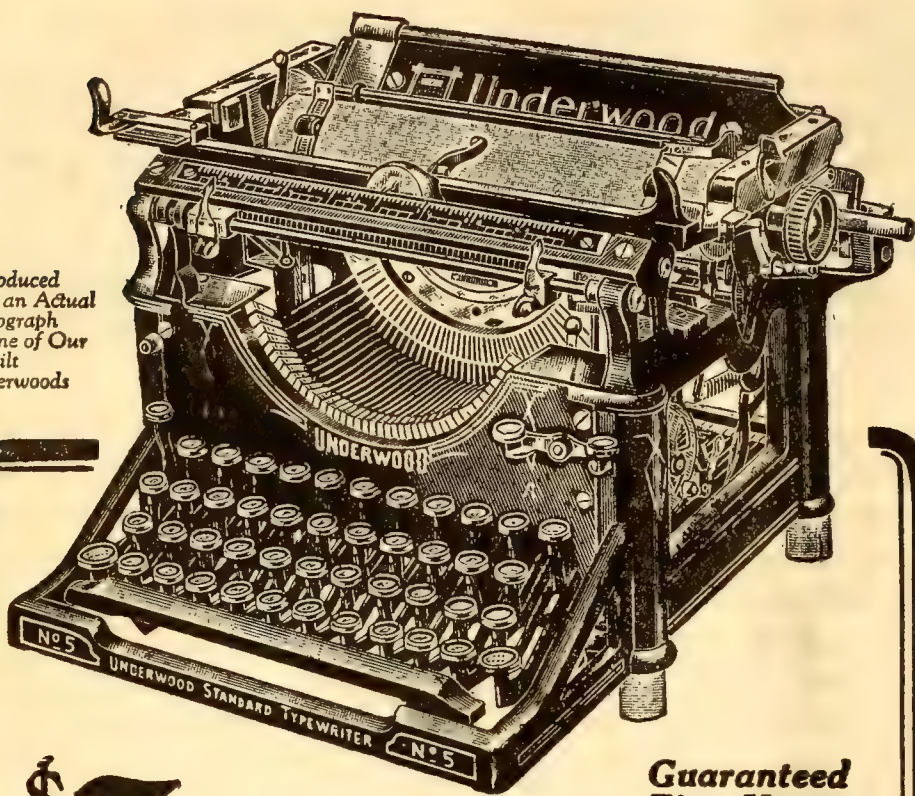
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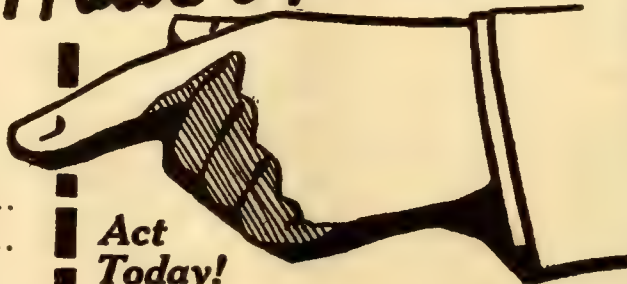
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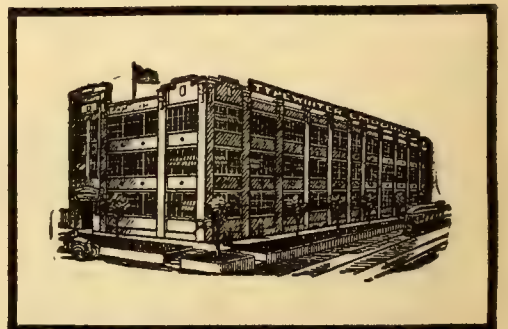
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Foundations of Public Religious Instruction *Editorial*

Fifteen Cents a Copy—May 18, 1922—Four Dollars a Year

The Reconstruction of Religion

By PROFESSOR CHARLES A. ELLWOOD, Department of Sociology, University of Missouri

"That our civilization is sick, and that it must turn to religion for healing, has been said many times recently. We are in danger, indeed, of making the remark into self-deluding cant. For the sickness is generally diagnosed in terms of the most superficial symptoms, such as the disturbance of our habitual complacency, and the remedy is looked for in a larger dose of the religion to which we are already habituated. Both a standard of health and a cure for our ills are looked for in the status quo ante. A prime merit of Professor Ellwood's book is that he goes behind social symptoms to causes, and behind religion as a tradition to religion as a force, with the result of denying the customary assumption and point of view altogether. Our disease is not due to a departure from accepted standards of mores, and the remedy is not to be found by returning to them. Our sickness inheres, rather, in the status quo itself, both of social organization and of religion, and the remedy lies, not in restoring religion, but in reconstructing it."

So speaks Professor George A. Coe, of Union Theological Seminary, in considering Professor Ellwood's book; and he adds, in noting the author's success in this work: "Professor Ellwood approaches this problem with the sociologist's insight into social conditions, but this insight is warmed by cordial appreciation of religious motives and even traditions. The result is clearness and objectivity in both directions. The book is thought-awakening, conscience-searching, uncompromisingly frank; yet, because it is profoundly religious, it is profoundly friendly. It will help to generate the good will which it regards as the first mark of reasonable religion."

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It is a clear and fearless analysis of the present status of our civilization by a scholar amply qualified for the task. Its appearance at the present moment is especially timely. Its spirit throughout is not merely critical, but constructive. It will exert a wise influence because it is the work of an experienced sociologist who already has won a position of conspicuous leadership. In fearlessly declaring that the religion of Jesus contains a solution of our modern social problems he has voiced a conviction that is held by thousands of thoughtful men today. Professor Ellwood has given to the American people a valuable prolegomenon to the reconstruction of religion.—PROF. CHARLES FOSTER KENT, Yale University.

This is much more than a study, as the title might imply, of the changes taking place in theological thought; it is rather an analysis both of the significance of Christianity in society and the present stage of our civilization, and a statement of the characteristics of a positive religious faith that will function in our world. Here, then, is a book which no religious worker can afford to neglect, one of the most significant of recent works, because of the cogency of its reasoning, the richness of its background and the practical good sense of its ideal outlook.—H. F. COPE, Editor of "Religious Education."

This is a scholarly, able, and most timely book. In presenting the problem of the reconstruction of religion in terms of social idealism, the author speaks just the message which is most desperately needed by the churches at this moment. Particularly valuable is his application of the social principles of religion to various fields of modern life. The volume is one of the most important which has been issued in recent years and I hope that it will have a wide reading.—JOHN HAYNES HOLMES.

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The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Critic of the Community Church

COMMUNITY churches are all wrong, whatever they do, in the view of their critics. These churches have been criticized for their isolation. Now that fellowship conferences are springing up in various parts of the country the new charge is that they are drifting back into a denominationalism in which the community idea becomes the organizing factor. The pastors of community churches have been accused of preaching rose-water idealism with dashes of literature and ethics. This in spite of the fact that most of the community church pastors still hold membership in the various denominational organizations, where they may be disciplined for conduct unbecoming a minister or for serious departures from the Christian faith. What is the fault which is arousing in the denominational headquarters this carping spirit? It is the fault of success. Eight hundred of these churches have sprung up in a few years, not at the behest of officialdom, but on the demand of plain people in every section of the country. The officials fear a loss of revenue and of prestige. But no community will be turned back from its purpose once that it sees clearly its obligation to organize the community for the service of Christ and for the good of the people. Denominationalism has ridden rough shod over community sentiment. It has multiplied institutions, and left them to perish upon the community door-step. It has built loyalties for machinery and forces on the outside while human welfare just beyond the churchyard has been neglected. Either the denominational church must reform and build a program for each community which it serves, or in the end it must make way for an institution which finds its fundamental task in the service of folks who can be reached. That community

churches are not devoid of missionary passion or of philanthropic spirit, the missionary boards and the great charities can testify. What is lacking in the community church is any great enthusiasm for supporting the ever increasing armies of overlords in the church of God. The community church feels the need of fellowship. It seeks this fellowship sometimes by a loose connection with a denomination. But many denominations are critical and inhospitable. Hence the community church conferences. These churches seek to organize no new boards nor to found any more colleges, but only to find a way to serve the cause of Christ where the denominational church has failed.

The Presbyterian Clans are Gathering

COMMISSIONERS of the General Assembly of the Presbyterian church in the U. S. A. are gathering in Des Moines this week. The reports presented by the various boards indicate progress in the denomination all along the line. The Presbyterian colleges have more students than ever before. A ten per cent increase is recorded in the amount of money given to the pensioners of the church. The church has had a hundred per cent increase in the daily vacation Bible schools, 100,000 children being reached by this method last summer. The Board of Temperance and Moral Welfare makes vigorous protest against cruelties practiced against animals, citing the neglect of stock on western plains and the lack of humane treatment of cattle on stock trains. The various other boards have reports to make of a most encouraging character. The leading problem before the assembly is the unification of these boards. The Presbyterian denomination is not unlike most communions in that it has multiplied its

various boards until there is now a multiplicity of appeals in the churches, and a superfluity of secretaries upon the denominational pay-roll. It is impossible to forecast just what action will be taken upon this important matter. Rev. John Timothy Stone, who is at the head of a committee to consider the matter of unification, is known to favor the idea personally, but what report his committee will bring in has not leaked past the careful committee censors. The Disciples have set the pace for the merger idea; in this communion a strong demand has arisen for the privilege of giving to one department of the church work without giving to all. This demand is voiced chiefly in conservative circles but it is sensed everywhere, and in the long run this liberty will have to be granted, whatever complications it may make at general headquarters. Other denominations have heard of the increased Disciples revenue under the new plan, but it is yet to be demonstrated that the merger idea is a permanent success. Each plan has its own advantages, and its disadvantages.

Christian Womanhood and the International Mind

THEOLOGY and politics go together, each influencing the other, and we think of the kingdom of heaven or the republic of God, according to our national ideal. For that reason, we can never have a real international mind until we have more sane international relations; and the proposition is equally true the other way round. While statesmen are trying to manufacture the machinery of international cooperation, it is the duty of leaders of the Christian church to rethink the truths of our religion in terms of their bearing on the relation of nation to nation. The first and essential thing, as Lord Robert Cecil said, is to "obtain recognition of the fact that the good of humanity as a whole actually exists," and to reshape our thinking and policy in the light of that fact. Women, with their spiritual insight and their practical skill, will have a large part and place in this re-interpretation and application of Christian principles, as witness a remarkable little book, "Christ and the International Mind," by Miss Picton-Turbervill, who, next to Miss Royden, is the outstanding woman preacher of England. It is a book notable for its grasp of the situation, its level-headed insight, and, still more, because it knows nothing of the half-cynical hopelessness which marks so much of what is written on this subject just now. Lord Robert Cecil furnishes an introduction, in which he says, speaking as a practical statesman, that the old international immorality has failed, and that the future of the world depends on the recognition of moral law in national and international policy. Other hope there is none. Upon this thesis the book is written—that force is a non-moral agency, and that in the future moral intelligence must be dominant or we face destruction. The chapter on "The Voice of the Child" is memorable, as is the call to "Repent," to change our way of thinking in terms of a narrow nationalism, racial antipathy, and cynical scepticism, and turn to Christianity as the only practical programme. All this is said in the little book with a pungency of insight, in full view of the facts of the world

today, and with the passionate faith of a great Christian woman—and therein lies its power and appeal.

America Gets More Opium than China

THE STRUGGLE of China to free herself from the thrall of the opium habit has excited the admiration of the world for a whole generation. Though often opposed by selfish commercial interests, and even by supposedly Christian powers, China has succeeded in her efforts in a most creditable degree. Last year the importation of morphine into China was thirty tons, while the amount imported into the United States was forty tons. The population of China is approximately four times that of the United States. The average consumption of morphine in the United States the past year would appear to be five to six times that in China, per capita. The bootlegging traffic in drugs reaches out into the villages even, and the most frequent victims are the young people in the teens. Presumably the Association Opposed to Prohibition would suggest the abolition of the laws against the peddling of narcotics. This is a different remedy from that proposed in the Jones-Miller bill now before Congress. This bill would totally forbid the importation of narcotics into this country save through the approval of the Secretary of State, the Secretary of Treasury and the Secretary of Commerce, for legitimate medical use. It forbids the shipping of these drugs across the United States "in bond" since this privilege has been abused. The bill has teeth in it for it provides a penalty of ten years of imprisonment, and in the case of aliens, deportation will follow infringement of the act. The bill is opposed by powerful commercial interests, and if America is to be free from the curse of narcotics, she must expect the same sort of a fight that China had. Upon the subject of narcotics the church has not spoken as frequently as would be wholesome. It is estimated that there are about a million drug addicts in this country, and that constitutes a human problem of sufficient magnitude to challenge the interest of every right minded citizen.

Inhuman Operation of Immigration Laws

MOTHERS and little children are sometimes denied entrance to the United States because of the operation of our immigration laws, even though the husband and father is already in this country and ready to receive his family. The deadly phrase, "The quota is full," is now heard at Ellis Island on frequent occasions. Families that have paid their all to secure reunion in this country are separated again as the unwelcome immigrants are turned back to the land of their birth. Our laws in a general way are good. Limitation of the immigrant tide we agree is necessary if we are to protect American working men and American ideals. The method of controlling undesirable immigration through laws that do not offend the national pride of other peoples is to be commended. But certainly some method must be found by which divided families may be united again in the land of opportunity. It is proposed in amendment of our present laws that bona

fide students shall not be counted in the quota. That would tend to increase immigration from desirable sources. It is also suggested that the question of quota shall not be made to operate in the case of aged parents, wives and little children of immigrants already in this country. It seems strange also that the question of quota is not raised before the immigrant takes his passage to this country. The time to stop an immigrant is when he is an emigrant. Ways should be found for the government of the United States, or the steamship companies to inform the emigrant before he pays his passage money that he cannot gain admission. And if a steamship company brings people to this country without knowing that they cannot gain admission it should be compelled to carry them home free of charge and return the original passage money.

Movie Men Still Defy Public Sentiment

MOVIE men in various parts of the nation are still playing with fire. In Chicago recently the film "Foolish Wives" was put on in a leading movie house of the city. A person who has seen the play indicts it in these words: "It places a halo around a gambling den and its denizens. It boasts of a counterfeiter's ability to outwit the government officials. It shows in detail how an arson was committed in a spirit of revenge. It shows the preliminaries of a murder, and the disposition of the murdered body in a sewer in horrible detail." If this is the kind of thing that represents the effort of the movie business to clean up, it is clear that the agreement to let the movie business censor itself was a mistake, and other means must be taken to clean up an otherwise hopelessly corrupted business. In Colorado a law was passed some years ago closing places of amusement on Sunday where an admission fee was charged. The theatre men have been trying to get the bill repealed, but the present governor of Colorado has refused to sign any act of repeal while he is governor. In the meantime a test of the act was brought before the supreme court of the state. The movie men tried to make the bill appear unconstitutional. This effort has failed. Not only the church people of Colorado, but all those citizens who object to the day of rest being turned into a gold mine for commercialized amusement interests have won for the present. The demand which the church makes upon the movie men of the nation would not ruin the business. Instead it would make possible an era of cooperation and good-will between the church and the motion picture theatres. So long as the theatre owners prefer the good-will of the under-world rather than the good-will of the responsible people of the various communities, they will be standing in their own light financially. And one would think these men would have a decent pride in the good name of their business, just as a grocer or a hardware man does.

Christian Cooperation at Panama

COOPERATION has been the big word among the Christians who live near the Panama canal. It is a triumph of Christian diplomacy that the various evangelical denominations have for the most part been willing to

cooperate for the common good. The Christobal congregation is just completing a \$70,000 house of worship. This structure was made possible by the cooperation of various mission boards in the United States. The Methodist Episcopal church contributed \$7,500; the Presbyterian church, \$10,000; the Congregationalists, \$5,000; Southern Methodists, \$2,000. The government employes on the canal strip have given liberally. This is a sample of the cooperation which has resulted in strong union of churches in several cities. Four Protestant ministers serving union churches are to be found on the canal strip. Contrasted with this splendid cooperation is the unhappy procedure of Southern Baptists, who in accord with their fundamental attitude are "going it alone." They have erected a church at Balboa, and the Home Mission board of the denomination pays the salary, which is three thousand dollars a year. The Protestant Episcopal church is also outside the cooperation, and the mission board has appropriated \$100,000 for the erection of a cathedral and for the home of the bishop. The latter communion has often professed an interest in Christian union, and though it has proved itself susceptible to the danger of wounding Roman Catholic prejudice in South America, one wonders at a program which shows so little consideration for evangelicals. This arises out of the theological concept that the evangelical churches are "societies" and as such are entitled to no consideration in the matter of comity. Nevertheless the union pastors have cheerfully accepted the realities of their situation, and the work of both Baptists and Episcopalians is respected in the plan for comity in the district.

Creeds that Will Have to be Revived

MANY Baptists feel that the road to peace and unity lies in the direction of creed-making. An astonishing agreement has been entered into between certain leaders of the factions within the Northern Baptist convention by which the signatories are pledged to work for a committee of northern and southern Baptists that will elaborate a "confession of faith." Baptists insist upon a distinction not found in most dictionaries. What sort of a creed it would be which southern Baptists could agree to can be guessed by those who know something of the crass literalism and bigoted sectarianism which is so often found among the leaders of that communion. Disciples also seem to be itching for a creed, though the older books of sermons all had a discourse on "The Creed that Needs no Revision." The creed referred to in this case was a simple declaration of faith in Jesus Christ, without definitions. The United Christian Missionary Society now requires of its workers more than that. They must believe the gospel as understood by the board of managers—including "much water," and a high fence to keep out all the unimmersed. Disciples creed-makers will never be satisfied with so limited a creed. Other burning issues press for definition. Among both Baptists and Disciples there is a theoretical difficulty in testing the faith of the parish with a national convention creed. But there are ways of getting around such difficulties. Among the Disciples the court has been a newspaper for the ministers, and a board of managers for the missionaries. Meanwhile the student

of history who knows all the sorry story of creeds and the divisions they have caused in the household of God, waits for the thing that will come to Baptists and Disciples if they continue to seek for fresh shibboleths with which to bar honest men from their fellowship.

The Profession of Panhandling

RECENTLY a magistrate in New York tried the case of a beggar taken up on the streets of the city for begging. In the course of the trial it developed that the man had been taking in a hundred dollars a week in the lucrative profession of panhandling, and that he had a thousand dollars in the bank. This is an extreme case, of course, but it shows the peril of permitting solicitation on the streets without any organization of public relief. Chicago is over-run with the panhandlers, and around the better-class hotels one can meet a half-dozen at a time. Many men who were once honest workmen were driven to street solicitation by actual need. Finding out how easy this method of securing money is, these men become professional vagrants. During the past year funds have been in hand for vast public works, but these funds have not been expended for reasons best known to those in custody of them. A great deal of misery and beggary of the great cities might have been obviated if work had been provided for the men who want to work. The charity organizations have been swamped with appeals from various sources, and consequently it has not been possible to go to the bureau headquarters. The man of social sympathies was confronted with a most unwelcome alternative. Either he must pass by worthy cases without doing anything, or else he must take the chance of increasing the army of vagrants. There is not time for the individual citizen to investigate the merits of mendicants. Temporary relief has been given some of these beggars by churches located in the downtown section. It is better to help finance such work as that done by Rev. Johnston Myers of Chicago than to hand out doles indiscriminately on the streets, however experts may disagree with regard to the social significance of such work as the Immanuel Baptist church does.

Anglo-American Friendship

NO international friendship can mean more to America and to the world than friendship between the British empire and the United States. All the counsels of prudence suggest such a friendship. The longest frontier we have separates us from Canada over which floats the union jack. If there are no gun-boats on the Great Lakes and no forts on a three thousand mile border, it is because of the friendship on either side of the border which prevents such absurdities. Let suspicion be cultivated by evil influences in this country and the time will come when both nations will be spending millions on either side of the border in foolish naval and military enterprises. But motives of self regard are not the real ground for promoting friendship between the two strongest nations of the world. Between these

people there is a community of tradition. Common speech, common laws, common literature and common religion are ties not to be ignored. Over a wide range of their life common problems confront both peoples. Great Britain has assumed much greater responsibility with backward races than the United States, yet our country has undertaken much in our relations to the Philippines and our nearby island neighbors. Both the United States and Great Britain hold to the ideal of political liberty, and are pledged to give every people its local autonomy as soon as it may be capable of it. The United States goes even farther and in the end offers to the Philippines complete independence. In a way the Anglo-Saxon peoples have in the good providence of God been made the missionaries of civilization, and the teachers of political liberty. There is a common task and a common method of achieving this task. The love of peace is also deeply implanted in both peoples. The common desire to keep the peace of the world, were it to eventuate in cooperation, might go far to end the fratricidal strife which has cursed this earth from the days of Cain. To talk of Anglo-American friendship does not mean conspiracy against other nations, but a guarantee of every nation's right to live.

Foundations of Public Religious Instruction

IF heed is to be given to the increasing sentiment that ethics and religion have a rightful place in all forms of popular education, including the public schools and the state universities, it is evident that certain basic principles must be recognized in the organization of such instruction. It is the boast of the nation that the most competent instructors are sought for teaching positions in all educational institutions supported from the public treasury. Patrons of these schools would consent to no less adequate program. Where there is failure in this regard it is due to misadventure in administration, and not to deliberate intention.

The public demands thorough training as a qualification of its teaching force. It requires also the most fully tested and approved formulas in connection with the various disciplines offered in the instructional curricula. A teacher of chemistry, biology, astronomy, literature, psychology or history must give evidence of competent preparation for the particular work to be done, and the least sensitive of the patrons of the schools will insist that these themes be taught in an up-to-date and scientific manner.

It cannot be otherwise with instruction in morals and religion. In fact not a little of the objection now expressed regarding the admission of these subjects into the program of public education rests upon the assumption that they cannot be made to compare in soundness of method and adequacy of interpretation with the other disciplines in the scheme of education. It is of the essence of things that if such subjects are to be taught at all in these institutions they must be given as broad and fundamental an interpretation as the other parts of the system now receive. Too

long has it been the current theory that while mathematics, science and philosophy require the most modern and informed treatment, the religious disciplines, whether taught in Sunday schools or theological seminaries, can put up with antiquated interpretation and technique. This will no longer suffice. Religious education is becoming an increasingly exact science, and its right of way wherever it is included must be allowed.

Among the principles that underlie any sound theory of religious education is the recognition of the broad teachings of science on the various themes involved. To be sure it is no essential part of instruction in ethics and religion that it should include the formal disciplines of the scientific field. Yet any competent plan of teaching involves a certain hospitable attitude of mind toward the accepted and tested views in the domains of geology, biology, psychology, comparative religion and similar themes. If there is objection to the teaching of the moral and spiritual subjects on general principles, much more would the informed patron of the schools demur to any treatment of these subjects that failed of adjustment to accepted truth.

The traditional interpretation of religion in general and Christianity in particular would fall far short of articulation with current treatments of several of these subjects which are deeply involved in any program of the sort. Popular knowledge of the chief sciences is pathetically inadequate. The level of public intelligence rises slowly. High school and college graduates have some idea of modern views on scientific matters, but they are in a pitiful minority in the population. Yet the schools are trusted to give a satisfactory and trustworthy account of the chief facts of the natural world and of human society. Rarely is their competence called in question. Sometimes, to be sure, certain alarmed members of the community undertake a crusade to rectify what they imagine to be the errors of the school courses. A diverting instance of this sort was recently witnessed in the all but successful effort of the legislature of one of the states to proscribe the teaching of evolution in the public schools of that commonwealth. Apparently these naive statesmen had not weighed the question as to where they would secure teachers to follow their obscurantist mandates, nor where textbooks for the courses were to be found.

But such is the respect in which the educational system of the nation is held by the majority of the people that at most it is only necessary that all types of instruction shall be based upon sound principles and conform to tested standards of accuracy. This would be as true in the teaching of ethics and religion as in any other area. A plan of religious education that squares itself with other subjects in the curriculum on the broad lines of scientific competence would meet the test of public approval. To a large degree this is already true of the more widely recognized schools of religion at the present time. There is no longer any disquieting survival of the once-mooted conflict between religion and science. The men who have a right to be regarded as authorities in the domain of religion are too eager to learn the facts of the scientific world to engage in fruitless controversy. And the men of science are increas-

ingly aware that the facts of the moral life and of religious experience are as trustworthy as are any other data submitted for scholarly analysis and interpretation.

Another principle that needs recognition in the scheme of popular education which is destined to take form ere long is the necessity of dealing with the sources of religious and ethical instruction with the freedom and appreciation which the critical method has made commonplace in all other literary fields. The Bible is not the only source book on the great themes of the higher life. But it is one of the most impressive, and far away the most influential. Criticism has done very much during the past generation to make it intelligible to multitudes to whom formerly it was practically a sealed book. The task of criticism is not hostile or depreciating comment, but a serious attempt to allow the venerable documents of the past to speak their real message and make their own explanations, without being compelled to carry the accumulated weight of tradition. The Bible is not a text book of history or science. It makes no claims to such a position. Its purposes were those of religious instruction, the very discipline that is now emerging as of such moment in modern education. It records the experiences and utterances of men who are the foremost of all interpreters of the spiritual life. And these men used the knowledge of nature and of history that was current in their time, without undertaking to validate it, further than to employ it as illustrative material for the impressive principles of morality and religion they were announcing. Their views were not all of a common value. Theirs is the story of a long and arduous ascent from crude and cruel beginnings to the higher altitudes of ethical behavior. In other words, the Bible is not a level book, whose utterances are of one texture and urgency. But recognized as the record of a long national and social experience, it is the most luminous of documents for instruction in the fundamentals of belief and conduct.

Thus viewed, and thus interpreted, it has a place in the program of a satisfactory educational system. And only when it is taught in the atmosphere of calm and reverent scholarship, with a just appreciation of its purposes and its limitations, does it make its true appeal to the mind of youth, already becoming familiar with the facts of history and science. It is sometimes affirmed that the critical methods of Bible study now becoming normative along the entire frontier of intelligent modern life, are destructive of faith. They certainly are destructive of certain types of faith once current in the church. They are also destructive of the sectarian spirit in the social order. But they make possible a strength of religious conviction and a confidence in the Bible as the supreme source book for morality and religion which was never possible under the spell of an uncritical and traditional interpretation.

Such principles as these, recognized as essential elements in a sound system of public instruction, would tend to remove the shallow prejudice that attempts to exclude the religious disciplines from public education, and would meet the glad approval of that increasing number who know that no instruction is complete which does not include the great themes of right conduct and sympathetic relations with God.

The Minister and the Contribution Box

A Parable of Safed the Sage

ONCE upon a time there was a Minister of a City Church. And he went, he and his household, and sojourned in the Wilderness in the Good Old Summertime. And the folk who dwelt in that region sent unto him a Committee, saying, Behold, we are informed that thou art a man of Distinction, and we desire thee to Preach for us on the coming Sabbath.

And he said, I will do it.

And on the Sabbath day he walked, he and his son, unto the Synagogue, and as they entered the Minister beheld that the Contribution Box was attached to the Wall in the Vestibule. And he dropped therein a silver Half Dollar.

And at the close of the service, the Committee waited upon him, and thanked him. And they said, It is our custom to give unto the Minister, when one preacheth here, the contents of the Contribution Box; will that be satisfactory?

And he answered, That will be satisfactory.

And they produced a Key, and unlocked the Box, and gave unto him one Silver Half Dollar.

And the Minister and his son walked back through the hot sunshine to the place of their sojourn. And as they went, the lad spake unto his father, saying, Dad, if you had put more into that Box, you would have got more out of it.

Now the same is true of many other men, who would get more out of the service of the House of God if they put more into it of Prayer and Service and Loyalty and Love, and even of Cash.

And the same is true of the Minister, with respect to his Sermon.

And the same is true of Life as an Whole.

There are many folk who are getting Mighty Little out of Life, and to whom the whole Shooting Match is worth less than Half Price, because they do not put more into it.

Wherefore give unstintedly of thy Love and of thy Service, and thou shalt get more out of it.

VERSE

The Soul of Jesus is Restless

Matthew 9:36

THE soul of Jesus is restless today;
Christ is tramping through the spirit-world,
Compassion in His heart for the fainting millions;
He trudges through China, through Poland,
through Russia, Austria, Germany, Armenia;
Patiently He pleads with the Church,
Tenderly He woos her.
The wounds of His body are bleeding afresh
for the sorrows of His shepherdless people.
We besiege Him with selfish petitions,

We weary Him with our petty ambitions,
From the needy we bury Him in piles of carven stone,
We obscure Him in the smoke of stuffy incense,
We drown His voice with the snarls and shrieks
of our disgruntled bickerings,
We build temples to Him with hands that are bloody,
We deny Him in the needs and sorrows of the
exploited "least of His brethren";
The soul of Jesus is restless today,
But eternally undismayed.

CYPRUS R. MITCHELL.

Overtones

TO ONE whose listening spirit is a-tune
With beauty there are overtones of meaning:
Glory and strength and joy in the unhewn
Unconquerable hills, and in a leaning
Storm-ravaged pine above the summer sea
Morn-melodies of ancient hope and yearning,
Patience and fortitude and sanctity;
And in a rose-hedge Love forever burning!

To him when he beholds war's desecration,
Or when in fear or grief he stands aware
Of man's fell infamy and degradation—
Chaste thoughts of pine-crown'd hills and hedgerows fair
Where Beauty dwells with Virtue bring salvation
And still the anguish of a vast despair! . . .

BRENT DOW ALLINSON.

Leavenworth Prison, 1921.

The Spirit of Walt Whitman

THE spirit of Walt Whitman walks the earth today.
By shattered fortresses of steel and crumbled palaces
of marble he stands. His slouch hat in his hand, and
his lion mane and hair blown by the fresh winds from the
west, he salutes, over the glorious wreckage, the dawn
of the New Day.

The spirit of Walt Whitman walks the earth today. Standing upon the fast-closed tombs of the kings, he looks to the east, where the morning reveals new tints and strange splendors. Out of the dawn a dream comes, a vision of peoples marching under a new banner, a banner from which the blood-red of strife and the blatant blue of patriotism have been washed by five years of human agony; a banner white as the light of the midday sun, the banner of Democracy.

The spirit of Walt Whitman walks the earth today.

THOMAS CURTIS CLARK.

Travellers

LET us close up the books,
Turn the key in the door,
For the mountains are greater than the traveler's tale;
There are things in the sea that the brooks never dream of;
Who can give to another the fragrance of life?
O let us seek truth for ourselves!

EVA E. WARNER.

Jonah and the Crisis of the Churches

By Leighton Parks

This article is the introductory chapter of a new book by Dr. Parks, "The Crisis of the Churches," just coming from the press. The book is a study in concrete terms of the problem of denominationalism and the social function of the church. While the author's view is colored by his special Episcopal interest, the catholic and liberal spirit in the introductory chapter is maintained throughout. The chapter presented herewith is copyrighted by Charles Scribners Sons, by whose permission it is given to our readers.

I.

IT will be generally admitted, even by the most optimistic, that we have come to a crisis in the history of civilization. The word crisis is used in two different senses; sometimes it means no more than that a turning-point has been reached, as when, in speaking of a disease, it is said that the crisis has or has not been passed. But the original meaning of the word has a deeper significance than that; it means also a judgment. This is what not a few religious men believe the present crisis of the world to be. They believe that it is the revelation of God's estimate of our civilization—the condemnation of that materialistic conception of life which first poisoned our philosophy, then our theory of government, and finally, affected all society, leading men and women to believe that a man's life does consist in the abundance of the things which he possesses till there was nothing left but to cry: "Let us eat and drink, for to-morrow we die."

That the crisis of the world should produce a repercussion on the church was inevitable, but that the church may fail even if western civilization goes down in ruin will be said by some to be unthinkable. "Have we not the promise of Christ that 'the gates of hell shall not prevail'? And does not that mean that the church shall stand till the end of time?"

CHURCH AND CHURCHES.

Whether those are the words of Christ himself, or the expression of that exuberant hope of immortal youth which filled the breast of the church in the early days, we need not now consider. Even though the words were spoken by Jesus, the inference may be quite different from what we have assumed it to be. The church may remain if the churches fail. And that means that the church of Christ will not be lost even if every church now known to us were to disappear. It is significant that in the vision of the ideal life, which he calls the city of God, the seer "saw no temple there." But even if the words of the gospel be taken in the traditional sense, it should be remembered that this promise of Christ, like all the promises of God, is conditional. The promise to the Christian church is no more solemn than the promise to Israel. Israel failed. Why may not the Christian church—at least in any form with which we are familiar—also fail?

It might, then, be well before considering the present crisis of the churches to recall other crises through which the church has passed. The story of the first is embodied in the book of Jonah, which, because it begins with the incredible story of the swallowing of a man by a great fish

and his return to active life after three days' entombment in its belly, has become the favorite subject of the scoffer, but a more intelligent study of that ancient parable might lead to the conclusion that it is not only one of the most precious books of the Old Testament but also has a meaning for the modern church.

Had the introduction to the book of Jonah been written by a Greek it would appeal to the modern mind as the Hebrew story cannot do. One of the Greek myths is much like the biblical story. When Arion incurred the wrath of Apollo he was cast into the sea by the frightened sailors, but instead of being swallowed by a great fish, he was saved by the grateful dolphin, which, charmed by the music of his lyre, hovered about the ship, and then joyfully carried the musician on his back to the safety of the land.

THE GREEK MYTH.

This is so evidently a myth that the modern mind has no difficulty in receiving it and finding in it a poetical illustration of the providence which is wider than the influence of any particular god. But no Hebrew could have written such a story. In the first place, the Hebrews were not a seafaring people like the Greeks. To them the sea was always a thing of terror. The last of all the Hebrew biblical writers finds comfort in the thought that in the ideal life "there shall be no more sea." But there was a deeper reason than that: the Hebrew mind, if not devoid of humor, at least knew nothing of the playfulness of the Greek temperament. Humor took the form of irony. Life was as serious to the Hebrew as to his modern representative, the Puritan. The eternal God determined all things in heaven and earth and in the sea. Jonah, like Arion, is cast into the sea, but no playful dolphin may rescue the man who is fleeing from Jehovah. If he is to be saved, it must be by him whom he seeks to escape. The "great fish" which swallows the prophet had been prepared by God. To the Greek the myth was a joyful revelation; to the Hebrew it was a solemn warning.

The problem of religion in America is complicated by the fact that the American temperament has much of the Greek frivolity, and yet its religion is permeated by the solemn atmosphere of the Hebrew. The result of this is seen in the different ways in which men react to such a story as that of Jonah and the "whale." To the irreverent it is a subject of mockery; to the deeply religious it is complicated by the fact that it seems to have received the sanction of the divine Teacher, but to-day we should be in a position to study the book with a clearer understanding.

JONAH AND BUNYAN.

The book itself is easily understood if we turn to it with open mind and ask ourselves what it was the writer wished to say. He had in mind to do what Bunyan did in "The Pilgrim's Progress." He was writing a great allegory. If the reader believes the story of Christian's fight with the dragon—and who does not?—then he will believe in the same way that Jonah was swallowed by the "whale."

If only we could read the story as a great allegory, as it was intended to be read, and was certainly so understood by the contemporaries of the writer, we should find that it has a much-needed lesson for the churches to-day.

To us the story of the prophet swallowed by the whale seems incongruous and absurd, but to the men who first read the book it was most apposite, for they knew that the experience of Jonah in the fictitious writing was a great parable of Israel's experience in the world-wide convulsion of the days when the Assyrian empire conquered the world.

One of the results of the unhappily named "higher criticism"* has been to show us when, and so why, this book of an unknown author was written. It was after the return from the captivity, perhaps about the year 350 B. C., when Greece was preparing for her great invasion of the East, which was destined to affect the whole course of history, that an unknown writer had such an inspiration of the needs of the world and such a vision of Israel's mission, that the book known to us as "The Prophecy of Jonah" was given to the world.

That Israel should have returned from its bitter experience filled with horror at the wickedness of the world is not strange; that men filled with the spirit of the Puritan, as were Ezra and Nehemiah, should feel that the safety of the chosen people depended upon their isolation, we can well understand. But it was not alone the people who had held them in captivity whose influence they dreaded; there were people near at hand whom they despised and hated. The Samaritans had played an unworthy part on the return of their brethren and sown the seeds of that contempt which was all the more bitter because the rival religion aped the manners of the true worshippers of Jehovah.

THE USE OF PARABLE.

But there was one servant of God who saw that this spirit must lead to the destruction of Israel, and that the true meaning of the experience of the exile was to be found by those who had learned that in "every nation he that reverences and serves God is accepted by him." Our writer was not the only one to learn this great truth. The unknown prophet, whom we call Isaiah, had had a vision of a God of the whole earth. Malachi was about to say—not as we read it in the authorized version, but—"From the rising of the sun even unto the going down of the same, my name is great among the heathen, and in every place incense is *being* offered unto my name, even a pure offering, for my name is now great among the heathen, saith the Lord of Hosts." How was Israel, hard and bitter and self-satisfied, to be made to feel that its true mission was to make known the way of the Lord among all

people? How was the religion of Israel to be changed from a racial to a universal religion? How was the world to be evangelized? The writer, like a still Greater Prophet, turned from the language of the schools and used the parable. He wrote an allegory which has endured through all these centuries and will again influence the world when men learn that it is a parable and not a history.

If Israel rested content with the revelation to the fathers and felt no responsibility for the world, it would surely perish. This was his message, and the book of Jonah was the form it took. The writer took for his hero the prophet Jonah. Why he chose this little known figure will be evident to all who take the trouble to make themselves familiar with not alone the history of Israel as it is recorded in the scriptures but also with the traditions which have lingered to our day. Jonah was a great national hero. Tradition* said that he was the "child" whom the prophet Elijah, at the time of the great famine, raised to life. He, said the popular story, was the unnamed "servant" who fled with Elijah as far as Beersheba, when the wrath of Jezebel sought the prophet's life. He was the "messenger" whom Elisha sent to anoint Jehu king, which led to the revolution and the downfall of the dynasty of Ahab. He, thought our author, was a fitting hero for the parable which he hoped might change the course of Hebrew history.

But there was a deeper reason still why Jonah should have been the hero of the tale; it was necessary for the dramatic construction of the story that the hero should represent a theology which Israel had long outgrown. Every student of the Bible knows that Israel at the beginning conceived of God as a tribal God, whose name was Jehovah. This God dwelt on Mount Sinai. Thither Moses went to receive the Tables of Stone. To this same mountain Elijah went to renew his faith in the God of Israel. Great as was the power of Jehovah, it was confined to the Promised Land. His writs did not run in Moab or in Philistia. It was not until the days of the great prophets that God began to be thought of as the God of the whole earth.

THE IRONY OF JONAH

The primitive theology had been outgrown through the influence of the great prophets and the experience in the captivity. Yet, if the story was to have verisimilitude, it required for its hero one who still held to the old theology. For—and here lies the irony of the writer—it was not to be supposed that one who believed that he who is the God of the whole earth could be content to have his true worshippers indifferent to that larger world in which he dwelt! If God be the God of the whole earth, and Israel acts as if it had no duty outside the Promised Land, what would be the fate of Israel? This is what the story of Jonah sets out to tell. It was because Jonah did not believe that God was the God of the whole earth, but only of the sacred land of Israel, that when the unwelcome word of the Lord came to him, saying, "Arise, go to Ninevah," "he rose up to flee unto Tarshish from the presence of the Lord."

Thus far there is nothing in the allegory which seems inconsistent with human experience. But now follows the

*Higher criticism is a name we owe to the Germans. It has aroused the resentment of the ignorant because it seems to imply a certain superiority on the part of the critic. But it refers only to the subject of critical study. The study of the text was called the "lower" criticism, and the study of the book as a whole—its authorship, the time when it was written, and the object of the writer—was called the "higher" criticism. Certainly a harmless distinction! But how much bitterness and ignorant zeal might have been spared if by chance the one had been called the "textual" and the other the "literary" examination of Scriptures!

*See Stanley's "History of the Jewish Church," lecture xxxiii.

story which is not only incredible but, to the modern mind, grotesque. Therefore, many a reader closes the story at this point and will read no more, and so one of the most instructive and dramatic books of the Old Testament is closed to him. Yet, I venture to think, the great lesson of the allegory was never more needed than today.

Why did the prophet insert such a grotesque incident into his story? Why could not the Greek dolphin have served his purpose? Of course the first answer is that he never dreamed that his parable would be read by any save his contemporaries! He could not foresee that a day would come when the reverence of a people for his writing would be so great that they would suppose that he was writing history and would expect them to accept his fantastic tale as if it were the truth of a veritable voyage on the Mediterranean Sea! Yet that is what has come to pass.

OUR PROSAIC MOOD

But the story was not written for Christians, nor for Greeks nor for Americans—full of imagination, indeed, yet singularly lacking in the poetic sense. We are essentially prosaic in our most religious moods. The book was written for the contemporaries of the prophet, as we have said, for men whose fathers had known what it meant for a whole nation to be engulfed in the tidal wave of the Babylonian invasion. The hero of the story had not shared this experience, for he lived before the rise of Babylon as a world power. He belonged to the northern kingdom on which the Assyrian "had come down like a wolf on the fold." It was Nineveh which had destroyed the people of God, because they had failed to preach to it the righteousness of God which had been revealed to them. What figure should he use to represent the awful fate of the Northern kingdom? The prophet Jeremiah had spoken of Nebuchadnezzar as a dragon; he had said, speaking of the fall of Judea: "The king of Babylon hath devoured me . . . he hath swallowed me up like a dragon . . . he hath cast me out."

This, I guess, is the seed from which our writer's story grew. Indeed, it would be more appropriate as applied to Nineveh than to Babylon, for the word Nineveh comes from the root *Nish*, which means fish. This was the great fish that swallowed Israel. The people who first read this story had the key to the parable which we have lost. They knew that the experience of Jonah was a parable of the experience of both Israel and Judea. The great monster empires of the ancient world had swallowed the people of God because they had fled from his presence. And now, by the mercy of God, the monster had cast them forth and they were given a new opportunity to serve God by preaching his righteousness to the world. Would they obey the voice of God, or would they refuse? This was the question the writer had in mind to bring before his people.

It is an old story, but it is one which has a meaning for the churches today. Indeed, I believe that it is the one question to which an answer must be found if the church is not to meet the fate of Judaism. We have had a solemn warning. Men are saying: "Why did not the church save the world from the desolating war which threatened to de-

stroy the civilization of the world?" It is a question to which an answer must be given, and it ought not to be difficult to find the answer. The churches were impotent because they had not used their influence to convert the world. They were content to rest in such a modification of the individual and family life as they had accomplished. But that the spiritualization of the industrial and political life of the nations and the relation of the nations to one another were also the task of the church was far from their thought. The churches allied to the state were bound to speak the things which the state demanded. The American churches, free from the control of the state, might have had a message to the world, but they were satisfied with influencing the individual and were exhausting their energies in sectarian propaganda, and would long ago have perished had it not been that the Christian spirit was kept alive by missions to the heathen. Who can doubt that had the Christian world shown to Japan an example of Christian brotherhood, the whole course of the world might have been changed? If all the Christian men and women in the world could have united their energies, there can be no doubt that the war could have been prevented. I do not mean by some sudden effort in the year 1914. That was too late. But if after the Reformation all the Reformed churches had determined that they would no longer be dominated by the spirit of the world, as they determined they would no longer be dominated by the papacy, there can be no doubt that the world would be a different place from what it is today.

But the church has been impotent because it lost the meaning of the kingdom of God and identified salvation with individual escape from the torture of a hell which is to be experienced after death, and supposed that the important work for each church was to propagate its own peculiar doctrines. Because of this the Protestant churches have been impotent to influence the world except to a small degree.

THE HERESY OF FLIGHT

The churches have been like the hero of our story. They have fled from the presence of the Lord. That is, they have not acted as if they believed that the Lord is present in the affairs of the world but is confined to the sacred soil of the ecclesiastical life. As a result of this heresy the churches have been swallowed by the world.

There is a passage in a recent book by Santayana which deserves our serious consideration. The liberal, on reading this passage, will, I think, be justified in saying that the author is confused as to the true meaning of "authority," and will not be prepared to admit that the picture which he draws of the Protestant churches in the nineteenth century is a complete portrait of Christian life in America at that time. Nevertheless, if we read the passage with serious hearts, I think we shall be compelled to admit that the churches had substituted efficiency for holiness, and as a result had been dominated by the spirit of the world. "The Churches, a little ashamed of their past, began to court the good opinion of so excellent a world. . . . They were far, very far, from . . . preaching contempt for it. . . . Irreligion, dissoluteness, and

pessimism—supposed naturally to go together—could never prosper; they were incompatible with efficiency. That was the supreme test. 'Be Christians,' I once heard a president of — College cry to his assembled pupils, 'be Christians and you will be successful.' Religion was indispensable and sacred, when not carried too far; but theology might well be unnecessary. Why distract this world with talk of another? Enough for the day was the good thereof. Religion should be disentangled as much as possible from history and authority and metaphysics, and made to rest honestly on one's fine feelings, on one's indomitable optimism and trust in life."*

The churches have been swallowed by the world and now, by the mercy of God, after the dreadful experience, are given, as the prophet was, a new opportunity to redeem themselves. These are the conditions which constitute what we have called the crisis of the churches, and I venture to suggest that the churches to-day are in the same position as was Jonah after his deliverance from the perils of the great deep. The experience of Jonah in the maw of the great fish is the first act in our drama. But the deeper and permanent value is found in the tragedy which follows.

THE MERCY OF GOD

The mercy of God, which gave to the rebellious prophet another opportunity after his first failure, may be said to have been shown also to us. The churches certainly failed in meeting the crisis which culminated in the great war, but there is still work for them to do, and, having been delivered after the first failure, there is now opening before them a new opportunity. They may now redeem themselves, or, like this unhappy servant of Jehovah, fail again; but if they do, they will repeat the tragedy of the Jewish church. This is the warning of the second part of our parable.

Jonah went to Nineveh because he dared not again refuse. He delivered the message, and the result was far different from what he had expected. He had hoped that an immediate destruction would follow his preaching. But behold, the city heard and hearkened. He sat on the mound outside the city and waited for the fire from heaven to fall. He heard the sound of mourning, he saw the beasts led from the field to take part in the expiation. And he gloried in the thought that it was too late.†

I do not think it unjust to say that this represented the feeling of many who call themselves Christians as they contemplated the possibility of the resurrection of Germany from the grave of the Hohenzollerns. We have heard not a few say that they wished the war had continued till the invading armies had done in Germany all that the Germans had done in Belgium.

It may be said that one essential element has been overlooked: "The people of Nineveh repented. If the Germans had repented, we should have been the first to forgive them." I believe that those who speak thus are deceiving themselves. They "would forgive if repentance were evident"? Possibly. But they would have been

sorry to have repentance precede suffering! The man who wrote the book of Jonah knew the human heart better than many a man who knows much of which the ancient writer was ignorant. When he depicted Jonah sitting in sullen expectation for the destruction of the city, grieving at the sound of repentance, he was doing what many a man who calls himself a Christian is doing to-day. Each is interested, not in the salvation of life, but in the fulfilment of his own prophecy!

Again, I would call attention to the artistry of the story. The writer has followed the path of human experience as faithfully as the broad feet of Bunyan trod the well-known paths of England. Jonah is a modern figure—because he is the revelation of the human heart.

WEARISOME BUSINESS

Waiting for destruction to fall on those we hate is a wearisome business. Jonah found it so. He knew the evil the great Assyrian empire had brought upon the world, the blood it had shed, the tears it had caused to flow, the homes it had broken up, and so the cries that went up from the king on his throne and the peasant in the field were as music in his ears. Yet the destruction tarried. At last it is borne in upon him that his prophecy has failed. God is to be merciful to those who deserved no mercy. Meanwhile the hot Assyrian sun beats down upon his unprotected head and he is full of misery.

The Hebrew knew nothing of what we call secondary causes. Whatever happened was the direct action of God. As God had prepared the great wind and the great fish, so now it is God who causes a miraculous gourd to spring up and Jonah is comforted by its refreshing shade. In his secure retreat he again waits for the fulfilment of the prophecy which he had feared was to fail. But at last there can be no further ground for hope. The sounds of mourning have turned into hymns of joy, and he is compelled to admit that the wicked city is to escape the doom it merited. And in bitterness of heart he lies down to sleep. And now God sends a worm which gnaws the root of the gourd and the hot wind of the desert blows upon it and it withers away. And Jonah is filled with anger against God. Then the voice of God comes to him, as it had come to his master Elijah on Horeb, saying: "Dost thou well to be angry for the gourd?" And he answers in bitterness: "I do well to be angry even unto death."

To some this seems an impotent conclusion. "What next?" they say. But it is the proper ending of a great tragedy. As in Hamlet, "the rest is silence." But the meaning is clear. This is the end of the prophetic spirit which loves its own shelter more than the "six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle." "But who are such?" it may be asked. They are the religious sectarians, all who identify the goodness of God with the little system which they have found helpful and comforting. It may be a great church which numbers its millions in many lands, or it may be a little sect of only a few score. But the important matter is not which particular body it seems to us is most to be condemned for this spirit; the important thing to remember is that it is a spirit from

*"Character and Opinion in the United States," George Santayana.

†See Stanley's lectures on the Jewish Church.

which none of the churches is entirely free. I do not intend to imply that there is conscious hatred on the part of one church to another, but only that the logic of their theory leads to a scepticism of God's goodness outside the company to which they belong.

A PARABLE OF THE CHURCH

No doubt the story has its lesson for the individual, but it is primarily a parable of the church. It was addressed to the Jewish church, which had been swallowed up by the great dragons of the Assyrian and Babylonian empires, but, by the mercy of God, has now been cast forth. A new opportunity had been given to do the will of God in making his way known among the Gentiles, but instead of that the Jews were filled with bitterness as they learned that God was interested in the heathen and that his mercy was "wider than the wideness of the sea." Their feeling hardened into the pharisaism which at last slew a Greater

than Jonah, because he told them that the Good Samaritan, however faulty his theology, was nearer to God than the orthodox priest and Levite.

Yet this tragedy of Israel might have been averted had the priests listened to one who was more like Jesus in his spirit than even the "greater" prophets. His word needed no scribe to interpret it. It was as plain as the word of Jesus. "You are looking," Jesus said, "only to the past. You forget the present and have no eyes for the future. You are on the threshold of a great revelation—just as Jonah was—and if you fail to see the signs of the times and to do the work to which God has called you, your church and nation, which have been your joy and comfort, will be destroyed as was the gourd of Jonah, and your end, like his, will be full of bitterness." And it was so. The book of Jonah is the prophecy of the fall of Israel—the foretelling of the fate of the church of God!

(Concluded in next issue.)

Who Caused the World War?

By Lucia Ames Mead

THE above question was glibly answered by all the Allies in 1919. The Versailles Treaty compelled Germany at the point of the bayonet to declare that she was solely responsible. It mattered not that not one person in Germany believed this, and that an increasing number outside of Germany were beginning to question this, though every child in the Allied countries had been told for four years that the Kaiser had plunged Europe into war. France felt she could not secure her desired reparations unless Germany assumed sole responsibility in black and white. Probably most Frenchmen believed it, though my Socialist chauffeur who drove me through the devastated district that May, 1919, declared that it was a capitalist war and said he decorated the German soldiers' graves; he felt the helpless conscript was not to blame.

Today, the thoughtful, honest people of every land are seeking the imperative necessity of revising the treaty, of learning the truth and telling it to the rising generation. A remarkable survey of what is being done, or rather, not being done, has been done by Prof. Shepherd in the first number of the new monthly, *Our World*, which magazine gives promise of great usefulness. He found that Germans, even when they had to use old textbooks, omitted all the passages written in honor of the old regime. They had tried new text-books, but none suited all the parents of the six political parties now in power. Neither socialists nor monarchists could agree as to the causes of the war nor could the other shades of political opinion find a common basis of statement. Consequently, to Professor Shepherd's amazement, absolutely nothing about the war being taught except certain dates of events. Four experts were working on these dates but could not agree in describing what happened on them. In former years, the government decided what children should be taught; now, said the

Prussian minister of Education, "In every school, the children have their own organization with a spokesman who has a right to criticise the teacher on every occasion or even go over the teacher's head to higher authorities."

THE GERMAN VERSION

German children are learning from their fathers divergent views as to the origin of the war, but the teachers are perforce silent. In France the varied versions of the war are given to children by fathers who fought at the front and whose mothers stood in the bread line. The seven party divisions here, as in Germany, prevent any consensus of opinion being expressed in text-books. In England a large number of poor, anonymous text-books have appeared but they are being weeded out by inspectors and the children are for the most part learning of the war only as their elders give their version.

Amazingly little attention has been given in our press to a notable movement among the scholars of the neutral nations to begin a dispassionate study of the complex, far-reaching causes of the World War. Meeting more than a year ago, these representatives of Norway, Sweden, Holland and Switzerland made their declaration, concluding with the words: "We are of the opinion that such an explanation is possible only through an unpartisan commission of competent citizens of neutral countries." Their declaration was warmly endorsed by men like Sir Gilbert Murray, Lord Parmoor, Ramsay Macdonald, Charles Trevelyan, Henri Barbusse, Romain Rolland, Maxim Gorky, Prof. Albert Einstein and others. The commissions are now appointed and are about to consider the following questions: 1. Who was responsible for the outbreak of the war, at the end of July, 1914? 2. Who was responsible for the extension of a local conflict to a war of the world? 3. Who

was responsible for the duration of the war through so many years and its ending in a peace of violence rather than a peace of reconciliation? 4. Who was responsible for the fact that the war was conducted contrary to the principles of international law? 5. Who was responsible for the fact that the law violated the rights of neutrals?"

This spontaneous movement promises to be of great historic value. It ought to provide a basis for a common textbook to be translated into all languages to enlighten the rising generation after it has become of age and has never understood the greatest event in modern history. Such a report may sometime allay the bitter antagonisms of today, based on half-knowledge. Temple Scott, the Secretary of the American committee which is aiding this movement, writes from 167 W. 72nd St., New York City, that "It has been planned to raise an adequate fund to help this commission to accomplish its purpose and for this fund the sum of \$50,000 is practically assured."

Much information is now available which the censor and other agencies prohibited in the years of mad conflict. Now it can be told. The remarkable new book, "Europe Without Peace," written by Signor Nitti, formerly Italian Premier, is only one of several that are bound to change the opinion of that period of bitterness and hysteria when German dictionaries and Wagner and Goethe were taboo. Here are some trenchant quotations: "All the warring countries have their responsibility in a different degree. *Russia's attitude was the real and underlying cause of the world conflict* (italics mine). It can not be said that in the ten years preceding the war Russia did not do as much as Germany to bring unrest into Europe. . . I believe that Europe is threatened with decadence more owing to the peace treaties than as a result of the war." Signor Nitti denounces as "useless and stupid" the insistence that Germany should confess that she was solely guilty. He says, "The declaration is of no use whatever to the conqueror, because no importance can be attributed to a declaration extorted by force; or to the conquered, because he knows that there is no moral significance in being forced to state what one does not believe."

NOW IT CAN BE TOLD

Signor Nitti reproaches the Allies for breach of faith in securing the armistice on the basis of the fourteen points and then on not observing them in making the peace. Perhaps most important of all is his disclosure of a secret memorandum presented by Mr. Lloyd George on March 25, 1919, which laid down conditions for a just and lasting peace for Europe, and proposed a peace of reconstruction and reconciliation. Among eight definite proposals were those that Germany should be admitted into the League of Nations and that millions of Germans should not be handed over to the Poles. When face to face with Clemenceau Lloyd George had not the courage to stand out for any one of these. Nitti desires to have the League revise the treaties and that the whole question of reparations be left to it.

A letter from Baron Rosen, late Russian minister at Washington, has just been posthumously published. It shows his admiration for the courageous English author, E. D. Morel, who has boldly stood out for years against

the hasty and conventional view of the war. He writes to him: "Having just read your letter expressing the view that the legend of the German plot to impose domination over Europe is responsible for the vast punitive mechanism known as the treaty of Versailles and, further on, that this dogma of Germany's unilateral responsibility for the war is internationally what the Dreyfus case was nationally of the nation concerned, I can not resist the temptation to assure you that I entirely concur in those views, and that not until they are generally accepted by the whole world . . will real peace in Europe become possible. . . You will not take it amiss if a man who has spent a whole lifetime in the diplomatic service of his country takes the liberty to add that he subscribes unreservedly to the views you entertain in regard to the nefarious character of the policies practiced by the so-called statesmen of the leading nations of Europe during the decades preceding the advent of the catastrophe."

FRANK CONFESSIONS

There is no more amazing illustration of nefarious proposals than the frank confession of Lord Fisher, Admiral of the Fleet, of his proposal to King Edward, in 1908, that "as it was Germany's set intention to make even England's mighty navy hesitate at sea, it seemed to me a sagacious act on England's part to seize the German fleet when it was so very easy of accomplishment." He tells of a plan to land several years before the war began 100,000 Russian troops on the Pomeranian coast. Another startling bit of information marked "Secret" is his note to Lord Fisher. "Tirpitz asked a mutual friend living in Berlin to inquire very privately of me whether I would agree to limiting size of guns and size of ships, as this is *vital* to the Germans, who *can't go* bigger than the dreadnoughts in guns or size. I wrote back by return post yesterday morning. 'Tell him I'll see him d—d first (*them's the very words*). I wonder what Wilhelm will say to that when Tirpitz shows him the letter." Fisher refers to Admiral Mahan's drawing attention to the fact that "88 per cent of England's guns were pointed at Germany." Says Francis Neilson, formerly an M. P., in his illuminating papers on "The Duty of Civilization": "The policy inaugurated by Delcasse in Morocco, together with that of Iswolsky in the Black Sea and in Persia, committed Great Britain to action too terrible to contemplate." Mr. Fay in the American Historical Review showed that Russia was to blame for beginning the war. The confession of General Loukomlinov, who lied to the Tsar, and Lloyd George's recent statement that the nations "drifted into war" are additional testimony that Germany can not alone be held responsible.

Alfred Pevet's "Les Responsables de la Guerre" traces in 500 pages the complex, tragic story of the beginning of the war and throws strong light upon the guilt of Russia and the support given by Poincare and Viviani to the Panslavic plot. Most Americans have made up their mind five years ago and do not want it unsettled. It is very troublesome to weigh evidence, to be impartial and to revise opinions. But the safety of the world depends largely upon the trouble which mankind will take to learn the truth and to secure justice.

An "Utterance" of "the Social Song": Angela Morgan

By William L. Stidger

NOT only have the men dreamed dreams and seen visions of the social light, but so have women. Here is Angela Morgan singing the "Social Song" as Markham calls it. Here is a woman's voice loud, and clear and certain! Few are the men who have caught the social vision; fewer the women. But here is one whose eyes have "seen the glory of the coming."

One catches this note first in her book called "Utterance," in a poem named "The Look":

The eyes of the old man looking at me from the bench in the park—
They have seared my soul, they have thrust the iron through my spirit,
So that I may no longer sleep quietly
Or walk thoughtlessly upon the earth.

That is what this preacher calls "conviction of the social sin of not seeing and not caring how the other half of the world lives."

How often we preachers sin that sin and how few of us ever learn that Christ really had it in his heart and his gospel to care how the toiling folks of the other half live. A good old fashioned conviction of the "social sin of not knowing and not caring" would do us good. A conviction that would make us sleepless of nights because of the look in the faces of the worn toilers of the earth; a sense of the injustice of what Markham calls "These cruel riches side by side with these cruel poverties." That should keep us awake night and day until we have done our little parts in arousing the world to the existence of these social sins. Oh, God, convict us! Let "The Look" haunt us!

An old man's eyes, wrinkled, watery, abject.
He had a thin shirt and thin lips that could not smile;
His hands were blue and knotted over his patient walking stick,
And the wind cut his feeble wrists,
Searched his collarless, pinched neck
Till his eyes blinked smarting
Am I a coward that I do not go to him,
Lift him instantly from his wretchedness?
Am I afraid, dreading the great horde of unanswered
And unanswerable problems,
Before which governments and religions quail?
What have I done to you, old man,
What have all of us done to you,
Or what have we failed to do,
That you should sit thus, gaunt and shaking
While we have fires and homes in plenty?

Then Miss Morgan pictures the rich going by, the young girls in their pleasure, thoughtless and careless. Then she comes to a high, white purpose and vows a great social vow.

A VOW WHITE WITH A HIGH PURPOSE

Let us all take that vow with this poet! Let this vow be for a testimony that we have not only been convicted of the social sin but that we have been converted and that

we have been forgiven by our God for interpreting Christ so feebly to the world:

Old man, I am coming to you; I am coming to you and your kind.

I will put by my woman's dream, I will leave kisses and caresses
Because of you.

I will say to my hot veins:

"Come! Burn white with a high purpose.

For the wrongs of the race must be righted,

They cry out loud and will not be hushed.

They cry out loud to the young and to the daring;

They are the called, these are the chosen;

The calm, the cautious will never do this thing.

They are too burdened with statistics, they have no sympathy
with eagerness.

Come heart! Henceforth, militant, mighty,

Let our love stream forth to mankind."

There is our trumpet call! There is our rallying cry and poem! There is our challenge! Hear it ye ministers of men and God and Christ!

Henceforth, militant, mighty

Let our love stream forth to mankind!

Let us take up his battles and his troubles, and his problems in his mine and his mill and his mire; his heart and his home and his helplessness! And pray God that "The Look" may haunt us forever and a day:

Love is not alone for pleasure, love is not alone for bliss,

Love is for the rousing of the nations,

The healing of the world!

The eyes of an old man looking at me from a bench in the park,
They have seared my soul, they have thrust the iron through
my spirit,

So that I may no longer sleep quietly

Or walk thoughtlessly upon the earth.

"Make of Man the Statue," reminds us of Markham's poem "Man-Test" in which he says that with all of our making here in this age, if we do not make man we have made nothing. So Miss Morgan rings again this iron bell of admonition to a needy social age; an age of mills and mines and mighty wheels and furnaces belching fire for the consumption of men's bodies and souls:

Make of man the statue, the priceless piece of art.

All that Greece has given,

All that time has striven

For ages to impart,

Weld it in his sinews, mold it in his thought,

Till the humblest scavenger is gloriously wrought.

Shame upon the galleries, filled with treasures fine

While the work of Heaven, MAN, who is Divine,

Shivers in the hallway, shuffles through the street

Shambles down the alley, with weak and ragged feet.

We stand indicted! We are condemned! We are haled into court by this poet and what is worse, we deserve it! Here it is in the last part of that great poem:

Make of man the statue, make of man the building.

That avails the gilding

Of altar or of dome,
 What the gorgeous tapestries blooming in the home,
 What avails the splendor where stately mansions stand
 If men who made the mansions are homeless in the land?
*Shame upon the church spires climbing to the sky,
 While the trudging millions suffer, starve and die!*

The emphasis in those last two lines I take upon my own shoulders. We need that emphasis. We are teaching the beautiful in the gospel of Christ, but we are not teaching the practical. We are giving the world but half of Christ's great heart. If our temples are beautiful and our humanity ugly with sin and hurt and heartache, there is something wrong. It is better to teach the souls of men to aspire than the architecture of churches to climb skyward.

Make of man the poem, make of MAN the theme,
 Fruiting of the vision, flowering of the dream.
 All that Rome has given,
 All that Art has striven
 For centuries to say,
 Breathe it in his spirit, coin it in his heart,
 Till the poorest laborer can share the loveliest part.
 Make of man the shining, pure and perfect thing;
 Give him room to grow in;
 Give him fields to sow in,
 Teach his lips to sing.
 Shame upon the white streets, brilliant with display,
 While the hungry people struggle on their way.

Make of man the towering, the beautiful emprise,
 Great as any temple that reaches to the skies.
 Take your "worthless derelict, ignorant and vile,"
 Give him skies to dream in,
 Love a chance to gleam in,
 Teach his soul to smile.
 Give his toil its payment,
 Clothe him sweet with raiment,
 Give him food to nourish,
 Help his thought to flourish;
 Proudly lift his head then,
 Freely let him stand . . .
 All the rest is said then;
 Clasp his godly hand!

Here he comes marching, with huge brawny shoulders down the streets of Miss Morgan's great poem "The Titan"; with his shirt open at the neck, the hairs on his breast wet with sweat; a new light in his eyes because he has heard the news that Christ knew him and loved him and was his comrade. Where heard he that great news? God pity, if he heard it not in the pulpits of the churches of Christ!

Loose him and let him go!
 Ye men of privilege, ye men of power!
 The giant who has risen in this hour,
 Bearing a crown of sweat upon his brow—
 His name is labor and his time is NOW.
 Think you Tradition's womb can hold him long?
 Progress is with him and his arm is strong.
 And feel ye not the passion of his throe?
 How dare ye then to bind him to his woe?
 Loose him and let him go!
 His feet are set in centuries of soil,
 His mighty arms about the earth are furled,
 Upon his brow the diadem of toil—
 His sinews are the courage of the world.
 Loose him and let him go! His time is come.

Without him forge and factory were dumb.
 But for his hand the soil would not give birth—
 All fires go back upon the nation's hearth.
 There is no labor where he has no part,
 Commerce keeps time to his tremendous heart;
 Tunnels, and towers, battleships and mines,
 The plenteous products of the fields and vines,
 The teeming industry of all the land
 He holds within the hollow of his hand.
 Cities and parks and palaces and mills—
 These are his works to do with as he wills.

* * *

Lo from his eyes look forth the eyes of God!
 Yea from his eyes the eyes of God look out!
 The voice of God is heard within his shout!

In "Let Us Declare!" a poem of challenge, the last lines ring like the call to battle at dawn along the line of life:

"Come workers! Poets, artists, dreamers, more and more
 Let us shake wide out our wings and soar.
 Let us not fear to answer the high call
 That trumpets to us all.
 Amid the doubts and chaos of today—
 The hate, the lust, the rage,
 Let us declare for nobler things—
 The coming of that age
 When man shall find his wings!"

THE SIMPLE SOCIAL SONG OF SYMPATHY

If the "Social Song" catches not our hearts as a fundamental teaching of Christ's gospel; if we truly believe not that Christ himself meant this to be a part of his great message to humanity; if we honestly cannot see the thing; surely our hearts will be won to a social gospel through pure Christ-like sympathy when we read a poem like "Winter," which I quote from this poet's book called "Hail Man!" It is the picture of a cold, bitter winter. Then comes a vivid picture of a winter storm, rattling the windows. Then comes a beggar to the door of comfort and luxury and Miss Morgan pleads through his lips:

What's this, my man? No food, no shelter, out of luck?
 Children hungry,— the same old story—and your wife
 Gone to the hospital? Well, on my life
 It's hard lines and a bad night you've struck.
 Bridget, give him some bacon and bread—
 Make the coffee real hot
 To go to the spot.
 Sorry my fellow—sorry I can't do more.
 I've a big brood myself.

* * *

Winter, colder and colder,
 A dagger in a bare shoulder
 Children how thankful you should be
 For the good gifts our Lord has given.

Come, sit again by father's knee,
 And bow your heads to God in heaven
 And ask him once more
 To help the poor,
 To comfort all who are oppressed.
 We know he doeth all things best.
 Now go upstairs and cuddle tight.
 Mother will tuck you in just right
 Winter! The jagged teeth of an unseen monster

Glorying in man's pain.
 O earth, is your boast in vain?
 Well here's a good book. I'll read, to forget his face . .
 I wonder now, *will* he find a place?
 I've got to forget him; I must! But somehow or other . . .
 He was ill. He was weak. He could scarcely rise.
 The tears were frozen about his terrified eyes . . .
 By brother, O Christ, my brother.

Under the God of Eternity if we could only get that heart cry into our preaching souls these days as we think of the millions of unchurched men out yonder in the factories and mills of America:

"My brother, O Christ, my brother!"

Thus shall we write our message; thus shall we sing our social song; thus shall we preach our social gospel; thus shall we live our social lives; and thus shall we be

crowned "on the enduring tablet of the human heart," as Miss Morgan sings in "The Humanitarian":

Seeing how the world suffered and bled,
 He said:
 "My life shall bring
 Help to that suffering."
 Seeing how the earth had need
 Of sheer joy and beauty
 Above all bitter creed
 Of cruel penitence and duty,
 And how mankind
 Thirsted and cried for joy it could not find,
 His heart made quick reply,
 "Men shall know happiness before I die!"

He who brings beauty to the lives of men
 Needeth no tribute of recording pen.
 His deeds are graven in a place apart,
 On the enduring tablet of the human heart.

A Free Cathedral

By Von Ogden Vogt

IN some form, a cathedral system will be a development of religion in the big American city. The cathedral idea contains something highly desirable in modern life; not the idea in its medieval aspects, but in its comprehending, catholic, community aspects. Just at this particular time, I am led to put down some notes on the idea by a very concrete situation in a certain large city. The region in mind is a rapidly developing "rich" neighborhood, certainly destined to be the most affluent and fashionable town-house and apartment district of the city. An expected early zoning system will keep it so for generations. The region is flanked by a string of normal, average churches of five denominations; all of them "across the tracks" of a car-line thoroughfare from the handsome boulevard area. Not one of the present church buildings can be well seen. None is beautiful. Three are hidden in side streets. None can ever make any appeal to the imagination of the region described. No one of them, nor no two of them could at this time muster enough money to buy a proper lot on the boulevard. Much more to the point, no one of them nor no two of them, without marked changes, could muster the intellectual, social, or spiritual ideals to set up a commendable modern church program.

All of them together could do all these things. If they would, they could form a federation in the following manner: The bodies most nearly akin could be joined in a close federation at the heart of the movement, conducting the major services under developing typical American forms of worship, the forms greatly improved by skillful critical study and care. It would be highly desirable for as many groups as possible—those now on the field and others, such as Presbyterian, Congregational, Methodist Episcopal, Baptist, Disciple, Evangelical, et al. to share this common system of public worship, as well as a common school for the religious education of the young. The morning, afternoon and evening services on Sunday would afford opportunity for different usages and forms, varying

from the nobly liturgical to the more free and spontaneous. A system of rotation in preaching could include both local and invited preachers. This central federation should be flexible enough to include Episcopalian, Unitarian and Lutheran bodies if they so desired. If not, any such bodies could be associated in the wider union of the cathedral organization.

INCLUSIVE PLAN

This wider union might include several bodies that did not wish to enter the closer merger, but that did wish to worship in the building according to their own forms or provide preaching of the truth according to their special lights. The bishop of the Protestant Episcopal church might appoint one or more clergymen of his diocese to the cathedral staff for the conduct of services according to Episcopal forms, including celebrations of holy communion and certain daily offices. Other bodies could adopt a similar relation, limited only by the hours of the schedule of service for the main church and its chapels. Unless there were too many such needs, one or more chapels could be assigned for special consecration and usage, to provide for such sacramental opportunities as the views of the Episcopalians, Baptists and others require.

For the care of the property, there could be formed a holding corporation, an "ecclesiastical society," like the old New England societies. This body should be composed of members elected by constituent parishioners, and also of some members appointed by the city or of diocesan denominational authorities or associations. There would be a common general budget for the bodies in the closer federation. Any other group could hire its own clergyman and contribute some share to the general overhead. Benevolence giving could be designated or divided by the fairest means experience suggested.

The work of such a church would be administered by a chapter of cathedral clergy under the presidency of one of

the ministers acting as a dean; not less than three, nor than the number of associated groups. Men could be chosen for this body of ministers for their special fitness in one of the seven aspects of the common work; preaching, pastoral care and consultation, religious education, social work, et cetera. Each of these men could retain his regular standing in his own denomination. The possibility of such a status is quite as clear with respect to such an interdenominational and community cathedral as in the case of any joint enterprise on a foreign mission field.

The cathedral idea is a necessity for the great city if only for the commanding scale which is demanded by the enlarged proportions of all other civic as well as commercial institutions. Your man on the street judges superficially, and consequently the parish church does not tell him the story of the influence religion actually has in the life of the city, much less the place it ought to have and might have. He sees handsome hotels, theatres, railway stations, banks, parks, boulevards and the growing splendors of the "city beautiful," but pitifully weak presentations of religion as set forth by the meagre and as yet for the most part ugly church buildings.

THE CATHEDRAL IDEA

The cathedral idea is the idea of greater variety of life as well as greater scale. The one man church, even the two or three man church, cannot provide the number of regular normal services, the special sacramental, musical, forum discussion, dramatic, preaching, "mission," daily prayer or cultural hour services, not to mention the school or schools or any social ministrations, not yet the consultations and confessionals which should constitute the spiritual offering of a great modern city church. There is a place for the parish church, the neighborhood work, even in the large city, but the masses of roving apartment dwellers, so easily slipping away from their civic and religious responsibilities, cannot be reached by such work alone. No more can the one sect church provide for the varied spiritual demands of modern human nature. The free churches lack the dignity and beauty of a finished and noble art of worship. The liturgical churches lack the freshness and progress of thoroughgoing Americanism. Yet the modern religious man is more and more aware that he cares profoundly for the best in each. If the insider, the good denominational church member is glad for the virtues of the body to which he belongs, scarcely aware of its great shortage and lack, the outsider is keenly conscious of the defect and holds it good reason for staying outside. The outsider will no more be drawn and constrained to come in until the outstanding and abiding merits of the best sectarian systems are merged and offered in one and the same commanding, including, catholic church.

This free cathedral idea is demanded by the growing necessity for a united front. The coming age of power and influence for the Protestant faith waits on the clear manifestation and concrete presentation of our common spirit. Here is a definite way to begin it which does not need to be delayed until there is organic church union. The bodies uniting in the closer federation I have described would most strongly display this common spirit. But

even the others also, those associated or affiliated in the common house of God and the chapter of clergy would powerfully testify their desire for community of experience and appeal. Even those of differing intellectual definition or variant custom in worship would contribute a large share to the spirit of union. It might fail, of course, but I wish I had language enough to utter my contempt for those who always say this, who always, as by some terrible curse of fearful temperament, point out the obstacles without ever seeming to fix their eyes upon the great prize. If it should succeed, the common thought and toil of only one such chapter of cathedral clergymen as suggested would constitute a long step toward the realization of the great church that is to be.

Concerning Ultimatums

By Hubert C. Herring

THERE is a refrain often sounded by ministers as well as by others. This refrain furnishes my subject. This is the refrain: "If you won't play, I quit." This business of ultimatums affords a basis for testing the whole point of view of the ministers. There are two distinct points of view evidenced by members of our profession. The holders of the first point of view always have the furniture crates stored and tagged ready for instant use. The book boxes are in the attic and at a moment's notice the Unabridged Encyclopedia of Texts and the Handy Helps for Helpless Preachers can be stowed away in their proper places, and the family can be on its way rejoicing to the new parish, where moth and rust do not corrupt and the Ladies' Sewing Circle never borrows the egg beater nor the family silver. They are spiritual kin to the migratory birds, the first intimation of spring bringing the summons to gentler climes. This type of man is forever an outsider. He uses the word "you" oftener than the word "we." He talks much of the glory of former pastorates and dreams riotously of the glory which is yet to be. This peripatetic prophet may stay ten years, but no matter how long he stays he is always a stranger within a foreign land, and his citizenship is in some place just beyond the horizon.

There is another type. He comes to stay. The crates are split up into windling wood. Improvidence, someone exclaims. No—a sacrament! An outward sign of an invisible grace. That pile of kindling is the symbol of a spiritual state. For better, for worse, the corner grocery man is theirs. They are on the job and in spite of the church janitor and the paid quartet, the neighbor's children, the heat of summer and the cold of winter, demons, principalities, and powers, they will not budge. The book boxes are used for shipping cast-off clothing to missionary schools, and the family settles down for the remainder of their lives. The gentle cynic may observe that they are over optimistic, and that after three years or ten, greener pastures will successfully woo them. The cynic may be right, but even so, there is a vast gulf between the two attitudes. Our first friend is greatly surprised if his

pastorate lasts. Our second friend is amazed when his pastorate ends. The first keeps one eye on his job, while the other eye is firmly fixed on the column of "Calls and Resignations" in the denominational journal. The second man has both eyes on the job and is the most surprised man in the world when the committee from the First Church of the county seat forces him to buy new crates for the dining room table and to tear up and begin over again.

All of which is by way of introduction to the subject, Ultimatums. They are the stock in trade of the brethren of the first group; they are the favorite instrument of the migratory prophet. "I'll stay," says he, "if you build me a new parsonage." "I'll stay if you build a parish house." "I'll stay if you buy a new organ." The tune varies, but the theme is constant. It is part and parcel of the *you* attitude. According to this point of view, the church is an organization upon which we are called to operate rather than an organism whose life we are privileged to share. Our relationship is didactic rather than fraternal. The exponent of this point of view is a great believer in resignations. His rule seems to be—when in doubt, resign and see what happens. Apart from the obvious futility of this philosophy its egotism is appalling.

Let us stand for the second point of view. The peripatetic ministry must be discouraged. We must hold up the ideal of long pastorates and stress the identification of the man with his task. The men who have succeeded as builders of the kingdom of God have had minds single to the task before them. The relationship of the church and minister should be closely akin to that of family. There should be much of the devotion and dedication of a covenant, which is for better or for worse; never lightly entered into nor lightly broken. Let us stress the rite of installation. Let us proclaim in formal fashion in the presence of God and of witnesses that the church and the man have taken upon themselves covenant obligations, sacramentally significant and ethically binding. Let us preach to both church and minister that the relationship is too sacred to be severed because of restlessness or fussiness or fickle fancies. If the family relationship is an adequate parallel to the relationship of minister and church there is no room for the spirit of the ultimatum. Respectable fathers do not say to their five months old infants, "Unless you cease your five o'clock activities I will resign and leave for more peaceful scenes." Occasionally a father does present his ultimatum and resignation, but the law steps in and has its word. There should be laws to take care of ministers and churches who break the sanctity of the contract and for trifling reasons fail to carry through the program.

I do not plead for supine acquiescence to whatever a church board may dictate. I hold no brief for the way in which many boards of trustees and deacons, Sunday school superintendents and teachers behave, not to speak of music committees and soloists. Being human they are often exasperating. Even a prophet can be irritating. Rather do I plead for the *inside* view as against the *outside*. The vendor of coal, the plumber, and the janitor can afford to deal in ultimatums—they are outsiders. The minister cannot traffic in such luxuries—he is an insider.

This means that the test of our success is not what we can get *from* the church, but how much we can accomplish *with* the church. We are not salesmen eager to see how much can be put over on the church which we serve, rather are we leaders and co-laborers, sharing and bearing. If this attitude prevails matters of business detail will in the great majority of cases be more promptly and generously met than by the irritating browbeating ultimatum attitude.

There are still churches where the minister is the "hired man." There are churches where he is not expected to be on the *inside*, where he is accorded no place of real leadership. It is hard to allocate the blame. It must be pretty well distributed. After a liberal share has gone to the refractory officers of the church, give a liberal share to the migratory prophet, who on occasions has delivered his ultimatums, "If you don't play my way, I won't play at all." Our churches are sick of salesmen, but welcome leaders. There has been, and is, and always will be, a great place for the man who comes with no pride of opinion, ready to merge his interests with those of the church he serves, and assuming the attitude which speaks more loudly than words, "I am here as one of you. I am here to share. For better, for worse, for richer, for poorer, I am one of you. Bearing and sharing, let us work for the kingdom of God."

The Foreteller

I READ in the Psalm:

"Break their teeth, O God, in their mouth—as the snow melteth, let them pass away—the righteous shall rejoice when he seeth."

"Good! David!" I said, "I hate mine enemies too. So I went softly and smote mine enemy. As he fell a form passed by me silently—and I called out, 'Who art thou?'"

A voice answered, 'I am the Angel of the Lord: I came to smite thine enemy.'

I said, "I have smitten him."

"Therefore," said the Angel, "I refrained."

"Then I did the will of the Lord," I said.

"Nay," answered the Angel, "I would have so smitten him as to teach wisdom to him and to you love."

BOLTON HALL.

Contributors to this Issue

LEIGHTON PARKS, rector of St. Bartholomew's church, New York City; author of "The Crisis of the Churches."

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British Table Talk

London, April 24, 1922.

THERE is in the heart of Kent a cottage up which the hops climb and the clematis in its season; in such a haven of peace I have been at anchor since I last wrote. It is in the England which has not changed much since the days when Elizabeth reigned. It is near the haunts of the primrose; and the lambs are in the meadows close by and in the distance a ruined abbey tells of other days. No books are needed there, and the daily paper of yesterday is good enough. The country-folk are slow of speech and deliberate in their ways; they belong to the same stock as the characters described by Miss Sheila Kaye Smith in her powerful novels. It is a very lovely land, but it is not the place to intercept table talk. The last time I stayed there was in the August of 1917 when we heard from twenty-five miles away the bombs falling from the air upon Chatham. That time seems to belong to another life; but the papers are still full of "Genoa" and "Genoa" full of reverberations from the war.

* * *

The Prestige of the Bible

That excellent critic, Mr. Clutton-Brock, has been discoursing upon "Prestige." He claims that in the world of art **prestige** is a calamity, and only by the loss of it does the artist come to his own again. For an illustration of this he takes the Bible and Shakespeare; his words are worthy of consideration. "When the Bible was believed to be all verbally and equally inspired, the most extreme example of prestige in literature, most of its readers did not expect it to mean anything; or, rather, while it supplied the inspiration they supplied the meaning, which was whatever might suit their purpose at the moment. Texts were torn from their context and put to the basest uses, while all the beauty and interest of the book were ignored, together with its human imperfections, which are part of that beauty and interest." This is a statement put in a bold and exaggerated way; but it is not true? Along with the most unyielding acceptance of the letter of the Holy Scriptures there has often gone a peculiarly free and unlicensed use of it. At the same time men claimed that the letter was inspired and that they could make the letter mean anything that they might require. Now that we have come to take a much more reverent view of the Book and let it speak for itself, it does come to its own. The danger is great if the Bible becomes an accepted institution. It may become like the great masters, praised and unread.

* * *

Post-war Morals

The Dean of St. Paul's with his customary lucidity has been analysing the post-war mood of this people. The war he claims has not improved the moral tone. We are threatened with a great outbreak of licentiousness. Along with a want of faith in the Christian revelation there goes a revival of superstition; and there are many who accept what they take to be the social ethics of Christianity but not its individual ethics. "How many people," he asked, "now take at all seriously what our religion tells us about repentance, conversion, prayer, and moral struggle? How many really understand that the Christian has to live as a soldier on a campaign, or as an athlete training for a race? How many make a practice of self-examination, of meditation, of earnest prayer? We do not see among us the temper of the combatant. Is it any wonder that we do not see the temper of the conqueror?" The defect of all such rhetoric lies in its sweeping character. That the Dean detects these signs in many strands of our life is clear; and they are there. But no one is in a position to bring by inference an indictment like this; no one with the limited experience of the scholarly Dean can know enough of the life of his people to answer his

own questions; but plainly the answer in his mind is that there are few left to take seriously the Christian faith. Each must speak as he sees; but to some observers it seems as though there has not been for many years so great a company of eager and passionate soldiers of Christ.

* * *

Why Does "If Winter Comes" Sell?

In the same connection there has been a correspondence upon the phenomenal success of "If Winter Comes." On the American side even more than here it is an amazing success. It is not as though the author were a new-comer; years ago many of us read with immense admiration "The Happy Warrior"; and other books have followed. Now after years of writing the author has stepped into a popularity, strange no doubt to no one more than to himself. Mr. C. Lewis Hind has attempted an explanation. The inarticulate world he says is not fooled. "It knows the right thing, when it is shown honestly." The hungry sheep are fed. "Can it be that the reading public is wiser than we have been taught to believe? Can it be that in a world of rhetoric androdomontade, of parties, promises and politics, which plain folks despise because they know that policy is often only a synonym for selfishness, the man in the street and his wife find in this book an escape into nobler issues? Can it be that the reading world finds in the hero (poor word) of "If Winter Comes" this Mark Sabre, a real man, or shall I say a Christian who, without preaching, without fuss, lives the Sermon on the Mount against all odds?" This is at any rate a thesis worthy of consideration. Can it be that the caterers for the public are missing a splendid audience? Might it not be even good business sometimes to look at human beings from "the side of the angels?"

* * *

Political Weather Report

In Ireland there appears at the moment some chance of fairer weather. From Genoa there is little but reports of storms, accompanied by photographs of statesmen, regaling each other with jokes. These look too much like pictures with a purpose. In the industrial world there is still no sign of settled and peaceful times. We hear the cry of social unrest; and as Dr. Garrie says when a cry of pain is heard, the wise parent tries to find the cause of it and is not content to demand simply that the cry shall cease.

* * *

A Prayer

The following prayer appears in the Challenge for April 14th. It is one which not a few of us are led to offer, when we think of our needs:

"Yet these hands shake so that I cannot hold
A cup of water where men faint with pain,
And these lips twist so that I cannot frame
Even the comfort of Thy name,
And these feet stumble and I cannot run
To lift a fallen child.
Lord, not for a heart cold
I pray, and not for eyes
Turned to the angelic skies
In peace again,
But that Thine Undeiled
Strong Son
May succor me,
And wash me clean from poison of my fears,
That, being made strong and sweet,
I even as He
May drink Thy cup of tears and then
With steady lips and hands and feet
May walk with men."

"The Torch-Bearers"

For years I have wondered who would be the first of our living poets to deal with the wonders of modern science. More than a year ago I wrote of this in an article published in *The Contemporary Review*. But I did not know then that Mr. Alfred Noyes was already busy upon his fine work, "The Torch Bearers." I said then that "the outlook of the modern man upon his world has been changed slowly but profoundly, by science; there have been reactions without number in man as a thinking and experiencing being, but these have not yet been fully expressed in poetry." It had not been done then; but in a peculiarly living and worthy way Mr. Alfred Noyes has started upon this field. His stories of astronomers are such that a reader can enjoy them as stories apart from their poetic charm; they are thrilling in their interest; and just as many read "The Everlasting Mercy" who had no interest in poetry, so these stories of Copernicus, and Tycho Brahe, and others can be read for their own sake; and incidentally the readers who seek a story will be introduced on the way to admirable poetry and scientific truth.

— London, May Day, 1922.

YESTERDAY was kept in some churches as a day for thought upon the duty of the church in the present industrial situation. How far and how deep this concern goes, I cannot say. But it would be a serious mistake to ignore the sympathy with labor to be found among the younger folk in the churches. It is not shared by the powers that be—"the pillars" of whom the Apostle Paul in his day spoke with some impatience. It must also be admitted that there has been in the last three years a process of disillusionment among many, who looked toward the Labor party for deliverance. That party has not fulfilled the promise of four years ago. It seems too limited in its outlook; it has acquired within its own ranks much of the factiousness which marks the older parties. Today I watched part of the long procession moving towards Hyde Park where the annual demonstration of labor was held. I saw the Christian Socialists, the various Trade Unions, the Socialist Sunday schools, the Communists, and others in the ranks. It was a strangely moving sight, more remarkable for the evidence of poverty than for any promise of violence. It seemed as though in these wagons full of poor women and children and the ranks of men, multitudes of them unemployed, there was not so much a threat to the West End as an appeal. It was characteristic that the onlookers were perfectly quiet and refused to be offended even by the sale of Communist literature. A London crowd is almost always civil. Some of the comments I overheard were critical. One woman thought it a shame that children should be taught Socialism; but the labor reply might be that other children are taught capitalism without any choice of their own. . . . In Hyde Park there were many representatives of the church, bearing their witness; an appeal had been made in the press by a large number of ministers from many churches.

Since it bears upon the subject of an interesting article in *The Christian Century*, I enclose two paragraphs from it.

AN APPEAL TO THE CHURCHES

"We desire to draw the attention of the whole Christian community to the labor celebrations which will take place on Monday, May 1st. The church may not be able to share all the views represented in the procession or to endorse every word of the resolution to be proposed at the meeting. But at least one person will be speaking in the name of Christ from each platform in Hyde Park, and there ought to be a contingent of Christian people, clerical and lay, walking in the procession from the Embankment bearing on banners, as they have done in the past years, very pertinent words from the scripture.

"The time has gone by when it was possible to pretend that the things most characteristic of the present social system were sanctioned by Christianity. The church must stand against the existing social war. It must demand freedom, economic as well as political. The products of the cooperation of labor

and nature must be distributed with regard only to human need. Otherwise Christian principles can have no meaning for today."

* * *

The Academy

Today the Academy was opened to the public. I spent an hour or two in walking through the galleries. This is not enough to entitle a man to discuss the art of the year. But a few things strike the onlooker at once. The Academy has broadened its range. The great Augustus John now exhibits there; and other of the more modern schools may be said either to be admitted or to allow themselves to exhibit their work. There are many portraits; many designs for war memorials; too many figures in tin hats; but once more as in previous years there is a dearth of religious art. One picture among the few devoted to religion is by Mr. Cayley Robinson; it is called "The World" and represents an aged woman stooping over a big folio which she is reading to an invalid in bed. It is a powerful work with strangely beautiful lights and shadows. The scriptural subjects do not seem to be many; but there are many oriental themes, taken from Burman, China, Japan, India, or other lands, east of Suez. Those who have every reason to know the facts that artists do not choose religious subjects because there is so small a demand for them. But why is that?

* * *

Week-end Comments

With Ireland on the verge of civil war and the chancellor of the exchequer finishing his budget and Genoa still a scene of unrest, there were thousands who were concerned on Saturday chiefly with the final of the English cup. This is the coveted trophy of the Association Football clubs. Unhappily the match on Saturday was decided by a penalty awarded because of a gross foul; the nice problem has arisen whether or not this was within the line inside which the penalty is so severe that in most cases it means a goal. The evidence of the cinematograph has been called to decide on which side the line the players were when one fouled the other. But most of us who still retain a love for clean sport do not greatly care on which side of a line it was; if a player fouls another, it serves his side right when they lose. Happily such a game is not characteristic. Most of the players in all games play fairly; and there are games, such as Rugby football, which keep free from all taint of foul play; unhappily with professionalism there is a danger of an undue eagerness to win, which in its turn tempts players to sharp practices. But even so, foul tactics are the rare exception.

EDWARD SHILLITO.

CORRESPONDENCE**The Scientific Viewpoint**

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of your paper, April 20, I have read "Modern Morals and Christian Ideals" by E. S. Ames. This is a subject of great interest and not a little attention is being given it in these days. There are several things in the above article which cause me to take issue with the writer. For instance, I am not in full sympathy with what is called "The Scientific Viewpoint," which sets at naught the theological and metaphysical interpretations of man. As every one knows this method of viewing history and the great movements of the race has a peculiar German flavor, from which we are not yet cured. It is difficult always to know just what a writer or speaker means by the scientific view of things. As often used the term is more vague than either theological or metaphysical. You never mistake the meaning of these two words, but the term scientific is so high sounding as to be almost hypnotic. However, prior to 1914 Germany was the most scientific country in the world. Everything in that land was viewed from a scientific viewpoint, religion and morals included. It is this fact and the consequences of this that makes

me dubious of any scientific method of drought. To those who know the history of modern Germany (that is prior to 1914) it is well known that in her universities the theological professor was looked down on. Anyhow, he did not have the same status as a theological professor in England or Scotland, and in a degree in our own land. The belittling of theological methods of thought by a vague tribute to science may have serious consequences. I am not belittling the scientific method of thinking. All I ask is relegate it to its own and rightful sphere.

Mr. Ames seems to think that the modern spirit is like a mariner on an uncharted sea, who, like Columbus, may discover new land. That may be scientific, but it is unhistoric and unmetaphysical. The German race already has had a history which has sailed every sea in the moral realm, and morally speaking, there are no new continents to discover or explore. If there are, he who first breaks the news to the world will take his place with Moses, Confucius, Buddha and Christ, as a great religious leader. Modern morals is the age long story, being staged over again on the stage of the twentieth century. It is true today that what wrecked men in ancient times destroys them today; that what brought shame on womanhood humiliates her today; that what undermined great civilizations in ancient times are potent facts to be wrestled against today. There is apparently no law of progress in the moral sphere, all seas have been sailed, all lands explored, and all mankind is doing today is manifesting the same rebellious heart and counting, unless he halt, the same consequences as did those of yore. Men are the same today as when they fought at Marathon or Troy, and women have the same foibles and fancies as in the ancient villages of Greece and Rome. It may be sad, but it is so. A chapter cannot be added to the moral code of the scriptures, nor a moral warning given that was not spoken by the ancient prophets and Christ.

This letter is already too long, but I would like to say that I have not the simple faith in the scientific method some have, neither do I worship in the temple of Demos. Democracy is alright, it suits the Anglo Saxon people, but in its purest forms as enjoyed by the ancient Greeks it does not seem possible today, particularly in our very large cities. Also as Dean Inge reminds us, the laboring man either in England, France, or America does not regard the democratic state as his ideal. It has failed to do for him what he asked of it, and now he turns to unions and other organizations. As regards the latter problem of democracy it seems to be that some form of political system is needed which will combine the virtues of democracy with the virtues of an autocracy, which will be Christian, serving not one class but all, helping not a few, but many, a system which ousts the cheap politician who thinks so well under democratic forms of government. Such a system is possible, and without doubt the future may see its realization.

Lombard, Ill.

FRANK HANCOCK.

Lambeth and Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: In *The Christian Century* I have read with interest all that you and others have written with regard to Christian unity, and particularly all that has been said of the Lambeth appeal and resolutions. Naturally I do not agree with it although I like the spirit in which you and most of the others have written. I like your paper. I once thought of giving it up on account of lack of funds, but decided not to and am glad I did.

I often feel that I am not enough of a student nor wise enough to write on the subject of unity. However, I venture the following, which I should be glad to have you print either as an article or letter. I am ~~not~~ speaking officially but simply trying to present the matter as it seems to me. After all one of the great needs is for us to understand each other's view point. First of all I would note that so many seem to consider very superficially anything that is said contrary to their own belief. The object seems to be to refute rather than understand. As an Episcopalian I have often felt that the other denominations mis-

understand us, judge us unfairly, and make little effort to understand. I have often wondered if we were equally guilty of these faults in regard to others—being human, I suppose we are.

Secondly, I note that many people conceive of unity as being no more than open pulpits, open membership, and open communion, while others conceive of it as close organic unity. Therefore the first essential is a clear understanding of what we mean by unity. We must agree as to the end before we can agree as to the means.

Thirdly, I note that many, in discussing unity are considering only the unity of protestantism, while others are considering a unity in which both Roman and Greek catholics are included. I am not claiming that they should or should not be included but simply that the matter should be made clear. With some assuming that they are to be included and some assuming that they are not, discussion will be futile.

Fourthly, I note that there are those who are asking some of the denominations to take certain radical and definite steps before it is decided what kind of unity there will be or whether there will be unity at all. People like to know what they are going to get before they decide to give up. A discussion and conference on the kind of unity desirable would, I believe, be most profitable.

Now as to the question of the Lambeth proposals and unity. The general opinion among non-Anglicans seems to be that the acceptance of the Lambeth proposals would mean a repudiation of their ministry. Well! would it? Evidently those who drew up the proposals believed to the contrary, for they said, "Far be it from us that any one should repudiate his ministry," or words to that effect. Therefore either they or the non-Anglicans are wrong. Which? The answer to that question would solve a great deal. Let us first note the other alternative.

The recognition of non-episcopal orders as in every way the equal of episcopal orders would be the repudiation of episcopal orders. The Episcopalian believes that whatever ministry there was in the time of the apostles, the episcopal orders grew out of or developed from that ministry, became the established ministry of the church, for centuries was the recognized ministry of the church and bishops only had the right and authority to ordain. He values his ministry because of this. He may be right and he may be wrong, nevertheless so long as he so believes he cannot truthfully say that other orders are in every way the equal of his own. He cannot say that the Episcopal orders are of value because they are historic and then say that those not historic, or not historic in the same sense are in every way of equal value. He must give up this belief before he can proclaim others to be in every way equal. There may be a number of Episcopalians who do not hold the view as stated above, but I think I am correctly stating the opinion of the Episcopal church generally.

But, says the non-episcopalian, has not God blessed us and given us his Holy Spirit? He most certainly has. Does not that then prove that there is no value in the episcopate? I think not. The salvation army and the Quakers do not baptize nor celebrate holy communion, yet they have been blessed by God. Are we then going to say there is no value in these sacraments? Again granting that there is value in Episcopal orders, should we expect the Episcopalians to receive a greater measure of God's blessing and be more successful than others. To do so, we should have to assume that the Episcopalians have everything of value that the others have, which would, I believe, be a false assumption. The Episcopal church is lacking in much and has much to learn. The non-episcopalians can be both givers and teachers. We cannot expect the episcopal church to be more blessed than others so long as she lacks much which the others have.

Now, if we are to have unity, either one or the other, it seems, will have to repudiate their ministry, else some way must be found by which unity can be reached without repudiation by either. Can this be done? What are orders any way? Men are ordained to what? An Episcopalian has said that the clergy are ordained to an official priesthood. Some non-conformist might say that they are ordained to preach the gospel. Here you have

two quite different conceptions of the ministry and one of the first things necessary is for us to have a clear idea of what ordination means. I do not wish to discuss the question. I have chosen two extreme views, not because I wish to advocate either, but simply to illustrate. If the Episcopalian and the non-conformist are both right would it be a repudiation of his ministry for the non-conformist to accept ordination to the other? Is it possible for a man ordained to one kind of ministry to be again ordained to another kind and thus be both kinds? Let us take an illustration more to the point. The Methodist says, "I am already ordained." The Episcopalian replies, "Of course you are, but you have not the historic ministry in the same sense that we have it. I believe this historic ministry is of value and I am loathe to give it up. Will you accept from us this historic ministry?" The Methodist minister replies: "There are also values in our ministry which you have not." (Such I believe is true.) The Episcopalian replies: "Alright, then, give to us that which you have of value by ordination or in any ways you think best." Should both agree to this proposition, would either be repudiating his ministry? This I take it, was the idea of the Lambeth conference.

In your paper it was once stated that the Romanists do not recognize the ministry of the Anglican communion. Such is true. At present that which separates us from Rome is not the question of orders. Should all other points be satisfactorily settled, I for one, should be willing to accept hypothetical reordination or reordination along lines suggested by the Lambeth conference. I could do this without in the least repudiating my own ministry, which I believe is equally as valid as that of Rome. The fact is that in time, for the sake of unity with Rome, Anglicans might have to accept some form of reordination which has been recognized.

You will note that I speak of the Episcopal orders as having a value not as the only orders which are valid. I should not like to claim such. It seems to me that the matter hinges somewhat on the question of differences of ministry. St. Paul speaks of differences of ministry, some to be apostles, some teachers, some prophets, etc. Now, if there is a difference then one could be ordained to a different ministry without repudiating the former. For instance, if a man was ordained to be a prophet, he might be ordained to be an apostle without repudiating his ordination as prophet. I believe the matter can be worked out somewhat along these lines. Of course, I may be wrong and the others right. There may not be this difference in ministry and all ordinations may be equal. The time may come when the episcopal church will see this, myself included, but I cannot do so at present, and I am afraid I never will.

Cathedral of the Holy Savior,

T. L. SINCLAIR.

THE SUNDAY SCHOOL

Telling the Truth *

"**Y**OU have no business with consequences," said Johnson, "you are to tell the truth." There is lacking in many men a deep reverence for the truth; they allow their judgments to be colored; they yield to prejudices; they feel the effects, in anticipation, of uttering the truth, the whole truth and nothing but the truth, and therefore, they do not utter it!

Like mountain peaks, however, appear in history the brave tellers of truth: Moses, Elijah, Daniel, Jesus, Paul, Ambrose, Savonarola, Knox, Beecher, Mercier. Jeremiah belongs to this glorious company of truth-tellers. It is dangerous business to declare the truth, Daniel faced the lions, Paul was stoned and

beheaded, the hero of Florence was burned at the stake, Mercier was threatened by frenzied Germans, Jesus hung upon the cross. Society, having itching ears, bargains with teachers having itching palms! We never lack for eloquent time-servers to tickle the fancies of the rich patrons. Erasmus said, "I will tell the truth as far as the times will allow." He was brilliant, elegant, sought after, patronized by the rich and powerful; he enjoyed the best of his time. Luther, however, said, "Here I take my stand, God help me." Jeremiah could see what his nation was coming to; he dared to declare it, hoping, the while, that the people would repent. The leaders tried to kill him. Those in authority tried to put him down and out. It was a typical official deal. Officials are tempted to maintain the status quo.

During the war with the Central Powers Prince Lichnowsky suddenly flashed out the truth about the German war plans. Very wisely he had taken refuge in Switzerland before his book was published. What would happen if some tall soul should stand up in France, Russia, Ireland, Japan and modern Germany and declare the whole truth? The fate of Jeremiah would be his instantly.

Perhaps, when the facts are all in it will be found that the reason Lincoln did not unite with any church was because he was so completely disgusted with the way in which ministers of the gospel proved from the Bible that slavery was right! Recent investigations tend to prove this. What terrible evil prejudiced churchmen may do! Here we have a hundred sects of religion in America, all using the same Bible, all feel sure that their particular slant on truth is completely correct, unable to sense the absurdity of the situation, not broad enough to catch the humor of the situation, but blindly asserting that the elephant is like a barrel or like a hose or like a wall! The blind men went to see the elephant; one felt his leg, one his trunk, one his side—each was right—all were wrong. Here is a man stoutly demanding the washing of feet—humility is right. Here is a man insisting upon apostolic succession—properly selected preachers only should officiate. Here is a man, a Quaker, caring nothing for forms—the spiritual is the important element. Here is a man, a Methodist, valuing the emotion in religion; he is right—emotion is more than half of life. Here is a Baptist—wanting a certain technical form observed; he is right—technically. Here is a man wanting Christian union; he is right—Jesus prayed for that. We need again some Luther to demand the freedom of individual interpretation of the scriptures. We need some one big enough to call us all to allegiance to Jesus Christ and to make acceptance of him sufficient for fellowship. The diamond of truth has a hundred facets; it is well to turn the jewel, allowing all the angles to flash out the perfect colorings in the sunshine. Why hold only to the blue, or the white, or the yellow or the pink—all are needed to make the diamond perfect. Leave your little angle of truth—it is only a part of the whole truth—it is the whole truth that we need—see God's jewel of truth in its perfect entirety. It is not likely that any one communion has the whole truth.

But it takes a Jeremiah to dare to tell the truth. Brave men are rare. Lloyd George says that courage is the rarest element in public life. It is so easy to play to the gallery. The average congregation likes smugness and certified orthodoxy. It is so easy to give the people what they want. Anybody can do that. People like to split up into parties and groups. Some like chiropractic, some like Christian Science, some like little pills and some like horse-medicine, some follow DeValera and some Griffith; some sing the psalms only and others enjoy feet-washing, some like ritual and others like to do things in a disorderly manner. But, O, how few love the truth—the whole truth—and nothing but the truth. Try to see the whole diamond—steadily and entirely.

JOHN R. EWERS

*Lesson for May 28, "Jeremiah Speaks Boldly for God." Scripture, Jer. 26:8-16.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Columbus Has a Theological Club

Ministers are often hungry for a fellowship where they may speak their minds freely with none to make them afraid and none to misrepresent them on the outside. Such a fellowship has sprung up in Columbus, O., and is called "The Theological Seventeen." In the club are six Methodists, three Episcopalians, three Congregationalists, one Baptist, one Presbyterian, one Community church pastor, and a federation secretary. At the meeting on May 8 the topic was "The Standards and Sanctions of Morality." Monthly meetings are held throughout the year at which scholarly papers are presented as the basis for discussion.

Community Church Makes a Success in Colorado

Building churches in Colorado is no easy task as one may judge when he reads that the total Congregational gain in that state last year was only 360 members. One-fourth of this gain was made in a single church, Manitou Community church, which is of the denominational community church type. This church has for several years been foremost among the Congregational churches of the state in the matter of gain. Two years ago the net gain in membership was 101. Another outstandingly successful church of the state is the Berkeley Community Congregational church of Denver which has also been growing largely in its membership. These successes of the community organizations are challenging the thoughtful attention of earnest Christian leaders in various parts of the country.

Bible Fellowship of Washington

The Bible Fellowship of Washington state came into being through the interest of the Presbyterian Synod of the state. It has for its purpose the securing of legal recognition for the reading of the Christian scriptures in the public schools. It is the purpose of the organization to carry a suit through the various courts to the Supreme Court of the United States where a decision will be asked on the question, "Is the Bible a sectarian book?" The organization, originally Presbyterian in membership, has broadened out into an interdenominational agency. The suit will be watched with great interest, not only by Christian leaders, but by the lawyers of the nation.

Missouri Synod Celebrates a Great Achievement

The Missouri Synod Lutherans recently celebrated the seventy-fifth anniversary of the founding of their denomination in the United States in 1847. The meeting which resulted in the formation of the communion was held in Chicago. The name originated from the fact that so many of the constituent churches were in Missouri. Dr. Pfotenhauer, president of the national organization,

claims that this is the largest independent Lutheran body in the country. He reports 3,000 pastors, 3,286 congregations, 1,200,000 members, and property valued at \$46,849,372. Dr. Pfotenhauer has been president of the synod for eleven years, and is an associate pastor of St. Andrew's church, 36th and Honore streets, in Chicago. In connection with the anniversary, a large thank offering was received for extension work. This denomination recognizes no other Lutheran denomination in this country as orthodox, and exchanges pulpit favors with none, its attitude being that of strict isolation.

Sunday School Association Speaks of the Bryan Incident

The report that the executive committee of the International Sunday School Association had withdrawn its invitation to William Jennings Bryan to speak at the Kansas City convention has stirred up a big discussion in the Christian world. The reported decision was received with satisfaction in certain liberal circles, and with much chagrin among the orthodox. It was necessary for the committee to speak right out which it has done through the executive secretary, Mr. Marion Lawrence. "The convention," says Marion

Startling Reports Received by General Assembly at Des Moines

TWELVE million boys and girls of Protestant parentage are outside the Protestant Sunday schools of the United States, according to the board of publication and Sabbath school work of the Presbyterian denomination. At the General Assembly at Des Moines this week these figures introduced a lengthy report on the status of religious education in the land. The board of publication and Sabbath school work sustains 3,183 mission Sunday schools in communities which would otherwise be entirely without religious influence. In these schools the lives of 110,000 young people are being influenced by the Christian religion. Among the recent achievements of the board has been the organization of the Associated Presbyterian boys' clubs, which will unify the boys' work in the local churches and pool information as to methods and points of view that will be useful to religious workers throughout the denomination. The clubs will take a special interest in summer camps for boys. The board of publication and Sabbath school work has also maintained 34 colporteurs in industrial communities and these have visited 58,406 families.

The Presbyterian Board of Missions for Freedmen shows a decrease in its income this year which amounts to \$182,063.93, which is somewhat surprising in the light of the work which is carried on. The board is maintaining 147 schools and 448 churches which are manned by 234 ministers and 533 teachers. In the churches maintained by this board are 27,000 communicants. This board is able to boast that it maintains a larger number of schools for negroes than all other denominations combined. While in the past most of the work has been done among southern negroes, there is now a missionary at work among northern negroes.

The Presbyterian Board of Church Election faces unusual demands at the present time. Churches which for a long time have had to be content with their equipment are now looking forward to

the erection of large and pretentious plants. One church recently asked for a loan of \$80,000, an unprecedented request. The budget of the denomination provided last year for only \$250,000 for this interest, though the income of the board is largely increased by the interest on church loans. The board has made appropriations during the year of over eight hundred thousand dollars.

The Presbyterian general board of education presented a cheering report. The slogan has been \$35,000,000 in eight years for education. The first year five million dollars was subscribed and last year the additions to the fund totaled more than six million dollars. It will be seen by these figures that the board is ahead of its schedule and is confidently expecting the successful termination of the campaign. The board has aided 706 students in making preparation for full-time religious service in the schools of the denomination. Twenty-five thousand Presbyterian students are now enrolled in tax-supported institutions of higher learning. The board of education is working in 45 of these various institutions, and in a number of them is giving religious instruction for which university credit is accorded. That the work at state universities is not fruitless is seen by the fact that during the past year five students of the University of Michigan went into the ministry, nine into foreign missions, 10 into religious work at home and 150 are engaged in social service in the city. The board chronicles the astonishing fact that of the 279 new ministers coming into the denomination last year, 120 came from other denominations. There has been a falling off in the number of theological students in the denominations, hence conferences are being held with high school boys in various parts of the country.

The Presbyterian board of ministerial relief and sustentation has been at work on a splendid new idea during the past year. It is well known that denominational fences no longer hold ministers, and that many men at different times in

(Continued on next page)

Lawrance, Chicago, executive secretary of the convention committee, "will be, we are confident, the largest and strongest Sunday school convention ever held in the world. We are looking for an attendance of about 8,000 delegates." Concerning Mr. Bryan the official statement is: "The statement that Mr. Bryan was withdrawn from the program of the con-

GENERAL ASSEMBLY REPORTS

(Continued from previous page)

their lives serve several different denominations. The Presbyterians are now approaching various denominations to secure some reciprocal arrangement in paying pensions. For instance if a man served a Presbyterian church for twenty years and a Congregational church for ten years, the pension would be paid by both denominations and pro-rated according to the years of service. The agreement with the Congregationalists is already set up, and negotiations are now on with the various Reformed and Presbyterian denominations. The board would gladly enter into this reciprocal arrangement with all evangelical bodies. Four homes are maintained for old ministers and their widows. A total of 1,874 people are receiving aid in some form from this board.

The board of temperance and moral welfare pays its respects to the movie industry in these terms: "The moving picture is a national influence scarcely second to the printing press. The selfishness of those who control the films presents a strong temptation to prey on the weakness and prejudice of the public. The character of those who are presented to our young people as heroes and heroines are often such as that no intelligent worthy parent would admit these persons into the home, yet millions of young people of both sexes are permitted to visit the places where these people are conspicuous figures. We have investigated this question at first hand, on the ground where most of the films of the world are made, where the actors and actresses live, and are prepared to make suggestions and recommendations based upon observation and experience. We favor intelligent discriminating state and federal censorship which shall have due regard for the sensibilities, responsibilities, and affections of parents for their children, reverence for religion and for all that is high and holy and wholesome, and which shall do its duty unflinchingly without fear and favor."

The permanent committee on Sabbath observance presented a report indicating the defeat of anti-Sabbath legislation in New York, New England, New Jersey, Maryland and Virginia. Amusement and sporting corporations are reported to be the commercial interests seeking a change in the laws. Dr. Bowlby reported assaults upon the Sabbath laws of mission lands by the Seventh-Day Adventists who are the chief foe of the Sabbath laws, other than the amusement interests. Many court decisions have been obtained during the year which strengthen the existing legislation. A New York court has recently called Sunday "A sanctified holiday."

vention because of his medieval views and his hostility to teachers is untrue. The reason for the withdrawal was Mr. Bryan's statement that he was uncertain as to whether he could come, and the reorganization of the international association in its merger with the international Sunday school council representing twenty-nine of the Evangelical denomination of North America, and a consequent change in the program. Mr. Bryan was again asked to appear on the program because the removal of his name would be misunderstood and misinterpreted, and would result in great harm to the Sunday school cause, and would be a seeming injustice to him in the minds of the Christian forces of this country."

Aid to Be Given to Rejuvenate French and Belgian Churches

Protestant churches in America are planning to give to the Protestant churches in France and Belgium \$175,000 during the coming year, chiefly for reconstruction work, and for the extension of missionary endeavor in former German colonies. The churches of America have given to the Protestant churches of France approximately \$1,500,000, which has been used for rehabilitation and for rebuilding churches and plants destroyed during the war. In 1921, \$100,000 was sent to France, so that there is a decided decrease in the amount needed this year. Among the churches rebuilt are those at Verdun, Compiègne, Lille, Roubaix, Eprenay, Henin Lietard, Eonneau, Achicourt, Nauroy, Troissy, Nanquettin, St. Quentin and Rheims. Of the amount

which it is planned to give this year, \$50,000 will go to the French Foreign Missionary Society to enable it to expand its work in the former German colonies in Africa. Much of the German Protestant Missionary work is being taken over by the French. Last year the churches of America gave \$50,000 for this purpose. Inspired by this gift, the French Protestants increased their gifts from two million to three million francs.

Makes an Effort to Bridge the Baptism Controversy

Rev. A. B. Appleby, formerly a bishop of the Methodist Episcopal Church, South, is now pastor of the Congregational church at Seneca, Kans. This church has recently modified the form of its organization to what is now known as the denominational community church.

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A new constitution has been drawn up for this purpose. There is no Baptist or Disciples church in the town and Dr. Appleby has proposed to his deacons that the church make provision for baptism by immersion by installing a baptistery so that the option presented by the church in theory in the past may not be any longer nullified by lack of equipment. Henceforth baptism will be administered according to the choice of the candidate without any effort to influence him or her in any way whatsoever.

Disciples School Will Be Saved

With a million dollar plant, Texas Christian University, located at Ft. Worth, has been in danger of closing its doors this spring for lack of funds with which to pay its ordinary bills. The ministers of the Disciples churches of the state were called together, and the situation was presented to them in its naked reality. A campaign for \$69,000 to meet the more urgent claims of creditors was launched, and during the last of April it was announced that one hundred churches had contributed \$40,000. The committee is bringing every pressure to bear to get the other churches into line. It is hoped that the remainder of the amount may be secured in the early days of the month of May.

Hold an Institute of Religion

Ministers of Columbus who hold a modern attitude in religion recently joined in an Institute of Religion, the afternoon sessions of which were held in Trinity Episcopal church and the evening sessions in First Congregational church. An effort was made by the ministers of the group, aided by certain teachers of the state university, to state the modern interests of the evangelical faith. The themes discussed were as follows: "An Outline Statement of the Faith for Today," "Modern Science and Christian Faith," "The Christian Idea of God," "Modern Scholarship and the Bible," "The Christian Idea of Christ," "The Christian Idea of Man," "The Christian Idea of Salvation," "The Christian Idea of the Holy Spirit," "The Christian Idea of Prayer," "The Christian Idea of the Church," "Internationalism," "Inter-church Relations," "Industrialism."

Methodist College in Illinois Will Move

Much agitation has been going on in educational circles of the Methodist church with regard to the relocating of the Methodist colleges. It was recently decided that Hedding college, which has been located at Abingdon for a half century, shall go to Moline. The Moline Chamber of Commerce has made an outstanding offer to the college of \$800,000 for site, buildings and endowment on the condition that \$1,000,000 be raised within the Methodist conference. The population of the twin cities of Moline, Rock Island and Davenport is considerably over 100,000. This makes a large local constituency for a college. It is understood that the change will be made immediately.

Reception of Miss Royden in America

Miss Maude Royden, the well-known English preacher, has been given a most cordial reception in America, her welcome being far warmer than that accorded to the eccentric English woman, Mrs. Asquith. The Episcopal churches in this country were troubled as to the method of showing Miss Royden honor, for while the Episcopal clergy have no less respect for her ability than do others, the questions of canon law and precedent have proved troublesome. The bishop of Massachusetts sent her an invitation to address his clergy. St. George's

church of New York dared to invite her to address the people. For the most part, however, her audiences in this country as in England are of the evangelicals.

Moody Institute Meets Common Apostasy

Realizing that the short course preparation for the ministry previously given is utterly inadequate in the training of Christian pastors Moody Institute announces that in the fall a three year course will be inaugurated. The motive as announced in the new course of study is startling. The new curriculum is made necessary "because of the apostasy in Christendom pre-

Community Church Conference at Des Moines a Success

THE state of Iowa has been organized for more than a year in the interest of the federated church movement, having within its boundaries one hundred churches of this type. The calling of a mid-west conference recently in Des Moines was designed to afford fellowship to a much wider group in the various states of the Mississippi valley. In the company that gathered at Des Moines were many men from Kansas, Missouri, and Illinois, as well as the Iowa contingent.

After the welcome address, Sheriff W. E. Robb, formerly pastor of Urbandale Federated church where the meetings were held, made an address on the moral conditions of his city. He spoke of the wide prevalence of the use of drugs, of the increase in insanity as a result of the distribution of bootleg whiskey, and of the large increase in illegitimacy as a result of the revolt among young people against old-time restraints. He expressed strong disapproval of the use of automobiles by young people of tender years without chaperones. His sympathetic picture of the people in the county jail expressed the pathos of their situation. The theme of the conference may be summed up as follows: Four types of church have arisen in America in response to the demand of the people for churches which will organize the religious forces of the community on other than denominational lines; the failure and break-down of the older denominational system has resulted in a widespread democratic movement without head or leadership in favor of Christian unity.

Rev. A. L. Lippitt, pastor of First Congregational church of Dubuque, spoke on "The Denominational Community Church." This kind of a church is different from the garden variety of denominational church, chiefly in the public welcome which it accords people of all denominations to unite with it. Mr. Lippitt expressed the satisfaction he had in operating a Congregational church on this plan since it is free from outside interference. By implication no other denomination of the larger bodies at the present time would afford hospitality to such a movement. Many Congregational churches over the land are becoming Community churches with little change

except that made by the sign painter.

Rev. J. R. Beard, pastor of the Federated Churches of Marion, Kans., insists upon saying "churches" instead of "church." He is pastor to both Baptists and Congregationalists, though he is himself a Congregationalist. While believing strongly in federating churches that are not able to stand alone, he took the position that as little change in the denominational order of things should be made as possible. He goes to two sets of ecclesiastical meetings instead of one, and is happy with this arrangement. Rev. A. C. Thomas, pastor of the Community church at Revere, Mo., spoke in favor of a federation of individuals rather than of a federation of churches.

Rev. O. F. Jordan, recently called as pastor of Community church, at Park Ridge, Ill., a suburb of Chicago, declared that all of these devices were but evidence that denominationalism was a worm-eaten ship. Speaking in behalf of the independent community church, he declared that it and all other devices mentioned in the afternoon program were but stages in the evolution from competitive denominationalism to a catholic evangelicalism. Speaking for the independent churches he declared they wanted to be independent only of outside control, but not independent of outside responsibility. As evidence of this he cited the recent \$800 gift of Park Ridge Community church to the Near East fund.

On Wednesday practical themes were discussed as follows: "Relation of the Federated Church to the Denominations," by Rev. W. M. Randles, Blue Mound, Kans.; "The Community Church Pastor, Where Shall We Find Him and How Shall We Train Him," by Rev. O. W. Behrens, Michigan; "Problems in the Organization and Conduct of a Union Church," by Rev. John W. Newsom, Rexford, Kans.; and "The Community Church and Missions," by Rev. W. Lambie Meikle, Monroe, Wis. The two evening addresses were given by well-known platform stars, Rev. W. J. Lahmon and L. Marion Sims. Mr. Lahmon declared that the Community church has a future because the new Testament church was a community church. He marshalled many reasons for the continued success of the community church movement.

dicted by the prophets of the old and new Testaments, the customary educational sources of the ministry, with some blessed exceptions having become polluted with a 'philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ' (Col. 2:8); the Bible no longer being regarded by them as an infallible revelation of God, even his personality being questioned, Christ's deity denied, also the supernatural in his life and death, including his resurrection from the dead," and the acceptance of the idea that "man is not fallen and in need of a supernatural salvation, but is in process of ascent from the brute to a perfection largely of his own making. These things," says the announcement, "point to the need of a reaffirmation of 'the faith which was once for all delivered unto the saints' (Jude 3), and the multiplication of pastors who will feed the flock of God, and who will neither destroy nor scatter them." (Jer. 23:1, 2).

Evangelistic Church Reaps Great Harvest

There is no need of professional evangelism at St. Mark's Methodist church of Detroit for in that enterprising organization presided over by Rev. William L. Stidger, there are accessions to the

church membership all the time. From Easter to Easter during the past year 578 people were added to the membership and in fifteen months more than 1,200 new members have been received. All of these people have knelt at the altar of the church and have been received in the usual way.

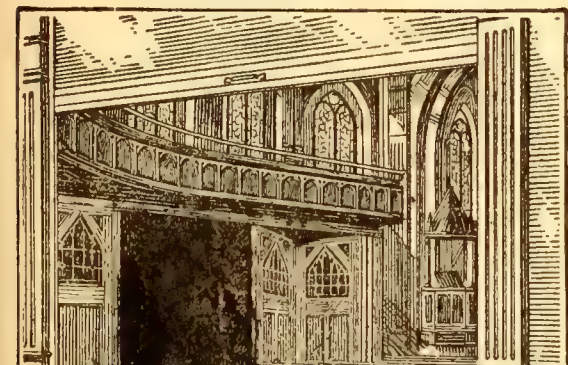
Church Congress Meets in Baltimore

Of the various denominational congresses where ministers gather to discuss intellectual issues without legislation, one of the most vigorous is that maintained for the clergy of the Protestant Episcopal church. This congress assembled in Baltimore recently, and was more largely attended than any congress in ten years. One session was devoted to the consideration of the following question: "What

are our young people seeking in their apparent revolt from the moral standards of an earlier day?" Premillennialism was discussed, and found an advocate within the ranks of the Episcopal church. The overwhelming sentiment of the congress, however, was adverse to this dogma.

Publicity Discussed in Twelve Conferences

Church publicity is one of the live themes in the Episcopal fellowship this year. The national department of publicity of the church has arranged a series



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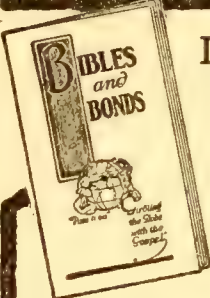
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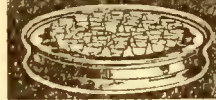
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of one-day publicity conferences to be held in various cities, beginning May 23. A forenoon and an afternoon session will be held in each city and experts will interpret to the various local groups the methods by which church publicity is most effectively carried on. The cities which will be visited with these conferences are: Richmond, Philadelphia, Boston, Utica, Cincinnati, Atlanta, Dallas, Denver, San Francisco, Portland, Minneapolis, Chicago.

National Federation of Religious Liberals Will Meet in Chicago

A social meeting of the National Federation of Religious Liberals will be held in Chicago just following the sessions of the Mid-western Conference of the Universalist ministers, and the annual meeting of the Western Unitarian conference. One session of the National Federation will be held in the First Unitarian church on May 17 and the following session will be held on May 18 at St. Paul's-on-the-Midway (Universalist). The address of welcome at the opening session will be given by Rev. L. Ward Brigham, Chicago, followed by an address by the presiding officer, Rev. Marion D. Shutter, Minneapolis. The other speakers of the morning will be Rev. Preston Bradley of the People's Church, Chicago, on "Liberalism in the Middle West," and Rev. Harry Adams Hersey of St. John's Universalist Church, Muncie, Ind., on "The Call to the Liberal Ministry." The addresses at the afternoon session will be as follows: "What Is Liberalism?" Robert B. Day, Mid-West secretary Unitarian Laymen's League, St. Louis, Mo.; "From Old to New," Rev. M. M. Mangasarian, Chicago, and "Shall We Have War or Peace in Industry?" Rabbi Eugene Mannheimer, Des Moines, Iowa. At the evening session Rev. Albert C. Dieffenbach, Boston, editor of the Christian Register, will speak on "The Present Crisis in Protestantism," to be followed by Rev. Charles E. Snyder, Sioux City, Iowa, on "Our Opportunity in the Present Crisis," and Rev. Frank S. C. Wicks, Indianapolis, Ind., on "Our Constructive Work." Thursday morning "A League of Churches—For What?" will be discussed by Rev. Frank Durward Adams, Elgin, Ill., Rev. Fred M. Eliot, St. Paul, Minn., Rev. James W. Vallentyne, Oak Park, Ill., and Rev. W. Waldemar W. Argow, Cedar Rapids, Iowa. The discussion of the topic will be continued in the afternoon and Rev. Charles H. Lytle of the First Unitarian Church, Omaha, Neb., will speak on "The Prophetic Function of the Church and the Modern Demand for Efficiency." At the evening session an historical address will be given by Rabbi Jacob I. Meyerovitz, St. Paul, Minn., on "Liberal Judaism, and the Jewish Contribution to Liberal Religion," and the closing address will be given by Rev. Augustus P. Reccord, Detroit, Mich.

Only Students' Associations Omit Evangelical Test

At the present time only student associations omit the evangelical test in the Y. W. C. A. organization. The whole matter of membership tests has been a matter of study on the part of a com-

mission which was created more than a year ago. This commission reports that the facts at hand are too fragmentary to permit a permanent solution of the problem at this time. It is suggested that the purpose of any organization is the supreme question and that the tests of membership must be worked out in the light of the fundamental purpose. It was recommended at Hot Springs that a new commission be created which shall report one year in advance of the 1924 convention. The commission is charged with the duty of bringing in a report in the light of the following principles: "A

definitely expressed loyalty to our purpose with a test of membership which will insure the carrying out of that purpose; the safeguarding of the unity of the association movement; the leading of young women into membership and service in the Christian church; and the maintaining of definite cooperation with the church."

Note

Prof. Alva W. Taylor should have been given credit for the article in last week's issue on "The Human Cost of Cutting Wages."

Details of the Death of Dr. Shelton

THE whole Christian world was shocked last February when the cablegram came from Thibet announcing the death of Dr. A. L. Shelton. He was a seasoned missionary on the eve of a great experience in that he had been invited to Lhasa, the sacred city of Thibet. A letter arrived at the headquarters of the United Christian Missionary society on May 6 in which the particulars of the death of Dr. Shelton are recited. The letter is signed by Rev. W. M. Hardy and is as follows:

February 17, 1922.

"Dear Mr. Corey:

"Dr. Shelton left Batang for Gartok on February 15th, planning to see the governor of Eastern Tibet and then to return to Batang and make final plans for the trip to Lhasa. At the end of the first stage south of here a letter came from the governor, asking that the doctor delay his visit, as permission to make the visit must be obtained from the Galon Lama at Chambdo. So on the morning of the 16th, Dr. Shelton started back to Batang. At 2 p. m., when only about six miles from Batang, the party was fired on by robbers. Dr. Shelton was riding in front, and just as he rounded a curve in the road the robbers opened fire. The first shot hit the doctor. The other members of the party, the cook, the deposed Batang prince, and the doctor's Tibetan teacher, thought the doctor had shot at a rabbit, but as they came around the corner they saw the doctor in the road. A number of other shots were fired, but the rest of the party were unhurt. The robbers in due time sent down some of the men and drove off most of the pack animals. (So far, I have seen only one mule load not taken by the robbers.)

"The Batang prince came on to Batang as soon as he could and reported the matter to Mr. MacLeod. His report was that Shelton had been wounded and was unable to travel. He said that we must take a stretcher on which to bring Shelton to Batang, and that he wanted a tourniquet (a device for arresting bleeding) for Shelton's arm which was bleeding badly. The report came in about 4 p. m. and I put a few things into my pocket, borrowed the prince's horse, and started at 4:23 for the place. MacLeod looked after getting the stretcher bearers and followed me, Morse and Duncan also going with the stretcher. After hard

riding for an hour I reached the doctor who was then unconscious, with no pulse and showing signs of severe hemorrhage. The bullet had entered the outer condyle of the right elbow, had torn off the inner condyle, and had entered the side about the level of the elbow. Before loss of consciousness, the doctor took a hypo of morphine and strychnine and improvised a tourniquet with his handkerchief and riding-whip. The men who remained with him had done all they could to make him comfortable, using saddle blankets for a bed, and were preparing a cot to take him to Batang. I put on the tourniquet, gave him some more strychnine, re-dressed the wounds, and got under way for Batang at 6 o'clock. We met the party from Batang about a mile from the scene of the tragedy. The poles on the cot gave some trouble at the top of the pass, and after a couple of miles more Dr. Shelton complained of the poles hurting his hips, so we changed him to the hospital bed which we had rigged up on stout bamboo poles to use as a stretcher. During the last mile he was in pain again and wanted to change his position. Before we reached Batang, nearly a hundred people met us, to help carry the stretcher or to light the way with pine torches.

"We reached our home at 10:10 p. m. and the doctor was conscious and in pain. I gave him some morphine and made a more careful examination of the wounds. Once or twice after reaching home he wanted water and asked to sit up. His condition was such that anything more than applying temporary dressings, after cleaning the wounds, was out of the question. (I omitted telling you that Dr. Shelton, after he was shot, swabbed the wounds with iodine.) The turn for the worse came about midnight, and at 12:48 a. m. Dr. Shelton answered the summons to the higher life. I have stated these facts at length. None of us can express our feelings at this time. The cause of the whole matter is the inability of the Chinese officials to govern this part of the country. I believe I am safe in saying that I have treated an average of a case every two months, and more than that number of men have been killed at this place. It is within six or seven miles of Batang, but the officials and soldiers roll another opium pill every time a fight takes place on the pass and say it is too bad."

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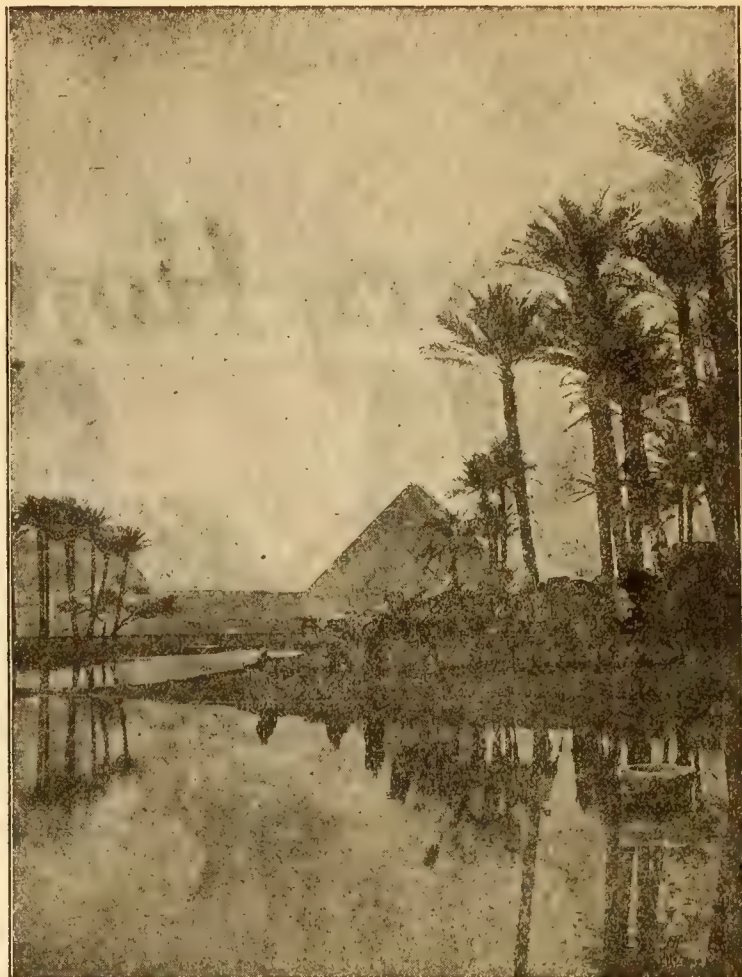
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EDITORIAL

Labels that Are Libels

LABELS are put on ministers these days by certain of the orthodox with the precision of price-tags. "He is almost an atheist," declares one critic of a brother minister. Such an epithet was probably a libelous statement. The minister who was wronged could have gone into court, and secured judgment against this critic, if he had been minded to seek redress in such a way. "Are you a higher critic?" asks a very much agitated deacon of the visiting minister. "What do you mean by that term?" inquires the minister, feigning ignorance. "Why, a higher critic is an infidel," confidently responded the deacon. "Then I am not a higher critic," replied the minister. To have been called a higher critic in the presence of that deacon would have been a libel, even though in reality he was one. Orthodoxy is no longer able to light the fires around its victim. The arm of the magistrate is not on the side of religious obscurantism as in the middle ages. Hence the heresy-hunter uses epithets as weapons. He runs his enemy through with the spear of a clever expression. The reckless destruction of some good man's professional name does not seem like killing. In more than one obscure village in the land one can find old men who were educated at the best seminaries of the land. In a Kansas federated church is a man of remarkable scholarship and urbanity of spirit. He studied under Briggs at Union in the nineties and defended him in the latter's heresy trial. This pastor has paid his price long since by enduring the ostracism and the isolation that comes to such a bold and adventurous spirit. To many he is described by the damning phrase "unsound." But God has other ways of reckoning soundness. Several thousand souls have been won to Christ in his ministry. Hun-

dreds of young people have found him a wise counsellor. He has been a community leader wherever he has gone. Though he has been libelled by a label for a whole generation, he is a sweet and uncomplaining man who believes each man's work shall be tested as by fire, and that the good in it is indestructible.

The Bankruptcy of Materialism

ANY one at all familiar with English journalism of the last twenty years knows the name of Robert Blatchford, editor of *The Clarion*, whose pungent book, "God and My Neighbor," made so great a stir a decade ago. Master of a lucid and vivid style, he was a thorough-going materialist, and a dangerous foe of the spiritual interpretation of life, as much for his moral nobility as for his intellectual ability. Now he has faced about, and with the same honesty and ability tells why he has thrown materialism out the window and over the wall. In an Easter article he says: "Ever since I began to read and think about life I have been what is called a materialist. But of late the distant drum has been beating out new and strange measures, and it has never been a fault of mine to shut my ears. The fact is, I have had to abandon my positions. Materialism seemed to be an impregnable fortress so long as there remained a material foundation to stand on. But how can one hold to materialism if there is no material? It seems to me that the division of the atom shook the materialist fabric dangerously. If the infinitesimal atom is divisible into millions of electrons, all of them in motion, there is no such thing as material substance. I have been driven out of my materialist philosophy. Let us, then, give a little thought to the soul." We think the reasoning in Mr. Blatchford's

statement is somewhat loose,—to say, for example, that there is no material,—but the direction of his reasoning is sound and true. The significant feature of his abandonment of the fortress of materialism is that he was driven out not by theology, but by science itself, which by its present trend promises to give us a new basis for a spiritual philosophy of life.

The Festival of the Flaming Tongue

WHY do we celebrate Christmas and Easter and neglect the festival of the flaming tongue? The day of Pentecost, if not the birthday of the church, was at least the day of its awakening and endowment with power, changing it from a timid band to a world-moving fellowship. Power we have of many kinds, but what we need is a profounder sense of the power available by faith and prayer and unity, a new visitation of the Cleanser, the Comforter, the Quickener. On the day of Pentecost the will to fellowship was realized not by might, not by power, but by the spirit of God. If the world is to learn to live together, the way of Jerusalem is better than the way of Genoa. In a day when the brotherhood of the world is broken, and the yearning for Christian unity is poignant, if not prophetic, there should be a revival of the celebration of the day of the outpouring of the Holy Spirit, such as led the guilds of the middle ages to march in procession to the cathedrals on Whitsunday. Why can we not make the day of Pentecost the annual festival of Christian unity, the better to dramatize and bring to a focus the growing passion of the church for the prophetic prayer of our Lord that his disciples shall be one?

Realism and Filth In Literature

WHEN an American novel is too highly sexed for a Parisian public, one gets some idea of the state of literary ideals in this generation. The publication of "Winesburg, Ohio," was recently discontinued by Le Gaulois, though it has been loudly commended in certain radical quarters in America this past winter. England was not able to stand "The Rainbow," by D. H. Lawrence, but it is now freely circulated in the United States among people who enjoy that sort of thing. From the various nations of Europe we have imported in recent years the vilest of their filthy productions, and when it has been objected that the thing was nasty, we have been told by our young literary realists that it was art. Against art few have the courage to make a protest. When a future generation makes a study of the history of literature such as any college student makes today, literature of this generation following the world war will be marked as filthy and highly sexed, just as that of the Restoration period in England following the Cromwellian wars was marked. War has a way of increasing the obscenity and animality of the human species. The young realists are all wrong in their idea that life revolves around a single instinct. There are at least three, and perhaps other equally basic instincts, the instinct of self-preserva-

tion, the instinct of sex, and the instinct of altruism. The most glorious annals of the human race are those which deal with the out-working of this third instinct, which not only exemplifies itself in motherhood, but which expresses itself in every deed of heroism. The great literature of the past has dealt with heroism, which is essentially unselfish devotion to others. This is also the great passion of religion. Certainly no one expects literature to ignore sex or to gloss over the selfishness that works to the surface in every human life at times, but this is neither beautiful nor the most fundamental. Meanwhile the evil books of the time mislead a whole generation of young people. There are books of another sort. The church can well afford to discover and exploit them.

Illiteracy in the United States

THE war uncovered facts about the literacy of America that were astonishing. Soldiers were tested by their ability to read a simple narrative in the newspaper, and to reproduce it in their own words. The large percentage of men who could not do this showed that the former statistics on literacy in this country were worthless. From many backward sections of the country whole companies of men came who for all practical purposes were illiterate. In the south the Negroes were listed ten years ago as one-third illiterate. Now the percentage has dropped to 26.3, indicating a more friendly attitude toward Negro education on the part of the whites of the south, but there are still nearly two million Negroes who cannot write. The largest percentage of illiterates among the Negroes of the south is in Georgia; Louisiana follows, then Alabama, Mississippi and South Carolina. The Negroes in the north show only 8 per cent of illiteracy, which indicates what a whole generation of educational work has been able to accomplish. These facts indicate the need for a more adequate support of education on the part of the federal government. The belated sections of the country are scarcely able at this time to bring their schools up to a decent American standard. They need some money, but in a larger way they need leadership. Hundreds of government bureaus could better be spared than to have the federal department of education handicapped for lack of funds. In a republic it is even more important to have education represented in the President's cabinet than to have commerce and industry represented. In every section of the nation the forces of political corruption depend upon the ignorant blocs of voters for their opportunity. The world has demonstrated that democracy without education is quite impossible.

Miss Royden's Book "Sex and Common Sense"

EVERY preacher who has tried to deal with the teachings of Christianity regarding the problems of sex knows how difficult it is to speak wisely of such matters in the pulpit. Yet we have come upon times when there is great need of clear thinking and plain speaking on a cluster of questions—marriage, birth control, divorce, and

the like—which gather about the relations of the sexes. It is in accord with the fitness of things that the leading woman preacher of our time should deal with such issues; doubly so because she brings to the task not only common sense, but a fine spiritual intelligence and a rich human sympathy. Miss Royden has spoken in these addresses because the situation demands it—especially in England where the problem is intensified to the point of tragedy by the disproportion of the sexes, owing to the war. She has spoken frankly and without fear, emphatically but reverently, and with a wise charity. There are startling things in the book, among them the chapter on "The Sin of the Bridegroom," which a delicate tact might use to the salvation of many a marriage. All through the insistence is upon the difference between outward and inward morality; and it is from this point of view that she interprets the words of Jesus regarding divorce—making the point that we must either read all the sermon on the mount as literal law, or none of it. Every page of the book is touched with the light of spiritual vision, and its great value is that it gives us the woman's point of view in respect of questions on which women have been too long silent. No man, no woman can read her addresses without a new sense of the sanctity of the body, no less than of the soul, and the conviction that if our Christianity is social in its genius it should cleanse, enlighten and consecrate the relations of the sexes, which are the foundations of the social order.

The Authority of the Pulpit

HAS the authority of the pulpit waned in the past hundred years? A great many people believe that it has. There are now many other voices to be heard. The teaching profession has become a much more numerous and better trained profession than it formerly was. Lawyers and physicians are usually men of culture. While the educational standards for the other learned professions have been raised in most cases, the educational standards for the ministry have been perceptibly lowered. This is particularly true in connection with the rise and large success of those popular denominations in which so large a part of American Protestants are enrolled. The educational standards in the ministry of the Methodists, United Brethren, Disciples, Baptists and other evangelical denominations account for the general decline in the authority of the ministry. Even in denominations which have definite requirements for ordination, the seminary training may still be largely in the field of languages, and but little in the realm of human interests. Thus in thousands of pulpits there are men either speaking to the people in another tongue, or speaking the childish ideas that go with an inadequately trained mind. The pulpit will in the long run have just as much authority as it has knowledge and spiritual discernment. The successful builder of a wireless telephone apparatus gets his authority from his success. Ministers cannot hope to secure from this generation any authority that does not come in the same way. The medieval idea that an ignorant man and even a bad man are to be respected as

religious leaders because of their office is gone forever. It is good for the church that it has gone. But there are still pulpits in the world that speak with authority. When Dr. Fosdick asserts that religion and science are not of necessity at war, obscurantism must of necessity bow its head. When Bishop Williams rebukes the selfishness of capital and the greed of labor, the mass of men listen with respect.

A Fellowship for a Christian Social Order

BELIEVERS in the social application of Christianity, about one hundred and fifty in number, met together at Lake Mohonk, N. Y. two weeks ago to consider the advisability of creating a fellowship of such minded men and women to foster their ideals. They spent three days in prayer and deliberation, devoting their attention to the various segments of our organized life—industry, labor, politics, international relations, and faced with faith and hope the vast project of creating a new world by investing the common life with the principles and spirit of Jesus. Christian employer met Christian labor union leader. Christian churchman met Christian minded nonchurchman, each in a kind of spiritual discovery of common ground. Conscientious objectors met men who had been "over there". Men whose economic views ranged all the way from frank espousal of capitalism to some form of communism stood under the same banner with theological conservative and liberal, bound together by the common conviction that in spite of doctrinaire differences they held in common the faith that the solution of our world problems lies in the mind of Christ, and that we may discover the mind of Christ not in individual isolation, nor by partisan sectarianism, but in interdependent fellowship. The prompting for such a fellowship arose in the hearts of a group of men of whom Dr. Sherwood Eddy has come to be the leader, and under his inspiring suggestion an informal but conscious movement was launched. The movement will express itself in local chapters to be organized throughout the country and in a national committee of perhaps one hundred men and women which in turn will function through an executive committee of twenty-five. The Fellowship specifically disavows any purpose to undertake public action in its organized capacity, declaring its purpose to be to "bind together for mutual counsel, inspiration and cooperation men and women who are seeking fundamental changes in the spirit and structure of the present social order through loyalty to Jesus' way of life."

Our Continued Obligation to Armenia

WE sometimes hear the remark that Near East Relief has had its day and ought to step aside and leave a clearer field to service agencies that have not made so long a series of appeals to the heart of the nation and especially of the churches. No attitude of mind could be less justified. The Near East Relief took up at its inception some of the work the faithful missionaries of Palestine, Syria, Armenia, Persia and Constantinople had been doing throughout the war. It has continued and enlarged

that work; established orphanages in which orphans are fed, clothed, sheltered, educated for self-support when they are old enough; rescued girls from the intolerable slavery of Moslem harems; and played the part of Good Samaritan to over a million homeless, destitute people. It has trained a force on the field and in the home offices. Its work has been so efficient that the Red Cross has turned over one station after another to the Near East Relief, and latterly has even left to this agency the mammoth work of saving lives and restoring shattered families in Constantinople, where there is more misery and destitution concentrated in a small area than in any other spot in the world. Can America give up such work as this? If we cease to give, the workers we have sent out will have to allow little children who come to the doors of the orphanages to go back from those doors into the death that stalks in the streets. Appropriations have been cut 25 per cent this year because of decreased contributions. This means our personal signatures on the death warrant of helpless children.

Where Religious Conviction Divides

IT is an encouraging sign of the times that religious groups of various convictions are interesting themselves in the opinions of others than their own company. Wherever there is an honest exchange of belief doors are open to better understanding and wider fellowship. Recently there was held in this city a conference of religious liberals, Unitarians and Universalists. There were joint and separate sessions of the two bodies, and many people who belong to neither took advantage of the opportunity to listen to the addresses and discussions.

One of the interesting features of the conference was a session devoted to statements from three different angles of opinion on the subject of "Modern Phases of Theology". The three interpretations were supposed to represent the liberals, the evangelicals, and the fundamentalists respectively. They were presented by Mr. Horace Bridges, leader of the Chicago Ethical Society, Professor Herbert L. Willett, of the University of Chicago, and Rev. Paul Riley Allen, president of the Fundamentalist Association.

It was a somewhat audacious plan which was thus projected by the program committee. It betokened a genuine interest in the general theme on the part of the leaders of the conference, and entire willingness to listen to the various statements by men not of their own number, and presumably of convictions differing widely from their own. At all events, a cordial and even eager hearing was given the three interpretations, and the utmost courtesy was manifested toward the discussion.

Mr. Bridges, a forceful and incisive speaker, disclaimed all interest in theological formulas as such, and indeed questioned how it is possible to speak definitively of modern theological opinions, since they are of such various and contradictory character. He was inclined to the opinion that the only assured basis for an efficient social order is an ethic which is strictly scientific, accepting only the

attested facts of experience, and avoiding all metaphysical speculations. In this last category he would place theological definitions. He affirmed in the most positive manner the trust-worthiness of the great scientific formulas, such as evolution, and insisted that in contrast the explanation offered by the Bible regarding the origin and structure of the world, and other scientific matters, must be regarded as myth and nothing more. He would esteem the great moral leaders as worthy of reverence and attention, but as in no sense final authorities on either morals or religion.

Professor Willett wondered whether it was possible to classify men as belonging necessarily to any one of the three groups described in the program. In fact, there were senses in which any man might be at once a liberal holder of evangelical truth, and a believer in the real fundamentals of the Christian faith. Speaking more particularly for the evangelical section of Protestantism, he stated that the modern phase of thought was open-minded toward both science and biblical criticism, intent upon securing the guidance of specialists in these disciplines, and refusing to believe that the Bible claims authority as a text book on scientific or historical matters. It is rather the record of the most conspicuous chapters in the history of the development of ethics and religion, and its influence on individual and national life entitles it to be regarded as in a unique sense authoritative for faith and behavior.

He pointed out the fact that evangelical Christians have certain deep convictions, in virtue of which alone they are entitled to be called Christians at all. Among these are belief in God, as known through the experience and testimony of the prophetic spirits of the past, the saints of all the years, and most of all, our Lord himself, who is worthy of being regarded as the greatest expert of history upon this theme. The person of Jesus is central in evangelical Christianity, because it is his interpretation of the basic facts of religion which is accepted as valid. Speculations regarding his nature give place to loyalty to his ideals and enthusiasm for his program. We are not as ready to venture upon definitions as were the men of earlier centuries, but we are more than ever convinced of the practicability of his plan for human society.

The history of the church discloses many failures and limitations, chief of which are its denominational divisions and its pride in institutions, statistics, movements and spasms of fervor. But in spite of these blemishes it is the most remarkable of institutions; it has for twenty centuries been the leader of civilization; it is devoted to social idealism, to the remaking of human character and institutions in conformity with the divine ideal. Basic also in evangelical teaching is the belief in the holy life, the conquest of sin, the experience of fellowship with Jesus Christ, who alone of all the spiritual leaders of the race has vindicated for himself the place of Teacher, Master, Saviour. To this must be added also the conviction that life that is set to moral ends and spiritual realities endures in this and every other world.

These are not speculations, guesses, hopes. They are as vindicable in the test of human experience as are the facts of biology or chemistry. They are the real fundamentals of Christian faith. Some things are called funda-

mentals which are only superficial, and even trivial, and if it were supposed that God were really concerned about them—miracles, dogmas, ordinances, institutions—he would suffer the assessment of a superficial, trivial God. But these greater things are essential, the basic truths of an evangelical faith.

Mr. Allen said that for twenty years as a Congregational minister he counted himself a liberal, when in reality he was a Unitarian and had not the honesty to leave the church and go where he belonged. He had come through a searching personal experience to the fundamentalist position. He and those of his group believe implicitly in the things that had been characterized as superficial—the verbal, literal inspiration of the Bible, the virgin birth of Jesus, the substitutionary theory of the blood atonement of Christ, the physical resurrection of the Lord and of all believers and the immediate, personal, visible return of Jesus to the world. He found that these things were taught unmistakably in the Bible, and he must either accept them or regard the Bible as a lie. As for evolution, he considered it an unproved and unprovable theory, unnecessary as an explanation of the facts of nature, and discreditable alike to man and God.

The three statements were received with deep interest on the part of the audience, and the opinion was freely expressed that such discussions were of great value as disclosing the strength and the weakness of some, at least, of the current phases of religious teaching.

The Church, the Preacher, and the Message

FACING eastward, and looking into Central Park, stands the Church of the Divine Paternity in New York City. It is the place of worship of the Fourth Universalist Society, which was organized in 1838, and in 1913 celebrated its seventy-fifth anniversary. Among the eminent preachers who have ministered to this church are Dr. E. H. Chapin, whose pastorate continued for thirty-three years, and Dr. Charles H. Eaton, who was its leader for twenty-two years. Hardly less notable was the ministry of Dr. Frank Oliver Hall, which lasted for seventeen years.

The church building is a beautiful stone structure, gothic in its lines, its chief feature being a tall, four-spired campanile, that is flanked on two of its adjacent sides by the nave and the half transept, which augments without essentially changing the form of the auditorium within. The marble treatment of the interior, with pillars, side walls and chancel of the same material, gives a feeling of solidity and richness, while it increases the light values of the great stained glass windows in the two laterally joined gable fronts. At the rear of the elevated chancel platform is the communion table, of colored marbles and glass mosaic, containing the emblems of the twelve apostles. The organ space on the left, and a similar area on the right outline the pulpit platform, to which there is an ascent of marble steps, the pulpit itself being an exquisitely carved

oak desk, surmounted by a sounding board that serves as a canopy. Near by is a handsome brass candelabrum, seven branched, and with marble standard.

Most of these objects are memorial gifts to the church, and the windows, including the lovely chancel portrayal of Christ and the evangelists, are all donations from devoted members of the parish, and bear scriptural meanings. In addition there are fine memorial tablets and bas-reliefs in honor of former pastors of the church. Perhaps the most impressive single feature of this beautiful and churchly interior is the lovely mosaic of Christ and the disciples, which is set into the great stone wall of the church just below the chancel window, and is constructed of old mother-of-pearl and gold, in a gothic frame which harmonizes the architectural details of the church. In this scene Jesus and his friends are grouped about a table, as in the Last Supper; but the moment chosen by the artist is that of the washing of Peter's feet by the Master.

It is only gradually that one notes these various details of the place. Attention is first of all attracted to the quiet dignity and the air of reverence that pervaded the church on the occasion of a recent visit. The large congregation took its place with the least possible confusion, and from the moment the service began there was almost complete silence, save during the hymns and the responsive reading. The congregation uses the "Hymns of the United Church," and the music, both congregational and that rendered by the choir, was inspiring.

The pastor of the Church of the Divine Paternity is Joseph Fort Newton. One always has in mind a picture of a preacher of whom one has heard for years, but never seen. In the present instance that picture, constructed through years of casual report of the ministries at Cedar Rapids and the City Temple in London, and the reading of his books and sermons, need not be acknowledged. It was wholly wrong. The man who took his place in the pulpit was a young man, with black hair, clear-cut and somewhat solidly set features, not above the average height, and yet tall enough to appear the master of the assembly. He uses few gestures, and these mostly with one hand. He looks straight at you, as if you were the only person present, and yet appears to have the gift of observing each one of his listeners in the same intent way. And at times he closes his eyes for a moment in a characteristic mannerism. But the most fascinating feature of Dr. Newton's preaching is his voice. It is rich and full and musical, yet quiet with the suggestion of great reserves of thought and feeling ready for expression when needed. There is a singular attractiveness about his utterance. There is no provincial accent, as of any group or locality. He does not slur or slight any of the good, wholesome sounds of the language. But withal there is a rich and musical quality about his speech which gives you to understand that he loves our Anglo-Saxon tongue; and that love shows itself in a certain caressing and lingering touch which he gives to words that are worthy of affection. And the congregation responded to this fine appeal of spoken word. I have remarked the quietness of the service. During the reading of scripture, the prayers and portions of the sermon it was a silence that became intense, profound. One

did not wish to lose a word that was being spoken.

The pastoral prayer was brief, but of one texture with the sermon. It was the outgrowth of the theme of the day, the necessity of finding a place of calm and of strength in the midst of our noisy and nervous modern life. It was a prayer for all sorts and conditions of men. The walls of the church seemed to melt away into infinite distances, and for the moment the preacher made himself the shepherd of all souls who are distraught and overborne.

The text was the invitation of Jesus to fellowship with himself, the unforgettable words of the Great Summons. As the preacher read those infinitely tender sentences, especially the line, "For I am meek and lowly of heart," one inevitably lifted his eyes to that enthralling scene in mosaic at the back of the chancel, where Jesus, kneeling and girt about with a towel, was washing Simon Peter's feet. It was as if the sermon were deliberately set to the high theme of that disclosure of the Saviour's sacrificial and yet serene life.

And the sermon was the expanding of the single idea suggested by the word of the Lord, that life may be lived under pressure, and yet be rich and free. It was not a written discourse, or if there was a manuscript it was not employed. And yet as I read over the pages that Dr. Newton later gave me as the substance of what he said, whole paragraphs come back to me in the musical tones and with the haunting charm of his presentation. There were passages in the sermon which the transcript does not include, like his telling reference to the Frankenstein monster of industry, which man has created but cannot control, or the feeling allusion to Miss Maude Royden, for a time associated with him in the ministry at the City Temple. There were stimulating hints of literary friendships and experiences, as when he spoke of his personal debt to Emerson. And throughout the sermon one felt the atmosphere of rich intellectual association, and friendship with the great souls of the world of letters.

But the supreme impression of the hour was that of the incomparable necessity of acquaintance with the Master and his way of living. He alone of all who have passed this way knew how to live so as not to be absorbed, as are most men, in the devices for making a living. All that divine passion for self-realization, and for the acceptance of his plan by other men was made clear. The simplicity and the success of Jesus' way were dwelt upon with persuasive earnestness. Here at last the preacher came to himself in the full tide of his earnest plea for the present and personal realization of the ideals of the Master in modern life. With lifted voice and quick and nervous gesture he made us understand that the invitation of Jesus to our modern world has the compulsion not of outward authority but of spiritual leadership and saviorhood, and that the program of Jesus, when tested by the severest experiences, works, and is the only program that will meet the emergency. The words of Palmer's fine hymn, "Lord for tomorrow and its needs," seemed a fitting conclusion to this moving and urgent message, particularly the line, "Let me be faithful to thy grace, dear Lord, today."

It was a particular satisfaction to one worshipper there that morning that at the close of the regular service the

Lord's Supper was observed. And the words of ministration and of prayer connected with this impressive ordinance were as searching and uplifting as those that constituted the body of the day's discourse. Joseph Fort Newton is not only a great preacher, but a true shepherd of souls.

H. L. W.

The Galoshes

A Parable of Safed the Sage

THE daughter of the daughter of Keturah received from her mother the gift of a pair of Galoshes.

And she drew them on, but she buckled them not. And her mother, even the daughter of Keturah, spake unto her, saying, Buckle them up, my dear, and so shalt thou keep out the cold.

But the daughter of the daughter of Keturah answered and said, All the Big Girls wear them so that they Flap, and I desire that mine shall Flap, also.

And her mother said, Thou art only a Very Little Girl, and besides, it is a Silly Custom.

And the daughter of the daughter of Keturah answered, saying, When thou wast a Very Little Girl, didst thou not desire to do as the Big Girls did? And if their Galoshes flapped not, then had they some other custom just as silly, and I doubt not my mother did as the Big Girls did.

And her mother was silent. For indeed there is no very good answer which can ever be made to that speech. And while I was considering these Follies of the Feminine Mind, behold, I took my little grandson unto the Barber Shop. And he spake up unto the Barber, saying, Cut it with a Pompadour, for thus do the Swell Guys have theirs cut, and I desire to be a Regular Fellow.

And he said this although he and I had often sung together a song wherein my method of having mine hair cut had been accepted as his model, namely a song about a man named Mr. Zip, with his hair cut just as short as mine. But he had discovered other models in hair-cuts beside that of his grandfather.

But I am not hopeless about the younger generation in its desire to follow the fashions set by those who are leaders of the Styles. I am a little more determined that I shall be among the Leaders, when it cometh to the guidance of mine own young folk.

For I have discovered many evidences that this world was made by a Good God; and one of the chief of these evidences is this, that no man is permitted to grow too tall to reach down and take hold of the hand of a little child.

Footholds

I CLIMB upon my doubts
To high belief,
And ever as I climb
Each worn belief
Becomes a foothold nearer
Things that are.

EVA E. WARNER.

Evolution and Its Explanations

By John M. Coulter

THERE has developed recently so much misunderstanding as to the views of scientific men in reference to organic evolution that some explanation seems necessary. The misunderstanding has arisen from ignorance of the subject, from misinterpretation of the statements of scientific men, and from what may be called a mediæval attitude of mind. It has been a shock to educators to realize that there still remains such a mass of untrained minds that can be imposed upon by eloquent ignorance. A very simple statement of the situation, by one who is by profession both a scientist and a Christian, may be of some service.

As an illustration of the misinterpretation of the attitude of scientific men, reference may be made to the address given by Professor William Bateson at the Toronto meeting of the American Association for the Advancement of Science. Professor Bateson has been quoted extensively as an illustration of a distinguished biologist who has given up his belief in the theory of organic evolution. No statement in his address can justify such a claim. The burden of his argument was that with our increasing knowledge of the complexity of the subject, our present explanations of the origin of species are inadequate. The more we know, the more we realize what remains to be known. Each discovery opens up a new perspective for exploration. To quote Professor Bateson as denying the fact of evolution is to disregard the following statement from the same address:

Let us proclaim in precise and unmistakable language that our faith in evolution is unshaken. Every available line of argument converges on this inevitable conclusion. The obscurantist has nothing to suggest which is worth a moment's attention. The difficulties which weigh upon the professional biologist need not trouble the layman. Our doubts are not as to the reality of truth or evolution, but as to the origin of species, a technical problem.

However much biologists may disagree with Professor Bateson as to the credibility of the proposed explanations of evolution, there is no disagreement as to the fact of evolution.

DARWINISM AND EVOLUTION

It would be of interest to consider the revelations made in recent years by physics and chemistry as to the constitution of matter, and the natural laws that have brought about such stupendous results as solar systems, earth structure, etc. This kind of evolution, working through an extent of time and space almost impossible to realize, does not seem to have aroused any antagonism. It was in connection with organic evolution that the theological mind became sensitive, because it involves the origin of man. It seems reasonable, however, to infer that if inorganic evolution is simply the method by which God moulds matter, organic evolution could be regarded as the method by which God develops organisms. In other words, it is all the result of the activities of that all-pervading energy which we have learned to call God. There is no religious

difference between creation by law and creation by direct command if back of it all the creator is recognized.

One of the curious facts in reference to the current discussion of evolution, which shows great lack of information, is the confusion of evolution with Darwinism. Darwin's explanation of the fact of evolution is simply one of a number of explanations, most of which have been proposed since Darwin's time. As men began to study plants and animals more intensively, not only in their present display, but also in the geological records, the fact of evolution became so obvious that scientific men began to consider possible explanations. In Darwin's time, the method of studying evolution was by observation and inference, observing as many facts as possible, and then drawing conclusions. Darwin carried this method to the limit of its possibilities, traveling around the world to multiply observations, and spending a score of years in putting the facts together. The publication of his conclusions came at a psychological moment and attracted an attention that was wholly a surprise to him. It is this fact that has made his explanation so famous that many think that Darwinism and evolution are synonymous.

THE FIELD OF GENETICS

It was not until the present century, however, that a new method of studying evolution was developed. The method of observation and inference does not result in a demonstration, and the next step, therefore, was to develop the technique of demonstration. This was done by cultivating plants and animals under rigid control, and observing them in the very act of producing new species. It is safe to say, therefore, that the production of one species by another has been demonstrated repeatedly, so that there is no question about the fact. This experimental work, which succeeded the method of observation and inference, has opened up the great field of heredity, which is not only vast in extent, but also extremely complex. When a species ordinarily begets its own kind, according to well defined laws of inheritance, what are the very occasional conditions that make it beget another species?

At the present time attention is being focused upon the experimental study of inheritance, the field of genetics, which may be rightly called also the experimental study of evolution. This newly developed field of genetics, with its increasing complexities, has taught us that evolution is a very intricate process, and that some of the earlier explanations, like that of Darwin for example, deal only with the more superficial phenomena. They are true as far as they go, but they do not get at the fundamentals. To say that evolution is discredited because Darwin's explanation does not explain the whole situation, would be like discrediting the rotation of the earth because some one explanation is not satisfactory. It was in recognition of this modern genetical attack upon the problems of evolution, with its multiplying complications, that Bateson spoke of evolution as he did, as a problem not yet solved. Of course any explanation of evolution must take into account

the machinery of heredity, and we are finding that machinery not only complicated, but also subject to shifts.

Naturally, this intensive study of evolution through experimental work in inheritance, has somewhat restricted the presentation of evolution. When the only method was inference from observed facts, there was no limit to inference, and it could be made to include the whole plant and animal kingdoms. Now, however, the experimental method limits us to a few generations, and the wide-ranging inferences are left to the unscientific who are not particular about the facts.

One of the prominent explanations of evolution, announced about forty years ago, deserves more attention in popular discussion than it ever receives. It is not claimed to be an explanation of all evolutionary changes, but applies to situations which Darwin's natural selection and DeVries' mutation do not explain. It has come to be known as "orthogenesis," which means that each species is compelled by some internal cause, something in its constitution, to develop gradually into new forms independent of environment or of any struggle for existence. Like a train upon a track, there is progress in a given direction. The probability of orthogenesis becomes impressive when one turns from closely related species, and considers how great groups have arisen from one another. For example, the group of plants to which the pines belong have left a continuous record from the Coal Measures to the present time. Through all this stretch of history, in spite of all imaginable changes in external conditions, certain structures have changed steadily in one direction. These steady changes have carried forward the group as a whole. Species that have originated through natural selection or mutation have been likened to the individual waves that appear on the surface of a choppy sea; if so, the deep-seated changes brought about by orthogenesis, and which history makes so evident, may be likened to the great oceanic currents, whose movement and direction proceed with no relation to the choppy surface. There is a sweep and grandeur in this fact of steady progress that appeals to the Christian, for it is suggestive of a divine plan of progress, from one great group to another, comparable to the method observed in the progress of the physical universe.

THE SCIENTIFIC ATTITUDE

I wish to call attention to the attitude of mind which the study of science has developed, and which is in direct contrast to the attitude of those who are now attacking some of its conclusions, and which will explain why scientific men seem now and then to contradict certain earlier conclusions of science.

1. It is a spirit of inquiry. In our experience we encounter a vast body of established belief in reference to all important subjects, such as society, government, education, religion, etc. Nothing seems more evident than that all this established belief we encounter belongs to two categories: (1) the priceless result of generations of experience, and (2) heirloom rubbish. Toward this whole body of established belief the scientific attitude of mind is one of unprejudiced inquiry. It is not the spirit of iconoclasm, as some would believe; but an examination of the

foundations of belief. The spirit which resents inquiry into any belief, however cherished, is the narrow spirit of dogmatism, and is as far removed from the true scientific attitude as the shallow-minded rejection of all established beliefs. The childhood of the race accumulated much which its manhood is compelled to lay aside, and the world needs a thorough going over of its stock in trade.

It must be evident that this spirit is diametrically opposed to intolerance, and that it can find no common ground with those who confidently affirm that the present organization of society is as good as it can be; that the mission of religion is to conserve the past rather than to grow into the future. This is not the spirit of unrest, or discomfort, but the evidence of a mind whose every avenue is open to the approach of truth from every direction. Like the tree, it is rooted and grounded in all the eternal truth that the past has revealed, but is stretching out its branches and ever-renewed foliage to the air and sunshine, and taking into its life the forces of today.

EFFECT AND CAUSE

2. The scientific spirit demands a real connection between an effect and a claimed cause. It is in the laboratory that one first really appreciates how many factors must be taken into the count in considering any result, and what an element of uncertainty an unknown factor introduces. Even when the factors are well in hand, and we can combine them with reasonable certainty that the result will appear, we may be entirely wrong in our conclusion as to what in the combination has produced the result.

For example, we have been changing the forms of certain plants at will by supplying in their nutrition varying combinations of certain substances. By manipulating the proportions of these substances we produce the expected result. It was perhaps natural to conclude that the chemical nature of these particular substances produces the result, and our prescription narrowed down to certain substances. Now, however, it is discovered that the results are not due to the chemical nature of these substances, but to a particular physical condition which is developed by their combination, a condition which may be developed by the combination of other substances as well; so that our prescription is much enlarged. In this operation we are thus freed from slavery to particular substances, and must look only to the development of a particular condition.

It seems to me that there is a broad application here. For example, in religion we are in danger of formulating some specific line of conduct as essential to the result, and of condemning those who do not adhere to it. That there may be many lines of approach to a given result, if that result be a general condition, is a hard lesson for mankind to learn.

The prevailing belief among the untrained is that any result may be explained by some single factor operating as a cause. They seem to have no conception of the fact that the cause of every result is made up of a combination of interesting factors, often in numbers and combinations that are absolutely bewildering to contemplate. The habit of considering only one factor, when perhaps scores are involved, indicates a very primitive and untrained condition

of mind. This is where political demagoguery gets in its most unrighteous work, and preys upon the gullibility of the untrained; and is the soil in which the noxious weeds of destructive socialism, charlatanry, and religious cant flourish. It is to such blindness that scientific training is bringing a little glimmer of light, and when the world one day really opens its eyes, the old things will have passed away.

CLOSE TO THE FACTS

3. The scientific spirit keeps one close to the facts. There seems to be abroad a notion that one may start with a single, well-attested fact, and by some logical machinery construct an elaborate system and reach an authentic conclusion; much as the world has imagined for more than a century that Cuvier could do if a single bone were furnished him. The result is bad, even though the facts have an unclouded title; but it too often happens that great superstructures have been reared upon a fact which is claimed rather than demonstrated.

We are not called upon to construct a theory of the universe upon every well-attested fact, and the sooner this is learned the more time will be saved and the more functional will the observing powers remain. Facts are like stepping-stones—so long as one can get a reasonably close series of them, he can make progress in a given direction;

but when he steps beyond them he flounders. As one travels away from a fact, its significance in any conclusion becomes more and more attenuated, until presently the vanishing point is reached, like the rays of light from a candle. A fact is really influential only in its own immediate vicinity; but the whole structure of many a system lies in the region beyond the vanishing point. Science teaches that it is dangerous to stray away very far from the facts, and that the farther one strays away the more dangerous it becomes, and almost inevitably leads to self-deception.

To summarize the application of this analysis of the scientific spirit to the problem of evolution, it becomes evident that biologists are continually trying to test earlier conclusions by the multiplying facts; that they are almost daily discovering factors which complicate the situation; and that they must learn the influence of factors by experimentation. As a result, the problem of evolution has been discovered to be very complex, not to be explained so simply as had been supposed, and therefore is still "in the melting pot," as a distinguished scientist has remarked. All of this means, however, that although this difficult problem has been solved in some of its details, it is still recognized by every biological investigator as a real problem to be solved. It is not the fact of evolution that is being tested, but the explanations of evolution.

Little Biographies of Lustrous Americans

By Joseph Ernest McAfee

I

HE COMES of a Virginia family which has stamped its name upon the geography of that state in the designation of a town and other political marks. He has been a cotton farmer all his days, as his father and his grandfather were before him. He has reared a large family, including three strapping boys. He has never owned a foot of land. He has resided and produced cotton in four states of the Union, all, of course, in the south. Once or twice he has thrown up his hands in despair and has turned to day labor, but back he goes to cotton when his despair has been glutted. Always a tenant. Always on the move. Always at least one season behind, his little all mortgaged to live while he works for his next crop. His last crop he deserted and left to his landlord without plucking a boll. He is now in overalls. He has no other clothes. The last suit he was able to buy was a special concession to fleeting prosperity when he went on a visit to a former home and certain relatives.

He reads. He thinks. He is approaching fifty. He has been married twenty-five years. His face is now turned to Colorado, where, at a point seventy-five miles from the nearest railroad, a former acquaintance informs

him there remains some land still to be homesteaded. It is his last fling, and he hopes before he drops into the grave to insure to the oncoming boys what he has yearned for all his life and has never won, a bit of land which he can call his own. The charm of Colorado is that he can find this land, and that he can get away from cotton! It has cursed his life, and the cotton buyer is the nemesis of his existence. He traces the fibre from his field through nine middlemen's hands before it reaches the spinner. Whether this route lies through his imagination or is rutted deep in our economic system is all one in its effect upon his soul.

He calmly expects the United States to go the way of Russia. He is entirely hopeless of both of the old political parties. He is not a member of any other political group. He never has been. He is not the victim of an agitator. He knows nothing of the professional radical. He is not a radical. He is the victim of despair. He is not bitter. He is only hopeless. He voted for Harding. He has always stood by one or the other of the old parties. He is not joining the Farmer-Labor party. He is not joining anything. He is a tenant cotton farmer. His name is legion, though this particular individual has a

name of his own, an eminent American name, and he is a veritable human being, dressed in worn and patched blue denim, with a week's growth of beard on his face, a lantern jaw and a look in his eye. The legion came trooping after him, each with his own name, but making footprints so like that they all look one. It is the trail of the tenant cotton farmer. Where that trail leads to, statesman, churchman, sociologist, publicist, financier, educator, common citizen, one and all take note!

II

HE IS a lawyer. They call him "Judge,"—in a region where every teacher is "Professor" and every minister "Doctor." He reads. He has been a reader all his life. He may have followed a conventional high school course in his youth, but his university training has come out of books of his own choosing. As private libraries go in his section of the country, he has a large and choice collection of books. What he has found good for himself he believes good for his children. He aspires to have them readers, and has patiently, wisely, resourcefully planned to that purpose. His fourteen-year-old son has already read more books than has the father, a different kind of book, but more of them. The judge early selected small volumes for the boy, very small, indeed, and simple enough for the childish comprehension, yet serious enough to cultivate in the youngster the book sense. After the first every succeeding step has followed as naturally as walking and talking. The other two children are coming on as devoted and intelligent readers.

The contagion has spread to the town. The first small circle of companion readers has become forty or fifty, and membership in the reading circle has become a prize much sought by the youngsters of the neighborhood. For the most part library facilities are still confined to the judge's private collection, though neighbors are now offering their books. There is no public library in the town. On a Sunday afternoon a dozen or twenty youngsters may be found sprawled on their stomachs on the judge's study floor. The school superintendent states that the pupils from this reading circle are from one to three grades in advance of their companions of the same age. One harum-scarum, natural-born boy, reckless and impossible to hold down to his task, has become a star pupil in the school, the pride of his father's heart, and the same genuine boy as before. A widow's son who was causing her the gravest anxiety by his inveterate dawdling down-town and running the streets with common loafers, is now fondly chased out of the house, away from his books, at such intervals as will insure an essential stint of outdoor play. One boy has read the most of Dickens. Another has covered Lord's set of Beacon Lights. The judge smiles and looks on. That is about all he has to do. He started the ball rolling in the right direction, and occasionally gives it a new turn when it seems to be veering from a normal and proper course. Otherwise the business runs itself. The circle operates its own simple machinery for the care of the books which may be loaned from the judge's and other collections.

His pastor rubs his hands and urges the judge to in-

troduce a formal course of biblical instruction. But the judge, good man and member of the church though he is, does not warm to the proposal. He is warm for any and all lines of reading which will make these youngsters self-directing and resourceful and conscientious citizens. But he does not "preach" nor "teach" nor boss, nor do anything but guide natural and healthy inclinations. The neighbors say he is doing the greatest thing that has been done for the town. The judge continues to smile, conscious that he has not strained a muscle nor wilted a collar "doing" anything. He has simply taken the obvious next steps in pursuance of an unfolding and wholesome purpose of good will.

III

HE IS a country banker. Which is to say that he is not an angel with wings. Our financial system was devised in Rhode Island and New Jersey, not in heaven. It was not primarily designed to plume cherubim for their flight. Furthermore, he sometimes swears. That is, the form of words in which he expresses the generosity of his nature is frequently used by the profane to express less worthy sentiments. It is laid up against him by some that he is not a church member. This intelligence is only subconsciously retained even by the orthodox when projects are afoot which call for his support and discriminating counsel. He is public spirited; orthodox and unorthodox know that full well, and presume upon it always. He has been looking out for the human side of things for these many years.

He has turned his bank into a kind of social service laboratory. Young fellows have been carefully selected for clerkships, partly to get the work of accounting done among the ledgers, and, for the rest, to start those same youngsters on an honorable and useful career. As many as six of these are now bank presidents, or cashiers, or at the head of important commercial enterprises, in other towns. One of his fads is sending students to colleges and universities. He calls them in off the street or the school play ground, hands them the money and tells them to run along to higher schools and bigger service. Of course he expects them to pay the money back, and they have done so, every one of them. He has never lost a dollar on these investments. He does not grow rich off the interest charges on these loans, for he exacts none, but the principal is always safe, and other returns compensate him for the money lay-out.

He climbed into a shoe-shine chair in the humble local barber shop one day, and was served by a twelve-year old boy, whom he recognized as the son of a ne'er-do-well of the town, whose note would not have been accepted in exchange for ten dollars anywhere. The boy gave evidence of at least a mixed progeniture; he was not all his father's son. After a few more shines the banker had the boy in his bank at janitor work. He later surprised the youngster one day by proposing to set him up in business, a very humble business, but sufficiently ambitious and resourceful for a youth in his first teens. The war came on, and the youngster flew high—literally. He became one of the American aces over the fields of France,

and has since been contriver and accomplisher of several of the most ambitious programs by which the government has been seeking to advance the science of aviation.

Our banker hates booze. The boozier gets short shrift at his money counters. A farmer, with a reputation for good pay, applied for a loan of fifty dollars. Not a penny could he get. Well then, the "other bank" would get all his business, and off to the other bank he posted in high dudgeon. Within a few days, after cooling off, back he came to learn why. Our banker reported that he had observed him boozing of late, and assured him that he did not propose to be holding the notes of a man who was as sure to land in the gutter as was he. The reformation was prompt and effectual, and the farmer's business in increasing volume came back to our banker's establishment. In eight or ten notorious cases the financial cure of booz-

ing has been thus applied to advantage in the community.

So effectual is the process recognized that one farmer, strong-willed, yet feeling the need of a bracer, entered into a written contract with our banker that if he touched liquor for twelve months the latter was to collect by process of law the sum of two hundred and fifty dollars. As the farmer rose from signing he was greeted with effective assurance, punctuated by the picturesque language by which our banker has often shocked the pious, that the contract would be prosecuted to the limit. The scheme worked. The two-fifty was not collected. Money has more uses than buying poker chips and European aristocratic husbands for bankers' daughters. The best social service in the world comes of vocational dedication to human purposes. Bankers do not need to quit being bankers when they turn lovers of their kind.

Living Under Pressure

By Joseph Fort Newton

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

Prayer Before the Sermon

Eternal Father, thou art our life and its rich reward; thou art the inspiration of our prayer and its answer; and we invoke thy blessing as we unite our hearts in the mystery and joy of worship. From a hurried, worried life, busy about many things, we gather in this place of beauty, seeking a central peace in the midst of endless agitation. Make this hour sacramental in its fellowship and revelation, that we may go to the tasks of the morrow renewed by an inward sustaining, and so help to realize thy kingdom among men.

Deliver us from the tyranny of things, and attune our ears to hear the voice of gentle stillness in the storm and clutter of events. Teach us how to pray, how to love, how to live, that we may not miss through idle indulgence or futile foreboding the daily discipline of a noisy world, and the revelation of thyself in its affairs. We are not sufficient unto ourselves; our wisdom is not wise, our strength is not strong. We pray for power, for courage, for clear vision and a skillful hand, that we may serve thee with the wisdom of love.

Humbly we remember in our common prayer all burdened souls, all who are baffled by difficulty, those in the bitterness of bereavement, and those who have followed false values. By thy sufficient grace make us masters of perplexity, vicissitude, and temptation, rich in faith and sympathy. May we be of those who, knowing thy word, do it, following him who in the shortest time wrought the greatest work; in whose name we pray. Amen.

NO words in the Bible—no words ever uttered anywhere—touch so softly and surely the deep, haunting need of the human heart. A great English editor called them "the most satisfying words that have ever been uttered by human lips," alike for their melody and for their exquisite and healing sympathy. St. Augustine said that in Plato and Cicero he had found many an acute saying, and much to stimulate and enlighten; but nowhere had

he found such words as these. No, we do not associate such words with Plato or Cicero—noble and wise as those teachers were—nor with anyone else save him who uttered them. No one else has ever spoken to humanity in that manner; no one can do it. Still less could anyone else fulfill them, as he has done in every age to all who have learned his way, his truth, and his life. His words touch us like great music, and we use them as we use music, losing ourselves in their very sweetness, not caring to analyze their power or to define the spell which they cast over our anxious, hurrying days.

As we listen to his invitation, we feel that here, at last, is one who knows what is wrong with us, what we are groping after blindly, and how we may find it. The aspect of our human life which struck the Master as he watched it, was its restless weariness, and it appealed to his inexhaustible compassion. He saw men and women going to and fro, at labor and at leisure—poor men, rich men, learned men, untaught men—wretched and heavy laden, bearing mountainous burdens of fear and foreboding, huge invisible loads of regret and care and sin. He saw it in their faces, he read it in their acts, and his pity went out like a tide to a troubled, tormented humanity. Lord Bacon said that "the more noble a soul is, the more objects of compassion it hath;" hence the words of Jesus, so healing in their beauty, falling upon our hearts like the tones of evening bells, evoking one knows not what memories and meditations. They might have been spoken yesterday, or this morning, so true are they to the poignant need of our anxious time, when so many broken voices murmur through the world.

Human life in its modern phase is every day under terrific and increasing pressure, both from without and from

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within, and nowhere more so than in our great cities. As our social order becomes more intricate and involved, it seems to gather weight and speed, until it often seems like a monster we have created but cannot control. It was hoped that with the advent of a day when one machine did the work of fifty men, the burden would be lightened. Instead, it has increased, and the man behind the machine is more anxious than ever—he must either master his machine or be crushed by it. Everywhere the tension tightens, alike for those bound to the wheel of toil and those who bow down to the great god Mammon. In every trade, business and profession men have to go at a killing pace to do what is expected of them. Life is tense, and the question is not so much how to succeed, as how to succeed and keep the soul alive. No wonder the meaning of life is blurred in the scramble for the means of living, and the still small voice is drowned in the pell mell medley of clattering events. The world war added new burdens of bereavement, of desolating disillusionment, of staggering debt and dismay. Men have lived a generation in ten years, and it is not strange that they are smitten with spiritual lassitude, as well as physical fatigue.

Literature reflects our hurried, burdened days, giving us bits, fragments, glimpses of life, rather than a vision of the whole; observations not interpretations—a photograph, not a painting. Nothing is thought through, no problem is solved. If writers are feverish, readers are too often like the farmer in "The Lost Manuscript," by Freytag, whose thoughts took living shapes as infinitesimal fairies swarming about his head—like gold and silver coins, grains of wheat and corn, horses, cows and pigs, and tiny banks and barns, hiding the flowers, the landscape, the sunset. When he sat down to read they settled upon the page like a hive of bees, and only allowed him to read the market report and the prices of cows and pigs. What a world of truth and beauty is shut out by our rush and hurry, hiding the hills whence cometh our strength. The art of meditation, so rich and fruitful in other days—like the art of letter-writing—is well nigh lost, for lack of time to practice it. Even the man of the pulpit, harried by so many duties and demands, finds his vision blurred by the clouds of daily dust from which it is hard to escape.

PRESSURE FROM WITHIN

Surely the pressure from without will be lightened in time by a wiser ordering of things, but from the inward pressure there is no hope of release. Inevitably, as man becomes more sympathetic, the vast misfortunes round about him—and those afar off, brought near by the drawing together of the world—weigh more heavily upon his heart. The keener his sensibilities, the more impossible he finds it to be happy while others are miserable. It is not a nemesis to destroy his peace; it is the pressure within him of the spirit of God. The new sense of human solidarity, evoking more vivid social sympathies, is a revelation of God to our age, showing our partnership with the divine Burden-Bearer who shares our mortal tragedy. My lovely colleague at the City Temple, on her recent visit, seemed so troubled, so depressed, if not hopeless at least helpless, in face of the riot of selfishness in the world—her

rippling laughter hushed. Our earth is out of orbit, floundering in a welter of snarling greed and snapping envy, and the noblest minds feel most keenly the weight of its woe. Nor will this pressure be lifted until our weary and heavy laden humanity finds its peace in the kingdom of God on earth.

Every day the demands upon us of unfulfilled moral and social obligations multiply, as the world is jammed together and is learning to live together—not without friction, rancor, and tragedy. There was a time when a man could be a good citizen without much difficulty or worry. All that was required of him was that he pay his debts, respect the law, and do his work according to his lights. But today a new set of lights has been suddenly turned on, revealing more duties than he ever dreamed of before. Not many of us dare look a Christian sociologist in the face. After listening to a few lectures, a man who thought himself a God-fearing Christian feels like an enemy of society, so many are the causes soliciting his sympathy and aid. Crothers tells, in a charming essay, of a minister named Bagster, who, hearing the call of the modern conscience, tried to answer it. He grasped the live issues of the day, but, alas, they were live wires and he could not let go, and the result was that he found himself "in the hands of a receiver," all gone to pieces and laid up for repairs. His song of joys became a song of obligations, and his music went off key.

HOW TO ATTAIN PEACE

Since we cannot escape the pressure of life—certainly not the pressure from within, lest we quench the Holy Spirit—our real question is how to meet it, how to bear it, how to win from it what it has to give? How can we carry our load and not be crushed by it? How can we live in a troubled world with quietness and confidence, helping forward the cause of God? How can we win and keep a deep, tender, triumphant life of the spirit in this vast mass of scrambled humanity we call New York city? One thing at least is true: so long as the fret and jar of busy days does not get into the soul of a man, he is safe. So long as he can keep an inward stillness and poise—what the old mystics called "peace at the center"—it does not matter how many things throng and crowd upon him. When, for any cause, that inner quiet gives way and the din and hurry and litter of the world invade his soul, he goes to pieces and sinks, or else becomes crass of mind and hard of heart. Hence my wish to today to urge upon you, with all possible emphasis, the duty and necessity of more attention to the inner life, both intellectual and spiritual, offering hints which experience has taught me are helpful and wise.

First, as to the life of the intellect. Gorky, in his autobiography, tells how he was kicked into the world and grew up amid conditions the most depressing and debasing—drinking, thieving, and cruelty. He saw that people were vicious not from ill-nature, nor even from poverty, but because life was dreary and meaningless—so stupid and hideous that they sought escape from its monotony in malicious diversions. From the brutality of his environment he was saved by poetry and art, which gave him a

taste, a standard by which to judge the life round about him. While not hindering him from seeing reality, such as it was, nor cooling his desire to understand living people, his fellowship with great minds hid him by a transparent but impenetrable veil from the infection of his surroundings. In like manner, we must have a wide and quiet place of vision, a point of vantage, from which to see life in the large and in long perspective, if we are not to be confused and overwhelmed by it. Every day teaches me the necessity—not the mere luxury—of communion with the master spirits of the race, as essential to the health and sanity of our lives.

VISION

Three things the great masters of literature have to give us, serenity, vision, and beauty; and the greatest of these is vision—without which the world within is an unlit chaos, and the world outside a wild bedlam. Books of the day come and go, leaving hardly a trace behind, giving us only passing thoughts of things eternal; but the great books lift us on the wings of vision to the mountain tops. They see what other men look at; they kindle the mind and warm the heart; they give us a background against which to interpret the pageant of affairs. Nay, more; they cast over the tide of events the light of spiritual insight and moral values, by which we may correct our estimates and renew our faith in "the ultimate decency of things, and the veiled kindness of the Father of men." By helping us to see life steadily and see it whole, they reveal the eternal in the midst of time, and rescue us from the cynicism and pessimism to which they are tempted. They teach us to appeal to the years against the tyranny of days, and more than all, that we are not alone in our fealty to the ideal which else may seem visionary and unreal.

How can we make friends with the masters of song and story in the rush and clutter of our busy days? Take time; have a method; seek a guide; choose some teacher who has achieved in his own life the victory you most need to win—study him, live with him, put your soul to school to his faith and genius. If the cast of your temperament is toward melancholy and misgiving, toward depression and self-despising, make friends with Emerson, and his serene, radiant, and benignant mind will be as a city of God set upon a hill. Meredith "learned to live much in the spirit, and to see the brightness on the other side of life," and he can help us to that vision—like a gleam of sunlight in a dark forest. The daring faith of Browning, his swift and fiery insight, make the living Christ real—"he himself with his human air"—as the answer to all questions and the solace of human hearts. How many God-illuminated teachers we have, and how gracious is their ministry of inspiration and enrichment. They can help us to the nobler mood, the clearer insight, the broader outlook, needed to redeem us from the stress and strain of the world, and the sense of impotence and futility.

FELLOWSHIP WITH LIFE

Already you have outrun me to my real point, which is a plea not only for "the glory of a lighted mind," but also, and much more for a deepening of the life of the spirit which makes faith creative and religion a real pres-

ence. What we need, all of us, always, is fellowship with the life that interprets life, knowledge of the truth that sets us free and the way without which there is no going. St. Paul found the sum of all truth, the source of all power, the secret of life and the world in "the mind of Christ;" by which he meant not simply the piercing spiritual intelligence of Jesus, but the total result and achievement of His character and personality—the revelation of the mind of God in humanity. For him the mind of Christ was the test of all truth, the ideal of all judgment, and the key to what else had been "the weary weight of an unintelligible world," with its storm of events and its tragedy of frustrated hopes. In that faith he found not only peace of heart, but power to overcome the obstacles that beset his heroic and dedicated life. For us, too, the way is open to a like precious experience, and a like triumphant faith; and it is to this victory of soul that Jesus invites us.

One word in the text is nearly always overlooked, and it is the key-word: "*Learn* of me, for I am gentle and lowly of heart, and ye shall find rest unto your souls." The peace Jesus promises is not a gift, but a trophy, a discipline, a lesson to be learned; since it is not the plan of God that character should be made up of gifts, but that it should grow. There is no royal road to anything, least of all to the divinest things of life. Nor did Jesus ask us to learn of him because he was wise and profound, but because he was "gentle and lowly of heart." Ruskin was right: "Vanity next to pride is the most fatal of all sins, fretting the whole depth of our humanity into storm." Had Jesus asked us to master some profound philosophy, our vanity would prompt us to accept. But he asks something simpler; he asks us to trust and follow him, as we must do with any teacher if we are to learn. Here is the first step, and until we take it we cannot get very far. What makes the way of Jesus different from all other ways, is that it is not mere obedience to law, but a personal friendship. All is law, but all is love too. Once we actually yield our fevered spirits to the warmth and glow of his friendship, then indeed his yoke is easy and his burden light—easier than the hard way of the world.

LIVING WITH HIM

Again, how can we who live in this teeming metropolis, where world-end peoples meet, enter into the mind and fellowship of Christ, "in whose will is our peace?" In the same way that we do with any other teacher, by living with him, thinking his thought, and following in his way. Surely, no matter how busy we may be, there is some time each day to read the little book which tells the story of the days of his flesh, where with sincere eyes we may search out the conditions of conscious fellowship with him. Here again we must put method and habit on the side of the highest life, reading each day a page or a scene, not merely critically, but imaginatively—living it over, reproducing its color and atmosphere in our hearts, until we can see his gesture and hear his voice—until time and distance disappear and we are there listening to him on the hill-side or by the sea. Think of him in the morning when the day is new and the mind unstained with dust. Recall

him at eventide, before the night has brought its dreams about your bed. Do this with humility and single-heartedness, praying to be real as he is real, and the wonder will be wrought in you which has been wrought in innumerable lives, making them masters of life and time and death.

Wise men know that money does not bring happiness, that realized ambitions do not give content, and that to gain the whole world and lose the light of faith and the joy of hope, is a bad bargain. What we need is to know

the Lord of all good life, who alone can make life dearer, deeper, more serene, despite its pressure—he who has overcome the world, and will make us victors in his service. Ever his words echo in our hearts: “Come unto me, all ye that labor and are heavy laden, and I will give you rest”—not rest from labor, but rest in labor, since we know that our labor is not in vain. Long ago, St. Augustine made reply for all our humanity when he said: “O Lord, thou hast made us for thyself, and our hearts are restless until they rest in thee.”

Jonah and the Crisis of the Churches

By Leighton Parks

II.

(Concluded from last week)

IF that be all the book of Jonah has to tell us, it can have only an historical interest. And that, after all, has small value if it does not teach us how best to meet the problems of our own day. If, however, this same spirit against which our parable is a protest was carried over into the early Christian church, we may find that it has persisted longer than we should at first sight be inclined to think. We have only to open the New Testament at random to find how persistent this spirit has been.

When the disciples had learned what Jesus had done for them, it was inevitable that they should be tempted to look with suspicion, if not with contempt, on those who had failed to see his glory. Thus we are told that on one occasion they came to Jesus and complacently remarked that they had seen others “casting out devils in his name, but because they followed not us, we forbade them.” They were evidently astonished that this exclusive spirit did not meet with Jesus’ approval. Later still, when the disciples were left without the guidance of the Master’s presence, they followed the tradition of their fathers and looked with contempt on the Gentiles, as “common and unclean.” If the account in the Acts is a true representation of history and not, as some have supposed, an attempt to harmonize the differences which came near disrupting the church, then it was to Peter the church was indebted for the first attempt to rise to a higher plane and recognize that God’s mercy is as wide as humanity itself. However that may be, it is evident that early in the history of the church the same crisis as that which Jonah had failed to meet was presented to the disciples. It was Paul who finally won the victory—over Peter, the Prince of the church. Even if Peter had begun well, he was unable to continue in his well-doing. Now the rock the apostolic church came near breaking upon, no age of the church has quite escaped. In every age there has been a crisis, and the church has been called upon to decide whether its “gourd” was more valuable than humanity itself.

GRATEFUL FOR THE GOURD

This is the danger which the churches of our day are called upon to meet. For our church—and it makes no difference by what name we call it—is for each of us the

“gourd” which protects us and is our comfort. He must indeed be a thankless soul who is not grateful for what it has done for him. Its dogmas protect us from the direct rays of the sun of truth which we are unable to bear. Its encircling walls shield from the hot wind of the world. We are grateful for it. We thank God that we are in it. But, through its open door, we look upon the great world and say to ourselves: “Can God be interested in that great world as he is in us? Can there be anything in this wicked world that is pleasing to God?” Not unnaturally, in our indignation at wickedness and our joy of the tabernacle, we are tempted to say: “No. All those who are outside the shelter of this protecting leaf are outside the mercy of God. If they would know of the goodness of the Lord, they must enter into our habitation. Till they do that God can have nothing to do with them, because they have nothing to do with him.” That, I believe, is the danger of the whole church.

JESUS AND THE ORGANIZATION

We look at the heathen world and cannot deny that there is much in it that is admirable. There are rules on morality that we should do well to know and obey. There is a simplicity and gentleness in the relation of man to man which put to shame our civilized struggle for existence. Then, nearer at home, we find that some of those whose lives are the most earnest and the sweetest are far from the communion of any of the churches. We recognize that year by year the boys and girls, trained in our Sunday-schools, come home from school and college having lost all interest in the church. It would seem as if the result must be fatal to a worthy life, but, as a matter of fact, many of them, as teachers and doctors and social workers, are an example to us all. What are we to say to these things? Have we been mistaken in supposing that the church has helped us? Is it possible that it has finished its work, and that henceforth the great institution which converted the Roman empire and brought the barbarian invaders of Europe to the discipleship of Christ is about to disappear? And if so, what is to take its place? While it is well for us to consider the facts, we cannot rest content with such a suggestion.

What the churches must learn to-day is that the spirit of Jesus is not confined to the organization. There are

multitudes of earnest men and women who have lost all interest in the church but are following Jesus—many of them ignorant of the fact that it is he who is their companion. "Did not our hearts burn within us while he talked with us on the way?" They do not know all that they might know of him, but they are living in his spirit of sacrifice. One is teaching, and another is healing, and a third is leaving father and mother and devoting the strength of life to making the conditions of life easier and nobler for the poor. They ignore the churches and the churches ignore them. Thus both are losing what each through co-operation might learn.

The facts of the spiritual life are before us. They are manifest in the lives of the heathen; they are evident in the conversation of those who have no association with the churches; and above all, they are to be seen in the lives of those who are members of every one of the churches. These are facts. But too often the ecclesiastical mind prefers to begin with a theory and say: "No church which has not a 'valid' ministry, or which has abandoned the primitive form of administering baptism, or is unable to point to the exact day and hour when its members were converted, can have the spirit of Christ." Of course, then there can be no end to the controversy.

Now, all Christians do believe that the fruits of the spirit can be found only where Christ is present; all are ready to say, "If any man have not the spirit of Christ, he is none of his"; but too often the corollary that "If any man have the spirit of Christ he is his" is overlooked. St. Paul, who was a great expert in the human soul, says; "The fruits of the spirit are manifest, which are these, love, joy, peace, long-suffering, gentleness, meekness. Against such there is no law." May we not add: "Against such there is no argument"?

If these be the facts—and they cannot be controverted—might it not be well for us to ask ourselves, not what is the theory to which we are bound, but what are the facts of life, and what is our duty in relation to them? It used to be said by some good men that the people outside the communion of the church to which they belonged were outside the "covenanted mercies of God." They did not ask themselves what those words meant; they simply used a formula which explains nothing. That time has now gone by, but we are not clear as to what we ought to say and do. It is that confusion which is one of the causes of the impotence of the churches.

REFUGE AND PROTECTION

I venture to suggest that what we ought to say to ourselves is that we are thinking of our churches as Jonah thought of his gourd. It has been our refuge and protection, but all along God has been providing other refuges for those who are not under the shadow of our "gourd." For, if we do not say that willingly, we may be driven to it by bitter experience, and though we escape the anger which poisoned the heart of the prophet, we shall continue to be perplexed until we begin to doubt if there be any refuge for the soul of man.

There is another fact which has been impressed upon us by the experience of recent years, and that is that the

wind of the world is blowing upon our "gourd" and the worm of criticism is gnawing at its root. These considerations should lead us to ask if our experience may not be the same as Jonah's? It may be that God will destroy our refuge if we do not use it for the good of mankind instead of as a refuge for ourselves. Not a few are deeply concerned; they see that their church is not to their children what it has been to them, and they are filled with despair and believe the evil is in their children instead of in themselves. They do not, indeed, say with the prophet, "I do well to be angry even unto death," but failing to see the signs of the times, they have no great expectation of better things. They cannot believe that.

"Our little systems have their day,
They have their day and cease to be,
And thou, O God, art more than they."

To admit that God fulfils himself in many ways seems equivalent to saying that he never has fulfilled himself in any way. It seems to them that there can be but one way of God's manifestation of the truth, even that way which is consonant with a theory which they had learned to identify with revelation itself. Some, like the great Cardinal Newman, or like a recent learned and good bishop of the Episcopal Church, believing that their own "gourd" which had been their comfort and protection, is about to wither away, seek for another "gourd" whose roots, they think, strike deeper and whose branches evidently spread wider, and there, they think, they shall be at peace. It may be so; but it will be because they are able to rest in something less than the revelation of God's goodness in their own day. Others, like Newman's brother, or like Samuel Butler, finding the church, as it had been represented to them, to be no dwelling-place for the growing soul, turn from all the churches with disgust and mock at those who do not follow them.

This ancient parable has a word to us to-day. It would tell us that we too are on the eve of a great revelation—the revelation of the goodness of God throughout the whole earth, and that the duty of the church is to bear witness to that truth by which alone the world can be saved.

HEATHENDOM AND CHRISTENDOM

No doubt there are good men and women who will say: "Supposing this to be true, what is the conclusion of the whole matter? If this exposition of the parable of Jonah be true, then it follows that there is no real difference between heathendom and Christendom, between those who know Jesus as their Saviour and those who know him not; no difference between the church which has held to the ancient order and preserved the faith once delivered to the saints and a sect which has sprung up like a mushroom and has no root that will abide. All that will be left is an invertebrate religious sentimentality, without law or order or definite teaching—that is, without authority."

Before considering these objections in detail, would it not be well to ask ourselves whether the interpretation of the parable here given is or is not in accordance with the mind of Christ? One has only to open the gospel to see. When the religious teachers of the day gathered about

Jesus and saw the mighty works which he did, they could not deny the facts. Therefore they advanced a theory; they said: "He does these things by the power of Beelzebub." But Jesus said: "To attribute any good work to any agency save the spirit of God is to be in danger of the sin against the Holy Ghost." If the facts would not fit their theory, and they did not, then the theory must be changed. Theory is man's interpretation of fact. It is necessarily fallible, but facts are the immutable acts of God. If the fruits of the spirit manifested in all the churches are not the result of the presence of God, then no one of us has valid ground for his belief that he himself is in communion with God.

There are multitudes of Christians who do not face the facts of spiritual experience, and therefore do not feel the force of this inexorable logic. They hold tenaciously to theories which they have inherited, and while they do not go so far, at least in the Protestant churches, as to deny that God's mercy is being manifested in other churches than their own, they are suspicious, unsympathetic, and sometimes even contemptuous of those who do not follow them. Is not this a modern form of the sin against the Holy Ghost? If the facts were faced, might not the spiritual unity which all good men declare they desire be found by following a new path?

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Quantity Production in Ideas

By J. S. Dancey

QUANTITY production is the recognized contribution of the United States to modern industrial development. Its practical value insures its permanency. Yet attendant evils are beginning to be discovered. Their removal constitutes an important social problem. Much is now said of the monotonous strain which this type of production imposes upon the operator of the automatic machine. But how the consumer suffers, as well as the producer, has not been so often noted. The ultimate basis of large scale production, like that of all production, is, of course, the market. In this case the market must be provided by a vast population in which tastes have been standardized, that is, where great numbers of people have been induced to consume commodities of precisely the same type. It is the existence of such a population in America, even more than American ingenuity and business enterprise, that has caused quantity production to spring up here.

But, do not conditions that favor the production of standardized commodities, also favor the production of standardized ideas? If this be true, it suggests startling possibilities. It might disclose that the American, who wears garments made from stock patterns, who lives in a house provided with standardized foods, furniture and utensils, and who rides in a standardized automobile, may also have standardized ideas in his head. The United States, with its vast extent of territory under one government, with one dominant language, and one prevailing type of culture, with one great governing middle class, pre-

sents a condition favorable to intellectual monotony and to propaganda such as history has never seen before.

China and India have much larger populations than we. But they do not possess our ready means of communication nor our technique of literacy. Literacy and intelligence should not be confused. The ability to read and the power to think are not the same, and need not exist together. Learning to read only increases the exposure of the mind to ideas, the false as well as the true. A reading public, untrained in discrimination, is only so much the more subject to manipulation.

TERRITORY AND PROVINCIALISM

Europe has suffered so much by its race antagonisms that we Americans begrudge her at least some small gain from her variant culture. It is not narrowness of territory so much as breadth of territory that makes for provincialism. The American child, in his great land, need learn but one language. The Dutch child, in little Holland, will probably acquire three or four. The dweller in London proceeds as far as from Chicago to Indianapolis and he is in Paris. He travels as far as from Chicago to Grand Rapids and he is in Brussels. When he is as far removed from London as Cairo, Illinois, is from Chicago, he may be in Zurich. When he goes to Berlin he journeys as far as from Chicago to Atlanta. In Vienna he is as far from London as the Chicago commercial traveler is when he reaches Bismarck, North Dakota. A voyage the length of that from Chicago to Mackinac Island will land the London man in Christiana. In each city that he visits he is conscious of a new mental stimulus. Each national boundary line is a break in the march of ideas. But in American life there is nothing of this. In Chicago, Philadelphia, in Kansas City and Denver one breathes, in all essential respects, the same intellectual atmosphere. Mentally the United States is a great open plain. Unimpeded, the thought currents sweep across the land from sea to sea. "To the pleasantness of American life there is one, and perhaps only one, serious drawback—its uniformity." So wrote our generous critic, James Bryce in the "American Commonwealth" thirty years ago. This 'unpleasantness' assumes the form of something like a menace in his well-known chapter on "The Fatalism of the Multitude, when Bryce describes the tendency of the individual in America to bow submissively before mass opinion as though it were a majestic and irresistible force of the inanimate world.

STANDARDIZED IDEAS

We may find here some explanation of the restlessness of the American spirit, ever seeking release from boredom and finding it not. This may account partially for our self-satisfaction and for the lack of liberty of opinion here—traits which Europeans profess to find among us. Our peculiar adaptability for the assimilation of standardized ideas is bad enough at the best, but when seized upon vigorously as an asset by those who are trying to subject the public to their control, it is a danger that threatens our very life as a nation.

Yet this very thing is being done upon every hand. What

religious denomination that is a going concern, but has set up a centralized plant to manufacture standardized ideas, for universal denominational consumption? These ideas must be addressed to the average mind and pitched low enough to catch the more retarded sections. They tend therefore to drag the whole denomination to the level of its least progressive constituency. Yet all the churches must submit to the program for the whole or suffer the implication of disloyalty. "Team work," which may be a perfectly adequate ideal for horses and oxen, is held up as the one-thing-needful for Christians. By a sort of common consent American business men would seem to have agreed that no fresh thought, in which alone the hope of economic salvation lies, shall be brought to bear upon their problems. Through newspaper editorials, trade organizations and journals, through speakers about whom business men gather at lunch tables, a propaganda of set notions is kept up. The effect of this in the main is to feed the self-righteousness of business men and to encourage the impression that most of their ills are traceable to the perversity of labor. The national American labor movement, in turn, is stuck in intellectual ruts and is so deprived of the power to adjust itself to a changing world. Under such conditions need we wonder that many educators oppose the establishment of a national department

of education lest the free spirit of learning pass under the bondage of a government bureau? The manufacture of standardized ideas and the marketing of them in quantity to the American people, through the arts of salesmanship and by various forms of compulsion, may seem to general administrators a necessity of the situation. It means, however, a submissive public spirit, ready to respond to whomever can and will manipulate it, a growingly militant state of the public mind, a deepening class consciousness, the developing power of material self-interest as the inspiration of conduct.

Our condition demands a method of securing unified action, not aiming at what Walter Lippman calls "the manufacture of consent," but seeking unity through the moral and healthful functioning of all constituent parts. Reverence for conscience must be encouraged. The individual must be respected, and must yield respect. Each city and town must strive to be itself, rather than a miniature New York or Chicago. Each local congregation must see that it has its own personality, for the development of which it is responsible. When stone is chosen chiefly because it may easily be cut to fit the wall, the structure is not apt to be enduring. There must be integrity and power of resistance in each unit that composes it, if the wall itself is to be lasting.

The Racial Psychosis

THE human animal is gregarious. The family was perhaps the original social unit, but the gens, the clan, the tribe and then the nation all follow as amalgamations or federations of the previous smaller groups. In each of these stages there were mutual bonds within the group and equally mutual antipathies among them. The larger amalgam was effected either through mutual self-interest breaking down antagonisms or by conquest.

History, if we knew its course through those long ages before men kept records, would doubtless be one long series of conquests followed by the absorption and blending of the smaller into the larger groups or at least the weaker into the stronger. Hidden beneath the earliest strata of human society of which we have knowledge would be found many races, tribes and languages, just as we find ruined and forgotten kingdoms like Petra.

A social analysis of this process reveals the fact that those peoples survived which had the greatest power to command mutual action in the battles for survival or conquest. The integrating power of loyalty was supreme, and that tribe or clan in which the whole power of its manhood could not be commanded for the common tribal weal perished, whether the battle was against nature or fellow man. The struggle was not each man for himself, but the struggle of all for each within the tribe. In this struggle, to the mind that could see farthest, organize best and command most ably, leadership was instinctively accorded, and the culture that could effect these things without disintegrating the social bond through individual independence survived.

The intelligence that overcame the small selfishness of the individual to make the clan, of the clan to create the tribe and of the tribe to federate into a nation must now lead on to the federation of nations and put an end to the enmities that make nations mutually destructive. Blind forces are bound to yield to the cultural.

* * *

Historic Survival

Each tribe was convinced of its superiority. This is a social reflection of that ego which helps the individual to survive. The lowest of clans will tell the traveler that they are "the men." That

phrase was perhaps an ethnic term of necessity, but it generally became a boast of conscious superiority. It has not been so long since Chinese geography taught that all the world outside the "middle kingdom" were barbarians which the heaven-sent race had not yet had time to subdue. It is only a step from that to the German idea of "kultur" and its God-given responsibility to impose itself upon the lesser peoples who could not make progress, except by application of the bludgeon. "Britain," said James Bryce, "has been too much allied with 'rules the waves.'" Thus he criticized his nation's proneness to claim a superior destiny. From the Babylonian monarch who put his foot on the neck of other peoples by command of the gods to Britain with her "destiny as God's latter day Israel," history has strewn the earth with blood and skeletons in nationalistic assertion of this conviction.

Yet America is an amalgam of practically all the white peoples, and Britain is made up of Dane, Saxon, Norman, Scot, Celt and ancient Pict, British and Angle, as well as a long list of others. Once these petty tribes belabored one another with assertions of superiority and their best warriors died applying the assertion. Both Scot and English still claim that theirs was the conquering race, and along the border the village Welsh and English alike claim their superior qualities over the other. So it was once with Highlander and Lowlander, Dane and Swede, Fleming and Walloon, though now there is a tendency to recognize common qualities rather than those held individually. The Irish could have been woven into the British amalgam also but for religious prejudice, which led to political then economic subordination and finally to set antagonism in a permanent racial psychosis.

* * *

The Modern Tribal Psychosis

In America all whites mix and become one. No racial cleavage cuts clear through until it reaches the color line. In the Balkans these same peoples, after a thousand years of contiguity, still live in an armed truce or at open war. Their ancient custom clings, in dress, tools, social convention and institutions. In America these ancient things of custom, tradition and institution are sub-

merged in the overwhelming tide of new world ways; there they are embalmed in their own undying pride. There Slav, Teuton, Latin and Greek converge and, like an eddy in the world's stream of progress, the flotsam and jetsam of the historical spirit goes on the everlasting rounds of truce, alliance and war. Each of these peoples is admirable and worthy a better name than "barbarous Europe," but they are all afflicted with the tribal psychology. They have the obsession of superiority and destiny, which is an atavistic survival of those days of twilight in social progress when men were emerging from the tribe into the nation.

In these days of democratic rights of the common man whose very limitations make him provincial, prejudiced and nationalistic, and at a time when a great number of small nations are being given charters for larger measures of self-determination, one wonders just what the trend will be in internationalism. There can certainly be no menace in it comparable to the dominating imperialism of the great nation of Napoleon and the Kaiser, but unless those cultural forces that demonstrate the superiority of economic and social intercourse are made strong we may be greatly disappointed in our dreams of a world made more at one. Somehow America's melting-pot principle must be applied to "Balkanized Europe" and our own post-war and pre-imperial spirit won back to the principles of Jefferson and Lincoln.

* * *

The Color Line

Europe may overcome her "Balkanized" condition. The very ruin of war may compel her to open frontiers, lower embargos, create new sluiceways for trade and purge her mind of its psychosis of hyper-nationality and race superiority. There all

peoples are of one color. But in America we have the deep cleavage of color. The Indian numerically is negligible and we have kept him sufficiently isolated and uneducated to avoid trouble. The Asiatic will be managed through diplomacy and mutual good will. But the Negro is here and here to stay, and the things that create the race psychosis have been cultivated to a finish.

The Negro as a slave and the cleavage of superior versus inferior was made a psychosis. We freed him and gave him the ballot and "carpet bag" rule without training him for the part. We taught him artisanship without recognizing his right to a white artisan's wage. Thus was the race cleavage driven deep down into the white sub-consciousness.

The color line is, so far as we know historically, ineradicable, but in South America and the West Indies there are no such deep dyed color antipathies as those held by our people. The races live together on a more common basis of mutual right and with less assertion of superior and inferior. That is not because South Americans are superior or broader than North Americans, but because those environing forces that drive prejudice deep through fear and necessity are absent.

As the Negro becomes better educated and proficient the fear of the less intelligent white increases and his prejudice deepens. The more educated and ethical minds of the south will guide the way in safety if they can prevail with reason over the wild passions of a race psychosis among the many. It lies somewhere along the pathway of enlightenment and skill for the Negro with tolerance and a Christian moral guidance from the white neighbor. Either we must altogether be Americans with that fundamental right to opportunity, self-respect and liberty or we will all go down in the failure of democracy.

ALVA W. TAYLOR.

British Table Talk

London, May 8, 1922.

THE Congregational churches met this evening for their spring assembly under the shadow of a great loss.

Their first solemn office was one of memorial for their late chairman. In all the long history of the Union never has a chairman died in his year of office. Viner has passed out of the scene, but the task to which he had committed himself still remains; it was in his mind to lift some of the heavy load of anxiety from the shoulders of our ministers, who have practically no provision made for the years when they are past work. Some time ago a fund was raised to bring the salaries of ministers to the level of a living wage. Now it is designed to provide 150,000 pounds in order that in old age they may be saved from poverty. Other sums are needed for our various denominational activities, including 75,000 pounds for the London missionary society. They mount up to 500,000 pounds, a sum which these churches have never attempted to raise before; the times could scarcely be more unfavorable, but the union will reap the reward of courage. Dr. Jones put the appeal in a way, which will not go unheeded, when he urged that the concern of the late chairman should not be forgotten now that he is no longer here to plead it himself.

* * *

A Great School and a Young Head

Mill Hill has chosen for its headmaster Mr. Maurice Jacks, of Wadham college, Oxford. Mr. Jacks is twenty-eight years of age; he is on his mother's side the grandson of Stopford Brooke, in his time one of our most gifted critics and a preacher of remarkable charm; he is the son of Dr. Jacks, editor of *The Hibbert Review* and author of "Mad Shepherd," "Legends of Smokeover," and other books, which bear the mark of genius. The new headmaster had a brilliant war record; he won distinction in the "schools," and at an early

age became fellow and dean of Wadham. He will bring to his new office a reputation, already established among his Oxford contemporaries; and the fact that he is young and untried as a schoolmaster will present no anxiety to a school which took for its last chief a barrister and lecturer of about thirty years of age and discovered in him a great and born headmaster. So may it be again! The school has published its war records; more than 1100 of its sons fought in the war, and 190 paid the utmost price. These facts will make manifest the character of the inheritance which Sir J. I. McClure left, into which the new head will enter.

* * *

Women's Institutes and Rural England

Scene: a remote and charming Essex village, upon which an ancient Norman castle looks down! A long hut, once used by the troops of England! By road and by rail, but chiefly by road three hundred women assembling for a conference! This was only one of many such local assemblies to which the Women's Institutes at this season are sending their representatives. Theirs is a movement which has sprung up within a few years, almost unobserved. There are now in this country, chiefly in the villages, 2,600 of these institutes. They are intended to be rallying centers for women of all classes; their motto is "For Home and Country," and they are chiefly educational and social. They do not deal with politics or religion, but they aim at providing lectures, musical training, instruction in first-aid and nursing, knowledge of many useful crafts, such as doll-making and glove-making--these and many other excellent things they do. Those who know our villages will be the first to acknowledge how much this pleasant fellowship was needed. Like other good things, the idea has crossed the Atlantic, from Canada, I think. Four of these conferences I have attended and exhorted on "Fellow-

ship," and though this made me familiar with the leisurely habits of our Essex rural railways, it was a very happy experience.

* * *

Sir J. M. Barrie and the League of Youth

Sir J. M. Barrie has many strands in his rich and splendid mind; all of which were revealed in his address before the students of St. Andrews. It is probable that my readers will have read reports of it. When we opened the paper of last Thursday we had the thrill of reading an address, which will be remembered long after we have left this scene. It was upon courage, that lovely virtue; and through all its gaiety there ran an appeal to youth not to give place to their "betters:" "My own theme is courage, as you should use it in the great fight that seems to me to be coming between youth and their betters; by youth meaning of course you, and by your betters us. I want you to take up this position—that youth have for too long left exclusively in our hands the decisions in national matters that are more vital to them than to us. Things about the next war, for instance, and why the last one ever had a beginning. That the time has arrived for youth to demand a partnership. That to gain courage is what you come to St. Andrews for."

In the days when the war was just over, a "League of Youth" was actually formed and gave promise of useful service. But it seems as though it fell too much into the hands of the no-longer-young. Probably the nearest approach to a League of Youth is the Student Movement, but that is limited by its very character to one class. Besides, what Sir J. M. Barrie demanded was not so much a society, as a spirit, seeking and finding a thousand expressions. But today I picked up Mr. Nevins's last volume of essays and find him writing of "A League of Age," and saying: "The traditional qualities of the old and the young are changing places, and now it is crabbed youth and age that cannot live together. Youth is full of care, age of sport. Youth is weak and cold, age is hot and bold." It would be interesting to hear a debate between these two writers upon youth and age.

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And So Forth

Much is expected from the National Christian conference now assembled in Shanghai. Since the Chinese believe in "business as usual" though rebellion and civil are round about them, doubtless the conference is being held. In 1907 at the last conference no Chinese were present, in this nearly half of the thousand delegates are Chinese! Dean Inge says that Christianity has won no great successes in the east. In China the number of communicants in the churches has quadrupled since 1900. . . . Dr. Jowett has made a stirring appeal to all the churches to intervene in saving Europe. Certainly at the moment Genoa does not give much ground for hope. There is always a great difficulty in providing means whereby the goodwill in churches is to become effective. So often the politically-minded think the language of church "rather mere words." . . . General Wu's victory is welcomed by those who know Chinese conditions, as a happy arguery for the future, especially will this be true if General Feng unites with General Wu. General Feng is a strong Christian, whose army has been likened to Cromwell's.

* * *

Dr. Whyte on Prayer

Those who are seeking for a great experimental book on prayer should not pass by "Teach Us to Pray" by the late Dr. Whyte. One passage only I can give; it will not be out of place at Whitsuntide: "And then the Holy Ghost comes into our hearts and brings God's heart with Him. Which heart it cannot be too often said, He, the Holy Ghost, indeed is. That, O many of my brethren, that is God's very heart already poured out this day upon your heart! That softening of heart under the word, that strong, sweet, tender,

holy, heavenly spirit that has taken possession of your heart in this house. What is that? What can it be but God's very heart beginning to drop its overflowing strength and sweetness into your open and uplifted heart? Pour out your thanks for that outpouring of his heart upon you. And pour out your prayer for still more of his holy spirit."

EDWARD SHILLITON.

CORRESPONDENCE

Protestantism's Opportunity

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read from time to time in the columns of your paper the most astounding news. It is even more amazing that these facts create not a ripple of interest. There is going on in Europe a religious movement, greater in numbers and extent than the Reformation. There are three hundred million Christians wavering between the Protestant and Roman forms of faith—the Greek church of the New Greece, Serbia, etc., numbering one hundred fifteen millions, the Russian church numbering one hundred fifty millions, and in Czechoslovakia several millions. We are informed that these vast masses of Europe are drifting, plastic, sadly needing Protestant leadership and assistance.

This is certainly one of the most phenomenal situations that ever confronted the Christian church. It can only be compared with the Lutheran reformation. The progressive spirit in these nations is enkindled, eager, molten. What shall we do with it? Is anything being done by American or Anglican Protestantism upon a scale big enough to meet the stupendous crisis? Why can not the Federal Council communicate with the American and with the Anglican episcopacy, and urge cooperation to hold these three hundred million Protestants?

The religious map of the new Europe is now being shaped. No greater blow would be struck the progressive spirit of the continent than for these millions to be captured by the vatican. Let no one doubt that Rome is moving to accomplish this! A second Gregory today occupies the papal throne. The most aggressive campaign that Rome has launched for centuries is now under way. Why are the Protestant leaders of the world silent and inactive in the face of this tremendous crisis? Why is nothing being done? Is it a violation of ecclesiastical courtesy that we fear? If so, when did Rome ever hesitate to seize any advantage that opportunity afforded her?

It may be that a program is being outlined to cope with this situation. It may be that a "Joint Commission" is on its way to confer with the Greek, the Russian and the Bohemian leaders, and to assure them of material assistance. This is the greatest single contribution that our generation can make to the cause of democratic Christianity. If we do nothing, three hundred millions of people will succumb to papal diplomacy and aggression.

T. T. PHELPS.

Union Congregational Church, Green Bay, Wis.

Industrial Reflections

EDITOR THE CHRISTIAN CENTURY:

SIR: For two years I have read the Christian Century and have found it helpful for the most part. Being active in the metal mining industry as engineer and manager, I have been especially interested in the expression on industrial relations. Just now I have read Mr. Alva W. Taylor on "The Human Side of the Coal Strike" and your editorial comment which says of it that it "leaves little to be said to one able to distinguish between abstract economic laws and the living souls of men, women and children." Because I believe I can say a few thing and still make the distinction you mention I offer my thoughts to you.

Emphasis is drawn to the yearly wage of the coal miner and his great number of idle days but nothing is said of the fact

that these days are largely summer days, harvest-time days. I wonder really whether the figures are fair, and show what the miners earn outside of the mine. I have personal knowledge that lazy mine workers have antipathy to work in the sun but I believe that many up-standing miners probably do farming work to supplement their mine earnings. Our metal miners flow freely to the high-paying coal mines in winter and back to the metal mines in summer and why is the burden of rescuing the worker in the admittedly chaotic bituminous industry assumed to lie solely with the management and owners? What has become of our wholesome national doctrine of self-reliance? If the liberal press would publish and republish and the United Mine Workers would interpret to every member Mr. Herbert Hoover's expressions of the privilege and opportunity inherent in American citizenship (recently and beautifully expressed in *World's Work* for April, 1922) real service would be done. The thoughtful miner now cares for himself in this respect. Education would show more miners the possibilities. One of the greatest of Mr. Hoover's contributions to the present day is his iteration and reiteration of the fact that our government offers unlimited opportunity for the stalwart, self-reliant man. Another great contribution is the endeavor, born of a fixed purpose, practically to safeguard this opportunity.

Someone has said of "The Outline of History" that, more than anything else it shows, a never-ending race between education and chaos. Seeing the tragically low average intelligence, the liberal press would seem to have an unlimited field in preaching the need of education. Granting that it may well pillory cruelty and greed in high places in business, it is a pity generally to seem to impugn wealth and business leadership; the latter is so much to be appreciated. The need of education and publicity on what is being done in education is a more fertile field. Mr. Sherwood Eddy recently mentioned in your columns in "Putting Christianity Into Industry" the Colorado Industrial Plan of the Colorado Fuel and Iron Company. The mention was so brief that I fear vital features lacked proper emphasis. A great stride toward industrial peace has been taken but it is because the plan first educates the individual toward self-respecting, self-reliant citizenship. Progress seems remarkable. This was a plan fathered by the mightiest financiers. It has been patterned after by other corporations. My conviction is strong that the mightiest in finance, business, and industry probably realize most keenly the need of education, and by reason of their dominance they can do most for this cause. Education will make possible larger earnings by the worker and wiser use of them. I frankly doubt great value to the worker of larger earnings without sane education. I am confident that in the long run industry cannot largely increase the pay of workers who are ignorant and lacking in self-reliance. I doubt that the organization of the United Mine Workers has a wholesome attitude in this respect. In this connection, as showing a wonderful contrast, let me quote from a West Virginia mine operator speaking publicly of open shop work in Winding Gulf district of West Virginia. He said very impressively: "—you first want to get yourself right." An admirable motto for any man, whatever his position. He carried conviction that his open shop mine was wholesome.

Denver, Colo.

CHARLES A. CHASE.

Manners and Ministers

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for your remarks on "The Manners of the Minister." I am confident that the bad manners of ministers are very largely responsible for keeping out of church many of the most Christlike spirits among the common people. I have seen ministers standing in God's stead as host in God's house behave in a way in which no self-respecting man would think of behaving toward guests in his own home. That cannot but drive people away from the house of God just as such conduct would drive guests away from a man's home.

And yet the discourtesy is not all on the part of the ministers. Many church members are extremely discourteous to

each other as well as to outsiders. If there is one place where discourtesy is entirely out of place it has seemed to me that that place is in one's own home. And is not the church the Christian Family Home? Just as one's own home is one of the foundation stones in the structure of society, so each church home is one of the foundation stones in the structure of the realm of our Father.

Courtesy and consideration for others are fundamental requirements for entrance into the Realm of Heaven. He who will not meet the requirements will never be admitted.

Barnesville, Ohio.

HAZEL L. CUNARD.

Faith in Us Not Wholly Shattered!

EDITOR THE CHRISTIAN CENTURY:

SIR: I share completely the sentiment of my fellow-worker in the ministry of the Episcopal church, the Rev. E. Ashley Gerhard, regarding your editorial on "De We Need The Cathedral of St. John the Divine?"

Like Mr. Gerhard, I have greatly enjoyed *The Christian Century*, and have derived much profit from it. That I have not always agreed with it goes without saying. But I have found its spirit fair, open-minded, and magnanimous, its language courteous, its purpose constructive, and its general outlook catholic in a very real sense. I am sure that many of your readers who are not members of the Episcopal church would join with Mr. Gerhard and me, in affirming that the editorial in question was marked by the very opposite qualities to those I have mentioned as generally characterizing your periodical. Because I love with all my heart the church of my choice, and because I admire *The Christian Century* for its many fine qualities, I was both pained and shocked by the editorial.

However, as I desire to be just as fair as I believe your paper should be, I prefer to consider that abnormal outburst as a momentary aberration not likely to be repeated. I therefore enclose my subscription to *The Christian Century* for one year as a birthday gift to my dear mother—a pillar and saint in the Congregational church back home. If you eliminate in the future such ravings as "Do We Need The Cathedral of St. John the Divine," I am sure she will enjoy your good things as much as I do.

SHERILL B. SMITH.

Priest-in-charge, St. Thomas' Mission, Pawhusta, Okla.

The Better Part

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read Rev. Mr. Gerhard's letter in your current issue. It sounded good and tonic till I came to the closing sentence. I had said, "That's keen and candid, and perhaps somewhat deserved." But when I read, "Cancel my subscription!" I was aghast at the evident pique and precipitation. It spoiled a stimulating tilt on a tingling issue. Pungent pronouncement of editorial opinion ought not to disturb the reader's poise, especially when he has the free right of rejoinder. The columns of your paper were generously open to Mr. Gerhard for his reply, and the courtesies of the discussion seemed to demand that he should not have closed the case ungenerously with a bang.

ARTHUR B. PATTEN.

Torrington, Conn.

Muddleheadedness

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial entitled "The Growing Conscience Against War" provokes my emphatic dissent. It is a thinly veiled apology for America's having taken the part she did in the world war, and the opinion is plainly expressed that "we could never again count it a duty to go to war in any cause." I challenge you to make good that assertion by applying it to a definite situation. If America were attacked tomorrow, she would repel the attack by force of arms. If she were confronted

by a situation such as had developed in 1917, in which a single militaristic power was on the point of winning a world war, she would have to do precisely what we did then, and the Christian conscience of America would support her in doing it.

You say that "war is a crime and must henceforth be dealt with as such," and that "any nation which begins a war should be regarded as a criminal." But you fail to complete your own statement by adding that a criminal is of course to be arrested, forcibly deprived of his weapons and sentenced to exemplary punishment. That is precisely what the allied nations were undertaking to do to Germany, and when the United States saw that the posse were actually being overpowered by the bandit, it threw itself into the struggle and quickly ended it. When you can point out a way in which that could be done without force of arms, your editorial will have some point to it.

All Christians sincerely hope that there will never again be an occasion for America to take up the sword. But to assume that the Christian spirit is incompatible with the exercise of the right of self-defense and the defense of others in the face of criminal aggression, is to identify discipleship to Christ with the principle of non-resistance. I should like to ask you for a plain statement as to whether you actually make that identification.

Permit me to add that I am in no sense a militarist and am under no obsession by what you call "the bravery and picturesqueness of military affairs." Nor do I think the American people were under that obsession when in 1917, with their eyes open to all the issues involved, they solemnly and reluctantly took up arms. It is a page of our national history of which I for one am proud. I have no apologies to make either to my own conscience or to the Master for the stand we then took. If we have learned any lesson, it should be that when such emergencies arise there is only one thing to do, and that the weak and flabby pacifism which dominated the churches of America even up to the closing months of 1916 was simply due to an inability to look facts in the face. To allow ourselves to sink back into that attitude is to shut our eyes to one of the plain lessons of history. It is not Christianity; it is simply muddleheadedness.

Palo Alto, Cal.

WILLARD B. THORP.

THE SUNDAY SCHOOL

How to Destroy the Bible*

HERE we see the Bible in the making. The prophet dictates to a scribe the sermons which he has preached—that is all! He lived close to God; his life squared with God; he spoke for God; this made the Bible. The thing which the petulant king ripped with his penknife and threw into the brazier was a roll of sermons. It was a wrong and stupid thing to do but only in a degree worse than it would be for the kaiser to despise the word of his purest minister or for a president to ignore the high ethical teachings of the noblest divines of his day. The canon of the Bible was not made up at this period nor for a long time after, and, what Jehoiakim did was not to take a limp-leather, silk-sewed, gold-edged, canonized, orthodox, verbally inspired Bible and cut out leaves as higher critics have been accused of doing! It helps some to see the thing as it was. However, this fact does not change the foolishness and crime of that which the king did. Jeremiah was one of God's most human and noble prophets; he did truly speak for God; his sermons and sensational dramatizations were eloquent with divine truth. To despise these expressions of God's will was wrong and foolish and stupid in the extreme.

There is only one way that I can destroy the Bible—and that is to disobey its spiritual call to my heart; I thus make the Bible of no value to me, whatever it may be to others. If I neglect or disregard the teachings of the Bible it might just as well never have been written so far as I am concerned.

*Lesson for June 4, "Jehoiakim Tries to Destroy God's Word." Scripture, Jer. 36:4-8, 20-24, 32.

The Bible is a mirror. It does no good to smash it. You have read the legend of the ugly princess who broke the mirror that revealed her lack of beauty. She remained just as hideous. Looking into the perfect law of liberty I am compelled to see my weaknesses, my shortcomings, my little ways, my limitations. The thing to do is not to cease looking, but to look more deeply until I see the secret of forgiveness and power; until I feel the charm and power of the life of Jesus; until I yield myself to God and his laws and find the peace that passes understanding, the power that removes mountains.

The odd story of the Indian who was shown his Ganges water—his sacred river-water—under an English microscope—and who seeing the bacteria and dirt in it, smashed the microscope, has significance here. The Bible is such a microscope; it reveals the evil in our lives; we gain nothing, but rather lose all, by ignoring the book of life.

The storm of higher criticism has passed although many do not know it yet. Scholars, some of them none too reverent, some of them none too wise, devoted themselves to tracing the history of the development of the great book. They squared the events of the books with the history of nations; they compared the references to the testimony of monuments and bricks with marvelous confirmations of the Bible stories; they studied various internal evidences of authorship, sometimes with weird results and vague theories; they delved into the Babylonian records and the codes of ancient law-makers; they compared the contemporary literature of other nations and finally came out with their almost unanimous results. Did the Bible suffer? No; it only stood out in a clearer light as the progressive revelation of God in his dealings with certain peoples. The storm swept by, the consternation died down, the birds sang, the flowers bloomed, the church was refreshed. Higher Criticism did not destroy the Bible, it only helped the Bible. The only way to destroy the Bible, I repeat, is for you to ignore its teachings in your own life.

Comparative religion then came upon the horizon. The timid again became badly frightened. It seemed so irreverent to seek to find out the truth of other religions. But nothing could hold back the scholars and they wrote their massive volumes comparing Christ's religion with that of Buddha, Mohammed, Tao and the rest. Has the sacred book of Jesus suffered by the comparison? Has the sun suffered by comparison to a candle? Has Mount Everest suffered by comparison with an ant-hill? So strong and striking has the comparison been that only so have we come to see the outstanding superiority of our faith and our Saviour. No, comparative religions has not destroyed our sacred book. But you may help destroy it by your impious life!

Your false theories of inspiration may hurt the Bible; your narrow interpretations may cause men, like Lincoln, to turn away from it; your inconsistent life may cause men to despise your whole system of religion, your intolerance may destroy interest in the sacred book; in a word the Bible cannot be destroyed save by your own stupid action as stupid at Jehoiakim's.

JOHN R. EWERS

Contributors to this Issue

JOSEPH ERNEST MCAFEE, community advisor of the State University of Oklahoma.

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York; author "The Eternal Christ," "Preaching in London," etc., etc.

J. S. DANCEY, Methodist minister, Rockford, Ill.

LEIGHTON PARKS, minister St. Bartholomew's Episcopal church, New York.

JOHN M. COULTER, professor of botany, the University of Chicago; preeminent among American scientists as an authority on evolution of plant life; a Presbyterian layman.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

By oversight the copyright notice of the Macmillan company was omitted from the poems of Vachel Lindsay quoted by Dr. Stidger in his article which appeared in our issue of May 11. All readers are hereby advised of the importance of receiving permission from the publishers before making use of these verses.

Found Street Sunday School in Cairo

No workers in the world are more ingenious than religious workers in adapting their methods to conditions. In Cairo, one of the great cities of Mohammedanism, Mr. W. C. Pearce of the World's Sunday School association who visited Egypt on the way to India, recently found that Sunday schools were being held in the open air. As many as 130 children would be under the instruction of a single teacher. The method was very popular, and the only limitation seemed to be in the matter of instructors and literature. The children are taught scripture portions and Christian hymns, and are given Bible pictures from the store which the World's Sunday School association is collecting in New York.

World's Association Elects New Secretary

The executive committee of the World's Sunday School association met in New York recently to consider the filling of the vacancy made by the death of Dr. Frank L. Brown, general secretary, earlier in the year. Only one name was presented, that of William G. Landes, of Philadelphia, who for the past eighteen years has been general secretary of the Pennsylvania Sabbath School Association, and is well known in Sunday school circles both in America and abroad. He has made a Sunday school tour around the world and attended the world conventions in Rome, Washington, Zurich, and Tokyo.

Letter to the Churches on the Coal Strike

The Social Service commission has sent out a letter to the churches on the coal strike in which the principles of the social creed of the churches are re-emphasized. The letter says: "The present conflict in the coal industry, with its deplorable effect upon human lives and human relationships, is of vital concern to the Christian churches of America. The churches are teachers of brotherhood, which the struggle is destroying in those concerned faster than the churches can build it up. They have a strong sense of responsibility for the well-being of the more than two million men, women and children whose livelihood depends directly or indirectly upon the industry and is now jeopardized. The churches are involved inevitably in the confusion and partisan bitterness which is dividing hundreds of mining

communities. They have a vast stake in whatever makes for strength or weakness, and for solidarity or class divisions in the nation."

Disciples Ministers Meet at Eureka

Disciples ministers of Illinois north of the section called "Egypt" are organized into a ministerial association which meets this year at Eureka, May 22-24. The general theme of the meeting is "The Minister and His Problems." Rev. E. E. Higdon presents a paper on "Administrative Problems;" E. C. Beach, on "Why I Chose the Ministry;" Rev. G. W. Henry, on "Pulpit Problems;" Rev. E. M. Smith, on "Personal Problems;" Prof. B. J. Radford, on "Recollections of the Ministry"; and Rev. R. E. Henry, on "Pastoral Problems."

Neglect of American Indian Discovered by Home Missions Council

Conferences have been held throughout the West recently by leaders of the Home Missions council, which have had for their object the study of the Indian populations, and the bringing to the workers of the materials that were gathered by the Interchurch World movement. These materials will shortly be published as a three-hundred-page book. As a result of these conferences the leaders of the Home Missions Council declare that the sin of the situation among the Indians is not that of denominational overlapping but chiefly that of neglect. This is not to deny that there has been some overlapping, but there are still large numbers of Indians who are not receiving any Christian teaching. Fifteen denominations have united in the recent conferences which is said to be the widest cooperation yet secured in the study of work among the Indians.

Ohio Federation Will Plan Aggressive Steps

Fifteen religious denominations will be represented at a meeting of the Ohio Federation of Churches which will meet at the Southern Hotel in Columbus, June 6 and 7, to discuss the Federation's activities during 1922 and 1923. It is proposed to inaugurate an aggressive evangelistic campaign which will touch the neglected areas of the state and reach the isolated homes where religion is not now known. The moving picture situation in the state is challenging, for the authorities are said to have virtually nullified the censorship law. The federation will demand better pictures. The question of securing new legislation affecting public morals from the coming legislature will also be a matter of discussion at the meeting.

Problem of Cooperation a Vexing One

The Home Missions Council of Montana is composed of the various missionary executives of that state, and it has been able to secure support from denomi-

nations that are usually loathe to cooperate. By this means some of the worst evils of missionary overlapping have been obviated, and religious service has been extended to many communities in which under denominational competition there was no religious service. The leaders of the Home Missions council, being ecclesiastical leaders, are much frightened by the coming of the community church movement, and in their document they pronounce in favor of community-minded denominational churches as over against the so-called "independent" community church.

Bring to Light Curious Facts About Garfield

The committee of Vermont Avenue Disciples church of Washington, D. C., which is working for a memorial building to be erected in memory of the martyred President, Garfield, as a national enterprise of the Disciples denomination, has uncovered some interesting facts about Garfield. It is now stated that the assassin of the president planned to shoot him in the Vermont Avenue church, and that this plan was only frustrated by a change in the plans of the President. He left the city on Saturday, and consequently was not in his accustomed place at church.

Sermons Will Be Circulated Weekly

A Chicago publisher has undertaken to publish a sermon a week from some great preacher of America. The first in the series is an Easter sermon by Rev. Harry Emerson Fosdick of New York on the theme, "The Temporal and the Eternal." Many of the most eminent pulpiteers of this country will make contribution during this coming year. In England a similar service is rendered on a larger scale by the Christian World. It is thought that these sermons will not only be stimulating to preachers, but they will be valuable for shut-ins. On an annual subscription the sermons will be published at ten cents each.

Board of Methodist Church Studies Negro Problem

The Bureau of Negro work of the Methodist Episcopal church has been carrying on some study of the negro problem in the large cities of the north recently. In 1920 the negro population of the leading cities of the north was as follows: New York, 153,088; Philadelphia, 134,098; Washington, 109,976; Chicago, 109,594; Baltimore, 108,390; New Orleans, 100,918; St. Louis, 69,603; Atlanta, 62,747; Detroit, 41,532. Pretty nearly a million negroes are to be found in nine leading cities, which indicates how rapid is the shift of the negro away from his original rural environment. The Bureau of Negro Work has adopted a policy in the light of its studies. These policies are stated tersely as follows: 1, Train men as pastors of city churches;

BREAD and IRON

vs.

Blood and Iron

There are two conflicting policies toward Soviet Russia: "Blood and Iron" is the policy of the capitalists; "Bread and Iron" is the policy of the workers.

The international capitalist bund has tried its policy of "Blood and Iron" for five long years, keeping the world in ceaseless turmoil, polluting the press with endless lies, and wasting mountains of wealth in furious assaults upon the First Workers' Republic.

The merciless struggle is almost over. The capitalists have been defeated. "Blood and Iron" has failed.

Soviet Russia has fought her way valiantly through to a right to life and an opportunity to lay the foundation of a better world. Genoa and the Hague had to be and Russia had to be there. Cowering behind their painted masks and meek beneath their blatant boasts, the capitalist diplomats flocked around the hated representatives of Soviet Russia to bargain insidiously against each other for the best terms they could get.

This is the hour to strike for victory. Now is the time for the workers of the world to put their policy of "Bread and Iron" into effect. "Bread and Iron" can win. With the workers' backing "Bread and Iron" will surely triumph.

The first half of this policy has been carried out extensively. Bread the working masses have given and are still generously giving to their struggling comrades in Soviet Russia. The fearful famine has been checked and continued effort may conservatively hope to overcome it completely before winter returns.

On to the second half of the workers' policy! Now for the "Iron." Give "Iron" to strengthen the First Workers' Republic. Soviet Russia grievously needs "Iron"—everything from nails to locomotives, from pins to dynamos. Tools and machinery of all kinds are sorely wanted and must be had to convert the vast realms of Russia, over one-fifth of the whole habitable world, into a flourishing labor commonwealth.

Every worker will benefit by the achievements of Soviet Russia, and the children of all the workers will inherit greater security and richer life. Take part, therefore, in the great work. Though the skill of your hands and the love of your heart must remain afar, send your tools to help build the mighty structure. Contribute in money whatever you can, whether it be to buy a hammer or a saw, a tractor or a thresher. Join with the comrades in your shop, in your organization, to make a united gift. Workers, sympathizers, be generous and true!

INTERNATIONAL TOOL DRIVE FOR SOVIET RUSSIA

Authorized by the All-Russian Famine Relief Committee, Moscow, and the Workers International Russian Famine Relief Committee, Berlin (Friends of Soviet Russia, affiliated.)

Conducted in America under the direction of
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(National Office)

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NEW YORK CITY

**Do You
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Iron?"
Then Sign
the Roll Call.**

I want to enforce the workers' policy of "Bread and Iron" toward Soviet Russia. Enroll me in your ranks

Name Street Address

City State

P. S.—Here is my contribution of to buy bread and tractors for Russia.
(C. C.-5-xx-22)

2, erect new church buildings in crowded sections; 3, enlarge and adequately equip present churches; 4, erect and equip a community house in every negro district; 5, give Sunday school facilities to every child; 6, provide community workers and visiting nurses, conduct clinics and kindergartens; 7, promote clean athletics, recreation, reading rooms, entertainments; 8, provide industrial training, employment bureau, lectures on health and sanitation; 9, organize city mission and church extension societies; 10, cooperate with government, civil, and other church agencies influencing negro life."

Baptist Board Insists Oil Stock Is All Right

The Baptist Home Mission board last year accepted a large gift of Mexican oil stock made by a layman of California, who stipulated certain creedal conditions for its administration. The past winter the announcement came that the oil stock had greatly depreciated in value. Although this depreciation occurred, Dr. D. C. Garabrant, chairman of the board of the society, now insists that at present market prices the stock is worth more than at the time it was given.

Congregationalists Make Record Gain

Congregationalism reached the peak in the way of growth when in 1915 the net increase of the denomination was 17,232. Last year this record was smashed when a gain of 18,956 was registered. The total accessions during the year were 78,365, and of these 45,875 were received on confession of faith. The gain in Sunday school membership for the year was 37,563, which is also a record-breaking report. The money contributed for local work reached a total of \$16,035,396, an increase of nearly a million dollars. The average salary of ministers increased from \$1,600 in 1920 to \$1,739 in 1921. It is said the average salary would be \$2,000 per year if the value of the parsonage were taken into account. The benevolent contributions of the denominations reached a total of \$2,890,894 which was an increase of \$149,300 for the year. This denomination did not slump as did some others during the "off" years which indicates something of the solidity of its understructure.

Disciples' Easter Gain Is Impressive

Rev. Jesse M. Bader, Disciples superintendent of evangelism, has been undertaking to tabulate the results of the Easter evangelistic campaign which he has been directing so zealously this year. Churches of this faith and order have not much conscience in making reports to their leaders, but from 1,544 churches have come tidings which can be totaled into a gain of 42,650 at the Easter season. Mr. Bader is making the claim that when all the churches are heard from (if they ever are) the gains will total over a hundred thousand, which is not unreasonable. His appeal for a sunrise prayer meeting in every church on Easter morning does not seem to have met with a large response, for only 463 of these meetings are reported. Seventeen Sunday schools

report an attendance on Easter Sunday of over a thousand. Ohio, Kansas, Texas and Indiana led in the number of accessions to the church reported.

Lutheran Church Analyzes Its Losses

Dr. O. M. Norlie in a recent issue of the Lutheran makes a statistical analysis of the losses which have been suffered by the Lutheran church among the immigrants to America. The figures are of wide significance to the Christian leaders of this country. He says: "The white population of the United States in 1920 was 94,820,915; 22,743,461 of this population was born in Germany or had German ancestry; 14,895,703 looked to Ireland as its original home; 13,975,384 to England; 7,739,621 to Canada; 7,044,701 to Austria-Hungary; 6,585,179 to Russia; 5,804,341 to Italy; 3,086,946 to Sweden; 2,246,223 to Scotland; 2,213,922 to Norway; 1,018,598 to Mexico; 917,969 to Denmark, etc. By reckoning that 52 per cent of the Germans are Lutherans, 99.7 per cent of the Swedes, 99 per cent of the Norwegians, 99.2 per cent of the Danes, 98.3 per cent of the Finns, 5.5 per cent of the Russians, 4 per cent of the Austria-Hungarians, 4 per cent of the Swiss, 3-10 per cent of the Belgians, 2-10 per cent of the French, etc., are Lutherans, it is found that the Lutheran population in the United States ought to be 19,454,457. In this estimate no account is taken of possible additions being made from among Catholics, Reformed and non-Christian groups. Only one fact has been considered, that these people had a Lutheran ancestry and ought to be Lutherans now. In 1920 the number of baptized Lutherans was only 3,755,810. If the number of Lutheran adherents was 19,-

454,457, and the number of Lutheran members was 3,755,810, then the number of Lutherans outside the church was 15,698,647, or 81 per cent. That is, out of every five of our own, we have lost four. Some of these are now within the Reformed Church, most of them are without any church connection. The Lutheran church in the east has been able to hold about 20 per cent of its membership; the Lutheran church in the Mississippi Valley has held 23 per cent; and in the Lutheran church in the west only 7 per cent. The Germans have kept about 30 per cent of their people as Lutherans; the Finns about 22 per cent; the Norwegians about 21 per cent; the Swedes about 9 per cent; the Danes about 5 per cent."

Disciples to Have Another Great Church in Kansas City

If one city more than another is a center of Disciples strength, it is probably Kansas City. Many strong congregations worship in worthy edifices. One of the most recent enterprises is Country Club church which was organized eighteen months ago and now has 500 members. This church dedicated on May 7 the first section of what is to be a \$300,000 gothic structure. The dedicatory services were followed by a series of evangelistic meetings. Rev. George Combs, formerly pastor of Independence Boulevard church, is the pastor of the church.

Community Church Supports Two Missionaries

In a recent annual report of St. Paul's Union church of Beverly Hills, Chicago, it is stated that the congregation supports two missionaries in foreign fields, one in China and one in India, at an expense of

Religion Unified at Kansas University

FOR many years various denominations have carried on work for students at the University of Kansas, but the religious instruction given has never been recognized by the university. Within one year from the time that these denominations got together to organize the Kansas School of Religion on the edge of the campus, the university has arranged to give credit for Bible courses. The Kansas School of Religion has trustees from the following religious bodies: Baptist, Disciples, Congregational, Episcopal, Methodist, Presbyterian, Unitarian, African Methodist and United Brethren. The six larger bodies named have three trustees each while the smaller bodies have one. In addition the Christian associations are entitled to one advisory member each. The religious bodies represented nominate the members of the board of trustees, but the power of election is vested in the board of trustees. Courses are offered this year in New Testament by Dr. Arthur Braden and Professor Forrest Emerson Witcraft. It is hoped to enlarge the faculty sufficiently to cover the great Christian disciplines. Dr. Braden has been teaching on a Disciples foun-

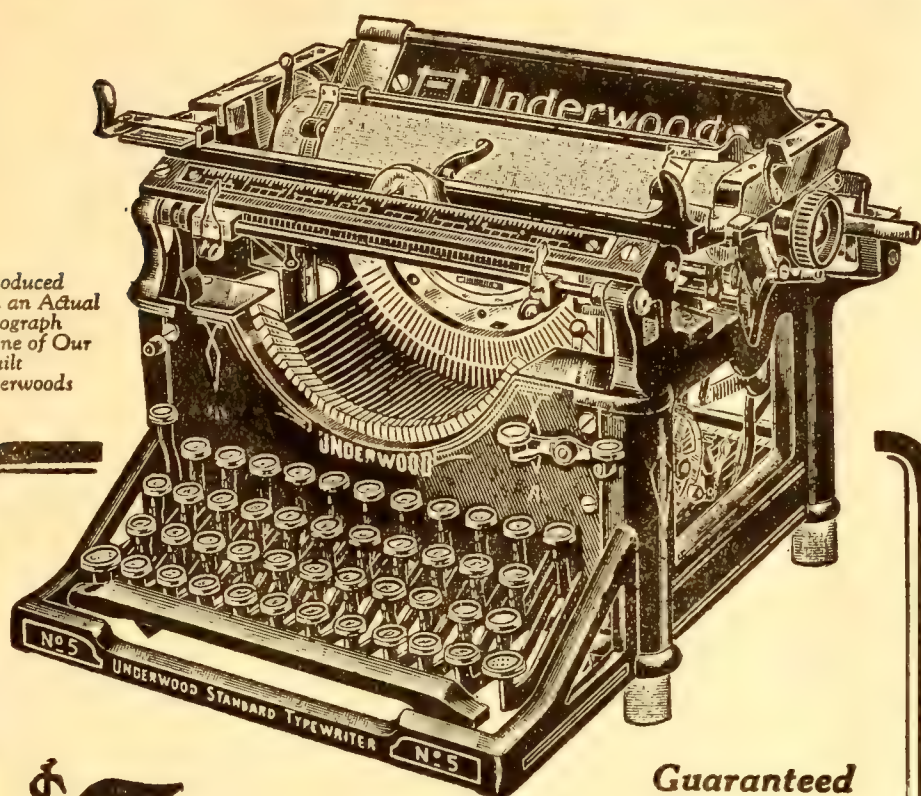
dation near the university for a number of years, and is pastor of a church in Kansas City. The friendly attitude of Chancellor E. H. Lindley of the university is seen in the following statement printed as a foreword printed in the circular of announcement of the Kansas School of Religion: "Religion is an indispensable element in a liberal education. The modern state university while recognizing the legal separation of church and state should therefore welcome the voluntary service of religious organizations which seek to provide opportunities for the study of the fundamentals in religious education. The university therefore welcomes the advent of the School of Religion. Such schools are in successful operation in many state universities. It is hoped that the movement may induce other religious organizations to make a similar contribution to the religious education of the large number of students of church affiliation in the University of Kansas." About the campus of many state universities the denominational leaders are still trying to play the denominational game, but the above plan gets a great deal farther.

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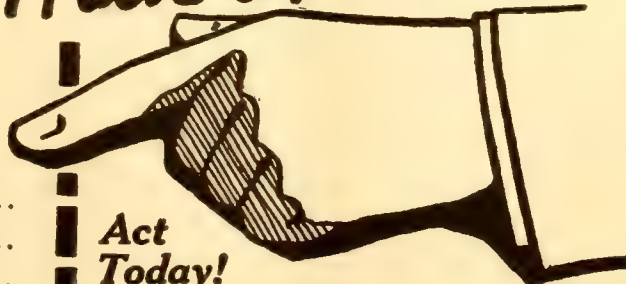
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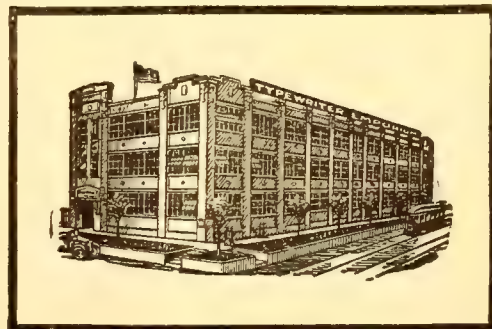
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three thousand dollars a year. Eight hundred per year is contributed to home missions. The total budget of the church is \$18,416. These facts are apropos to the frequently repeated allegation that community churches are not missionary in spirit nor evangelistic in purpose. Rev. Frank A. Gageby is the present minister of this church. He was a Presbyterian minister before coming to Beverly Hills, and still acknowledges the jurisdiction of that organization.

Million Dollars Will Be Spent for Lepers

Christian forces will place a million dollars in a mission to lepers off the Chinese coast soon. An island has been purchased with the approval of the Chinese government and will be devoted to this work. A prominent Chinese official has made a donation of five thousand dollars to this great charity. It is said that the island is to be named after a prominent American family which is interested in the project. The island is about a hundred miles from Canton and Hong Kong, and on this island the lepers of South China will be gathered for treatment and for gospel work. By means of the new remedies, many of the lepers will be cured and the lives of the remainder will be greatly extended, and their sufferings decreased.

Southern Presbyterians Meet in West Virginia

The General Assembly of the Presbyterian church in the U. S. (southern) is in session in Charleston, West Virginia, since May 18. This is the exact date of the opening of the General Assembly of the northern church at Des Moines. Among the questions that must be faced is the matter of the relationship of Presbyterian churches in the border states, where two General Assemblies claim jurisdiction. Transylvania Presbytery recently worked out a plan of union for the two denominations, within the boundaries of the presbytery through the activity of a committee of laymen. The plan which these laymen presented was rejected by the clerical vote, and stigmatized as schismatical. An overture will ask the General Assembly of the southern church to appoint a committee which will be charged with the duty of preparing a plan of federal union which might operate not only in the relations with the northern denomination, but with other denominations of the Presbyterian and Reformed faith. While sectional spirit and theological prejudice still keeps alive the spirit of separatism, the difficulties of administration argue more forcefully every year in behalf of organic union of the Presbyterian family.

Sensational Presbyterian Preacher Resigns

The secular press announces the resignation from the ministry of Rev. T. J. Irwin, a Presbyterian minister of Lawton, Okla. He gained notoriety because of his laudation of Jake Hamon at the latter's funeral, and the press gave him much more space when he went into a public swimming pool and married a couple in bathing suits. He was to have

been tried by his presbytery on May 9. Meanwhile reports come from other sections of the country indicating a similar degree of sensationalism on the part of ministers. The public has grown weary of these performances, and instead of securing great audiences and a successful career, these star performers of a single day are soon silenced by their ecclesiastical courts with the sanction of the people. The optimist has a right to draw some comfort from these facts

Unitarian Evangelism Is Successful

The first great national campaign of evangelism in the history of Unitarianism has been put on this past spring. The results are most gratifying to the leaders of the movement. Not all the churches have reported, for churches of the congregational polity are not always cooperative in the matter of making reports, but from 217 churches come the report of 7,604 accessions. There are 106 parishes yet to report. Twelve churches in the list have more than doubled their membership, and one church records a gain of 200 per cent. Such figures are enough to make Billy Sunday turn green with envy. Many churches had not in years harvested their prospects, and the earnest work of the spring-time has brought large results in this constituency. A big campaign is on to abolish pew rents, a change which has been accomplished in ninety per cent of the Episcopal churches and which is a live topic of conversation among Congregationalists.

Colleges Deny Bryan's Allegation

Mr. Bryan has been touring the land with the story of the defection from Christian faith of students in Christian

colleges. The only fact on which he based this allegation was a questionnaire which Prof. Leuba conducted a number of years ago. The Continent, a Presbyterian newspaper, has carried on an investigation of this subject in the colleges, asking both college presidents and student leaders with regard to the situation. From nearly a hundred institutions investigated the reports run quite uniformly. Oberlin college has the most detailed statistical information in which it is shown that the number of students belonging to the church in the senior year is almost exactly the same as, in the freshman year. Many of the college presidents say that students do go through an intellectual ferment in college, and some are bold enough to suggest that that is what college is for. While a few students may leave the church, more students are won than are lost. Most of the institutions replying are teaching evolution, and if they give biblical courses are employing text-books written from the standpoint of the higher criticism.

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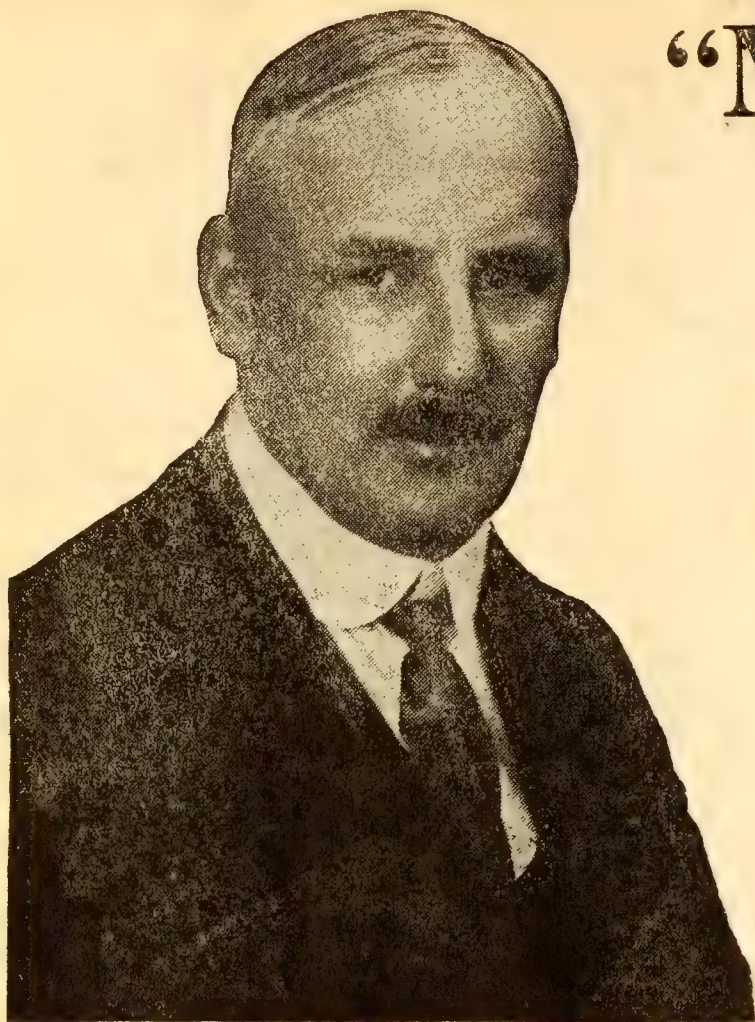
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EDITORIAL

Would Put the Teachers in Jail

PREACHERS and theologians sponsored a bill in the Kentucky legislature recently which would have put honest teachers of science in jail. Few teachers could pay a fine of a thousand dollars for teaching evolution. Most of them would have had to lie in jail until the fine was worked out. In Lexington, a Baptist minister led the fight against the freedom of teaching. So intelligent a man as Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, while not supporting the bill in the form it was offered, nevertheless offered a substitute which would have accomplished the same evil end of limiting the freedom of the teaching profession. Were it not for the valiant pronouncements of such men as Dr. Powell of Louisville, the outcome would have been thoroughly medieval. Metropolitan newspapers are now advising their readers to peruse Andrew White's "The Warfare of Theology Against Science" which has served to express the protest of the secularists against the church. The book made a good case, but the thing it lacked was modern examples of warfare against science. These the dear brethren in Kentucky and in other states have recently been furnishing. Dr. Mullins follows the traditional reasoning that the state in exercising its teaching function must teach neither religion nor irreligion. With this view The Christian Century does not agree, but we may concede the point for the present argument. But the Christian world is not agreed that the teaching of evolution is the teaching of irreligion. The public libraries contain numerous theological works in which the evolutionary hypothesis is assumed. Do the Baptists of the south—Baptists! whose historic genius is a protest against any union of church and state—want the civil courts to deter-

mine what irreligion is? Do they want to carry heresy trials up to the supreme court of the United States? That would be a scene to make angels laugh, and to make Roger Williams turn over in his grave!

Was Mr. Gompers Playing Politics?

POLITICAL considerations move men in church conventions and in labor assemblies just as they do in party organizations. Mr. Samuel Gompers must have thought he was putting his best foot forward when he came out recently in behalf of a modification of the prohibition laws of the United States, and a virtual annulment of the eighteenth amendment. Probably no one at this moment knows just how union labor does stand with regard to the prohibition laws, but it is already manifest in many cities that Mr. Gompers guessed wrongly. The Association Opposed to Prohibition recently solicited the support of the Union Labor Bulletin of Newark, N. J. The association got back a rather peppery reply which had in it no evasions or equivocation. This labor journal said right out that it was not only opposed to the sale of beer and light wines in saloons, it was opposed to their sale in restaurants and opposed to their consumption anywhere. This journal goes on to say that the working men in Newark have increased their efficiency one hundred per cent since the coming of prohibition. Therefore the union workmen in Newark will encourage no one to join the Association Opposed to Prohibition. Similar statements have been made by labor organizations in other cities. It would be too much to expect that labor union men everywhere would be prohibitionists since not even all the bishops are in line yet. Meanwhile a strong effort is being made to line up the American Legion with the Association Opposed to Prohibition. A local post in St. Louis

has passed the stereotyped wet resolution, but the national officials have so far fought shy of the question. It is hardly likely that they will sell out their infant organization at this time when it is still enrolling new recruits. Only about one-sixth of the American army of the late war is in the organization, and any alignment of the American Legion with the forces of the underworld would spell tragedy. American young men are not the sort to go over wholesale to the liquor propaganda, in spite of the temptations they experienced in French cities when on leave.

Proletarian Sunday Schools in England

OUR English brethren are much alarmed about the growth of proletarian Sunday schools in different parts of their country, and especially in the great cities. These communist Sunday schools have sprung up within the last three years, and must not be confused with the socialist Sunday school movement started in 1896—though the new movement is trying to inject the idea of red revolution into socialism. They are dangerously growing in numbers and influence, and they have a definite policy of turning “children of tender years from the religion, morals, and hypocrisy of the master class,” and sowing in their minds the seeds of “the revolutionary conception of life.” Their songs are songs of revolt; their spirit a spirit of intense, bitter, extreme class-hatred. They have a full-fledged set of catechisms in which England is denounced and Russia praised as “the one bright spot on earth.” Religion is scorned, patriotism derided, and the national flag insulted, as a part of the ritual each Sunday morning. Everything is made attractive with games, acting, and stories of revolution and of revolutionary heroes. The children are taught to be missionaries of revolt at home, in school, and on the playground. These schools flourish chiefly in the Glasgow area and in South Wales, but they are beginning to appear in London. What strikes us is not only the ingenuity and efficiency of the propaganda, but the fact that the Sunday school, too often neglected by the church itself, should be found to be the most effective instrument in the hands of the teachers of revolution. If it is the best weapon at hand for the service of class-hatred, surely it can be made more fruitful in behalf of the gospel of love with which alone these dangerous influences can be met.

The Shorter Bible as An Irritant

CONSERVATIVE consciousness discloses ever fresh areas of irritation, and just now the reactionary theologians all over the country are stirred up over the so-called “shorter Bible.” The work referred to was published not long since by the house of Scribners. It leaves out all such highly edifying sections as the genealogies and the book of Numbers and provides a volume in which the general reader, unacquainted with the Bible, will not get lost. It is regrettable that this discussion should arise at this particular time, for there is a more ancient fight still

pending that has never been won. The Herald and Presbyter in its recent Assembly issue pronounced the American revised version a work that was elaborated to favor immersionists and Unitarians. And now the guns are being turned on the shorter Bible before the battery of the American revised has been shelled out of commission. The Presbyterian General Assembly referred this matter to a committee headed by one of their leading theologians, Dr. McAfee. This committee brought in a report which is a model for conciliation. Declaring a belief in the whole Bible, it nevertheless leaves room for the printing of sections of the holy scriptures. Of course the most orthodox have printed sections of the scriptures for a hundred years. The New Testament has been printed separately. The gospels are often circulated by the American Bible Society in single volumes. The denominational publishing houses have printed the Sunday school lessons separately. To insist that whenever any of the Bible is printed, all of it shall be printed, is a manifest absurdity. What is really protested against in the shorter Bible is the manner of selection of its parts. The editors have recognized what is a commonplace to every pastor, that not all parts of the Bible are equally edifying. Choosing those sections which are most used by people of modern interests and feeling, they have bound these in a separate volume. For the conservatives to antagonize a fresh method of encouraging Bible study is a sight which moves the ungodly to mirth. Anything to beat the higher critics!

Amending the Apostles Creed

PROPOSED revisions of the apostles' creed are before more than one Christian denomination in recent years. The point at which revision is demanded is a very curious one. Both in the Methodist Episcopal church, south, and in the Presbyterian church in the U. S. A., strong objections are urged against the phrase “holy catholic church.” A commissioner of the General Assembly insists that the phrase of the creed is used by Roman Catholics to the detriment of the reformed faith. The proposed substitution offers the word “Christian” in place of the word “catholic.” In other ages men have debated over the phrase “he descended into hell,” or over the phrase “the resurrection of the body,” but it is a bit new to find the belief in a catholic church objectionable. Yet unconsciously these Protestant gentlemen have stumbled onto a real difficulty in reciting the apostles' creed. Undoubtedly the present denominational order is not at all clear as to what was meant by “holy catholic church” when it was written many hundreds of years ago. The men who wrote that creed were insisting that Gnostics and Docetics and all the rest should find a home in one universal church. It is a pity that we cannot all recite the creed pledging ourselves to believe in the holy catholic church. This item of belief is one of the rather few things in the apostles' creed that were believed in by both Jesus and Paul. Jesus prayed for the unity of his believers. Paul rebuked the incipient sectarianism of the Corinthian church. It takes a great stretch of the imagination for a

man who belongs to a sect to imagine himself a member of the holy catholic church, in spite of the historic teaching that all the baptized are members of the church, even though they received their baptism at the hands of heretics and schismatics. For once an old creed does not need revision nearly so much as do those who use it.

Peter Pan, Butterflies and Theology

TWO notable addresses were recently delivered in Scotland, one by John Masefield at Aberdeen, and the other by Sir James Barrie at Edinburgh. The poet talked of immortality—that intangible world surrounding us, at times the reality rather than the shadow of life, which reveals itself in passing moments, half-tones of light and shadow and color. “You realize,” he said, “that somewhere outside life there come gleams and suggestions—a kind of butterflies floating into this world—and you determine to follow these butterflies and find some country that is quite close to these lives of ours. You may never get to that country, but the belief that that country exists tends to make it possible for all the rest of mankind.” At Edinburgh it was not Barrie who delivered the address, but McConnachie, the whimsical, unruly part of him which wrote “Peter Pan,” “Dear Brutus,” and “Mary Rose.” Anyway the torch-bearing crowd of gayly robed youth fell under the spell of an enchanting presence—eerie, elfin, and altogether charming—and they can never forget his appeal to “Youth and Lovely Courage.” It had to do with the old war between joyous youth and wise age, and it is not skidding to say that he took the side of youth. “This is my first and last public appearance, and you must excuse me if I talk a great deal about courage; there is nothing else much worth speaking about.” While he said nothing about butterflies, it was plain that he had in mind the lovely courage to follow the butterflies, which Masefield made the theme of his address. Happy the age which hears two such winsome appeals to the spiritual idealism of youth, without which all our plans for a new world go “aft agley” and leave us floundering in a bottomless bog. Youth is always right—when it follows the Butterflies of the Spirit, and forgets the grey wisdom that is not wise, but only hard.

“The Secret Places of the Heart”

A NEW novel by Mr. H. G. Wells is always an interesting event, but his latest story, “The Secret Places of the Heart,” by no means justifies the high-sounding words with which it has been heralded. The characters are few, the plot slight, the discussion scrappy, being a continuation of the infinite conversation which the author has conducted with himself for many years, concerning a golden age and the remaking of the world. The talk is between Sir Richmond Hardy, a nerve specialist, who has made a mess of his marriage, and a beautiful, rich and intelligent American girl, whose ideas are so new that the old moralities are abjured. They are full of large plans for bringing order out of the chaos in which they

believe the world is about to be plunged, with a general smash-up near at hand; but neither is able to formulate any plan for bringing even a semblance of order out of the intimate chaos of their personal lives. They agree, as a result of their tall talk, that “some new sort of world, planned and scientific, has to be got going”; meanwhile they live in moral anarchy, in disregard of the most ordinary rules of decency. The deficit between their moral bankruptcy and the large discourse in which they indulge, is appalling. Both are weaklings, incapable of self-discipline, unable to control their own passions—yet they know all about how to set the world right! The author has discovered, at last, that his dreams do not come true because there is something wrong, if not rotten, in the secret places of the human heart and that if the world is to be redeemed from chaos it must be by a power working from within. It is a belated discovery, but Christianity knew that fact some time ago. Incidentally the book gives us some vivid descriptions of old historic haunts in England, and some impressions received during the author’s recent visit to America.

Recreation Without Equipment

MANY churches are building community houses these days with which to inaugurate a recreational program for the children and the young people. In some cases as much as two or three hundred thousand dollars is being expended in such efforts with elaborate equipment which will put to shame the gymnasiums and swimming pools of the Christian associations near by. Laymen would not put up money in such amounts if there was not a definite conviction that the church must do something for its young people. Just what that something shall be varies at different times. Probably not five per cent of the churches of the land will be able to command equipment. In these there has been no study at all of the local possibilities, but only a fatalistic despair that Providence has not been kind. Yet the kind of recreation that the youngsters think most of is often provided without cost or at such little expense that one wonders why more has not been done in directing the play life of children and young people. It is a small thing for a business man to take a Saturday afternoon hike with a dozen bright boys, and teach them the fishing lore of the race. Complaint is often made that the Sunday baseball games are in the hands of the toughs of the town. That is because a few older men have not matched up some teams on other days of the week. The equipment for a camping trip is easily acquired, and around many churches can be borrowed without expense. Few things will so stir a group of boys in the early teens as the prospect of sleeping under the stars. The success of the Boy Scout movement attests the soundness of these ideas. Few organizations have done so much with so little money. Not all boys, however, will follow the mechanical set program of the Boy Scouts. Taking the great out-door organizations as a model, an independent leader can form his own organization. In the winter time the opportunities are no less abundant. A boy need only be taught construction to

cure him of destruction. A curiosity that follows a scientific theme quickly corrects idle mischief. One would not say that equipment is useless, but it is not too much to say that a church that does nothing for its young life even though the equipment is lacking is blameworthy.

Religion and Ethics in Public Schools

BASIC among the convictions of the fathers of the nation was the sentiment that morals and religion were necessary to the welfare of any people, and that they should be included in any competent plan of public instruction. Most of the earlier programs of education, in the colonies and later in the states, recognized this principle, and made provision to some extent for the inclusion of such disciplines in the schools. This instruction was often very primitive and inadequate. In many instances it hardly went further than a simple catechism upon biblical themes, and the commoner doctrines of the current theology and ethics. But even in this modest manner the importance of the subjects was emphasized, and intimation was given that in the development of popular education religion and morals would naturally find adequate treatment.

That this has not been the case is due, as has been previously indicated, to the prejudice and alarm that have resulted from the prevalence of the denominational system, and the fear that any teaching of religion would necessarily involve sectarian bias. To justify this position, resort has been taken to the doctrine of the separation between church and state, also basic in the convictions of the fathers. But as already pointed out, that principle was merely a safeguard against the domination of the state, including its function of education, by an established church. It was this evil from which European nations had suffered and still suffer, and against it the founders of the republic wisely guarded. But this of course has nothing to do with the recognition of morality and religion in any publicity planned program of education.

Earnest efforts now taking form to correct the mistake of former years by the inclusion of the spiritual disciplines in the curricula of high and secondary schools are symptomatic of growing concern for a balanced and adequate educational method. Throughout the nation this fundamental deficiency in the public schools is recognized and deplored. As yet it is largely regarded as inevitable, showing that even educational leaders are subject to the paralysis of an erroneous tradition. But the fact that men and women sensitive to the danger of such exclusion are attempting to remedy the situation by resort to extramural devices such as week-day religious instruction under church auspices, daily vacation Bible schools, and the like, is proof of the increasing disposition to look the subject frankly in the face, and to attempt to remedy the defect in the spirit of fearless adjustment to the conditions of modern educational life. When we admit that these special and outside courses are necessary to a proper type of

spiritual culture for the youth of the time, we have already asserted that the public school system of the present period is lacking in one of its essential elements.

What then are the studies that demand inclusion in any competent program of public education? It goes with the saying that any courses of this nature must be given with text-books and by teachers sufficiently prepared for their tasks that they shall be beyond suspicion of any sectarian narrowness, and shall be of a quality comparable for efficiency with any others entrusted with the guidance of children and young people. The public is sensitive to the necessity of having teachers in the public schools who are thoroughly prepared for their work, and are above partisanship or bigotry, as such would impair their efficiency. The same qualities are needed in teachers of ethics and religion, and when they are strengthened by personal character and integrity, they meet sufficiently the requirements of the case. Recognizing then, these basic qualifications as to courses and teachers, what are the studies that demand inclusion in public school programs today?

First, there is needed a brief survey course in the history of religion, including proportionate treatment of the great historic faiths. Some little attention is given to them in the courses on general history. But such treatment is wholly incidental and often misleading. Religion is the most fundamental of human interests, and no education can be called competent which excludes it from the scheme of instruction. Some of the moral leaders of history have influenced the lives of their people to a profound degree. Intelligent young people have the right to understand something of the part religion has played in the education of the race. And there is no other way for most of them to acquire such knowledge than in the public schools.

There is a place also for a carefully devised and comprehensive study of the Bible. The reading of the Scriptures in the schools is well enough in its way, but it is hardly to be classified as educationally valuable, save in a very limited degree. Wherever the patrons of the school approve, it may well be employed for devotional purposes. But something much more carefully organized than this is required. Already this need has been felt, and in part met. A special committee, chosen by the various agencies of religious education, has outlined three courses of study, two in the Old Testament, and one in the New, that may serve as credit courses in high and secondary schools. This is only a suggestion as to a proper technique for any school to adopt. The Bible is the greatest classic in the language. It presents in the most simple and interesting manner the story of Israel, the nation that in antiquity more than any other manifested an interest in the struggle to overcome the crudities, brutalities and immoralities of human life, and to achieve a truer, nobler ethic and a purer conception of the character and values of religion. This gradual attainment of higher levels of belief and conduct than those reached by neighboring nations was chiefly due to certain forceful personalities called the prophets, around whom much of the story revolves.

The Bible also includes the narratives regarding Jesus

Christ and the inception of the society or movement that goes by his name. The personal character of Jesus is the most impressive that history records, and the teachings, as made known by his first interpreters, are recognized by men of all shades of thought as the most revolutionary and inspiring in the ranges of ethical and spiritual leadership. These facts of history regarding the classic experiences of the Hebrew people and the early period of the Christian group are as fundamental to education, even of the common secular order, as the story of Greece or Rome or modern Europe. And when their value for religious belief and the proper shaping of human conduct is assessed, they have a uniqueness and authority of moral enthusiasm to be found in no other records. To deliberately deprive the youth of the values of a literature and experience of this character is to defraud the coming generation of one of its inalienable inheritances.

Somewhere in this series of studies there should be included at least a brief and optional course on the history of the church and its expansion through the centuries. Nothing would more helpfully tend to modify sectarian prejudice and conceit than acquaintance with the many expressions of the Christian movement in different parts of the world, and in different periods of time. To be made familiar with the fact that in the wide variety of Christian communions, unfortunately separated from each other by geographical, chronological, doctrinal or liturgical considerations, into denominations differing from each other as do the Greek Catholic church, the various forms of the oriental churches, the Roman Catholic church, the Anglican church, the many types of Protestantism, and other groups that reject classification with any of these denominational organizations, there is the sincere desire to preach the message of Jesus Christ to the world, and to promote a social order such as he outlined, is of the greatest educational advantage as broadening one's conception of the world-wide extension of Christianity, and its application to the widest variety of human needs. It is also indicative of that increasing spirit of comprehension and good will which is drawing into cooperation, and ultimately into unity, the separated branches of the church.

Already in most of the schools that recognize the larger educational demands of the time there are incorporated courses in ethics which look in the right direction. These are not yet formulated in wholly satisfactory manner, nor are they always taught with the awareness and enthusiasm which gives them real urgency for conduct. But the recognition of their legitimacy and inevitable inclusion in a competent curriculum is a favorable sign of the times. In some schools these courses, in the hands of inspiring teachers who have the wit to employ the commonplaces of daily experience, in the class room, on the athletic field, in social intercourse, and in the family group, as source materials and illustrative incidents with moral and spiritual values, are proving the worthfulness of the discipline, and its rightful place in any wholesome plan of education.

It need not be stressed, but must always find recognition in any discussion of this theme, that no pupils should be required to take courses of the character here outlined

whose parents or guardians make objection. It is taken for granted that there are courses provided in the public schools which do not appeal to all members of the community. Any such people are acting quite within their rights when they request the excuse of their children from such classes. But this by no means signifies their privilege to protest the inclusion of studies that meet the wishes of a considerable portion of the community. And the signs of public sentiment reveal a large and growing constituency who wish to have their children provided with the opportunity for ethical and religious training, in addition to any culture of the sort that may be furnished by the home and the church.

Peace Makers at Work

THE recent meeting of the World Alliance for International Friendship through the Churches in Cleveland, Ohio was a notable gathering of men and women who really possess the international mind. In the range of subjects discussed, in the fullness of knowledge and the power of analysis in dealing with these subjects, the congress reached a standard which has not been surpassed and perhaps has not been equalled in such gatherings. Dr. William P. Merrill, the chairman of the American branch of the alliance, Dr. Henry A. Atkinson, its general secretary and Mr. Linley V. Gordon, the associate secretary, have put in their debt all men and women of good will who are genuinely solicitous for the making of a better world. National councils have been organized in many countries and with quiet and constant efficiency a work of far reaching influence is being done.

Some characteristics of the Cleveland congress deserve more than passing comment. This gathering of men and women of definite knowledge and of unusual poise and sagacity sounded notes to which all of us should take heed. It was happily evident from the beginning that there was no tendency to say polite and harmless things and to avoid the real problems covering them with a cloud of happy courtesy. The idealism of the speakers did not take the form of a gilded rhetoric which substituted friendly feelings for the consideration of hard and ugly facts. It was conspicuously noticeable that each speaker seemed to have a sobering sense of the duty to face every element of difficulty in his problem. There was no flinching when disconcerting aspects of industrial life in China or the tragedy of antagonisms in respect of color came to be discussed. Some of the papers gave you the feeling that the material might have been gathered and classified for a very critical seminar in some great university. As a result of all this you had a feeling that you had left the quicksands of undisciplined feeling for the solid ground of fact. The congress produced a brave and honest discussion of the concrete realities of the world in which we are living.

While there was a complete absence of hysteria, even of the hysteria of generous optimism there was no lack of passion. It was a passion deep and possessing. It gave pungency to many a phrase. It gave wings to many a

sentence. It gave thrust to many a keen and penetrating epigram. But all this passion was related to so clear an analysis of every situation which was discussed, it was steadied by so complete a knowledge of all the terribly difficult problems involved, that the hearer had a sense of solidity and strength which came as a distinct and happy surprise. It was clear that scientific knowledge had not dulled the emotional response of these leaders and it was clear that deep feeling had not polarized their judgment. Again and again there came moments of that curious quiet when a host of facts are being visualized in large and significant relations and in the midst of the quiet there came that curious glow which is produced when mind and heart and will meet in a rare and swift fusion. It was as if every aspect of life spoke and every aspect of life responded.

All the while it was clear that the members of the congress cared more for actualities than for words. There was a willingness on the part of the majority to let our present political leaders call international cooperation by whatever name they choose, providing dependable results are secured. The unlovely antagonisms of partisan politics were skillfully avoided. But while there was a shrewd urbanity in all these things, it was made plain once and again that there was a deep and relentless resentment of any leadership which would put party advantage above the welfare of the world.

This touch of practical statesmanship was a notable element in the whole situation to the observer. Once and again it was necessary to call sharply to one's mind the fact that this was a group of churchmen. You might easily have supposed that you were listening to a company of men, each of whom held a portfolio in some field of organized political life and each of whom was busy with its tasks of practical administration.

But the final significance of the gathering lay just in the fact that it was a body of churchmen considering the kingdom of God as the kingdom of good will in the very world where we live. For back of these men lay all the vast resources of varied and powerful ecclesiastical groups. The messages heard at this congress will be carried far afield over the United States. And it is the invisible host of men and women in all the churches who give such a meeting its lasting importance. Differences of creed and of ecclesiastical type sank into the background in the presence of the urgent demand that all Christendom set about the task of doing the will of Christ in all the world.

There were practical suggestions as to the development of instruments in every denomination through which the purpose of international good will may most effectively express itself. There was the very definite policy of a committee for the promotion of the spirit of friendliness to all the world in every local church, a committee which shall conduct classes for the study of conditions and problems in all parts of the world, a committee which shall be a center for that noble publicity which keeps the purpose of brotherhood and all its vast implications before the community. It is not too much to say that such committees, if they are organized widely enough and con-

ducted with sufficient energy and skill can change the future of civilization. There is nothing more significant and there is nothing more important than the making of a voice. The Alliance for International Friendship Through the Churches is developing many voices which give vital and commanding expression to the international mind.

Vocations and Avocations

A Parable of Saged the Sage

I TRAVELED with a Lawyer, and he said, I have been back in the Hill Country, trying some Coal Lands and Timber cases.

And I said, I knew that country many years ago, and sometimes I attended Courts there. How dost thou find them in these modern days?

And he said, They be somewhat primitive and rude, but they hand out Justice about as squarely as courts do anywhere.

And he said, I had one case in a County where the Judge was a Barber. And he had studied Law on the side until he knew as much Law as most lawyers, which may not be saying much; and he ran for Judge and was elected. And certain inquired of him, saying, Wilt thou now haul down thy Barber Pole?

And he answered, Not on thy life; for the dispensing of Justice is a Seasonal Vocation, but Hair groweth the whole year round.

So he moved his Barber Shop to the Court House, and he did not permit his Vocation to interfere with his Avocation. And there was more business for the Barber on Court days than at other times; for certain of the citizens of that region shave not till Court Day cometh again.

And if any came and said, Bill, I want a shave, his Honor sat him in his Barber Chair beside the Judicial Bench, and proceeded to shave him. And the business of the Court went right on. And as he lathered the chin he said, Objection sustained; and as he stropped his razor he said, Objection overruled.

And none complained, for he did both jobs well.

Yea, if there was an interesting case, and the Court Room was crowded, one might always be sure of a good seat if he had the price of an Hair-cut.

Now when the Lawyer told me of this, I was interested, and I wondered whether the plan might be adapted to Courts elsewhere. For I know many Judges, and most of them lead a dull life, listening all day to dead men's opinions and live men's lies. And I wonder not that my friend Judge Landis hath forsaken the bench to be a Baseball Umpire; for in that game there is Something Doing.

And I went to Washington, and I entered the Supreme Court of the United States; and it is a more Chilly Mausoleum than the tombs of the Pharaohs, for I have tried both. And I beheld how the judges Yawned and Fidgeted, and considered it not worth while to notice how to divide themselves for a Four to Five Decision.

And it occurred to me that it would liven things up a bit if some sort of Combination could be effected between the Supreme Court and the Capitol Barber Shop.

A Pulpit Romance

By Frederick W. Norwood

Dr. Norwood, pastor of the City Temple, London, who is exchanging pulpits for the summer with Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City, was the guest of the alumni of Union Theological Seminary at their annual dinner at the Hotel Pennsylvania during Commencement Week. He told the story of his sudden leap to fame with a candor and winsomeness that captivated his audience. The story runs like the most thrilling romance. It reminds one of the last great work of Silvester Horne,—“The Romance of Preaching.” This great London preacher is having large congregations in his temporary New York pulpit, and upon his hearers he is making the impression of a skillful and gracious shepherd of souls. Dr. Norwood’s message to the Union alumni follows:

THE subject you have yourself selected and assigned me is “Experiences in City Temple and out of it.” The Temple was founded in 1640. Its first minister was Dr. Thomas Goodwin who was Cromwell’s chaplain and a leader among the Puritan preachers. The Temple as it is known today is the product of the genius of Joseph Parker. I remember that Mark Twain said there are only seven true stories in all the world. The rest are but variations of them. While I have been minister of City Temple I have heard those seven told about Joseph Parker. He did a great work there. A forward-looking mind and a liberal spirit characterized him. He was a great autocrat. No church meeting was held in more than twenty years. I believe if there were more of that the Kingdom of Heaven might come. There was no deacons’ meeting in more than twenty years. There were deacons but they are not known to fame. They were trained to say, “Yes, Sir. Yes, Sir.” They were never known to say “No.” This was all right as long as Joseph Parker lived, but when he passed out he left no leaders behind him to carry on. There was no establishment, no endowment—nothing to meet expenses except the contributions Sunday by Sunday. I find it is much different here in America. You have here, I understand, pews that rent as high as sixty or seventy pounds. How much is that, Mr. President, in dollars and cents? I can’t remember it that way. When they told me, I turned it into pounds, and have to remember it as pounds. Now, our highest pew rent is only about thirty shillings a year. On such very small support the Temple has gone ahead for over forty-seven years.

A GREAT PULPIT

Then, after Dr. Parker, came Reginald Campbell. A man of striking personality, great gifts, and liberal thought, he put into the Temple thirteen years of work. Then came your own great American, J. Fort Newton. It was during the war that he came to interpret to Britain the mind of America. Amidst vast difficulties and vicissitudes he began to build up a strong church. In Parker’s day members were not wanted. People have told me that they tried hard to join the church but that they were not wanted. With Dr. Newton’s ministry began the effort to build up a real social life. The Temple is in the midst of a non-residential district; nobody lives there who is not forced to. The Temple parish is all of London. Few of the congregation come from less than three miles distance; some come

ten and even twenty miles—a widely scattered flock.

The Temple is—I was going to say the finest auditorium in the world. (You see, I have caught the American atmosphere. And it is very contagious). Well, I will say that it is the finest auditorium in which I have ever had the privilege of speaking. The acoustics are absolutely perfect. You can whisper and be certain of being heard by 2,500 people. It is inspiring to look out from that famous pulpit into the faces of those thousands, every one of which is visible. And, perhaps it is just my imagination, but it always seems full of many invisible personalities, too. It is a great joy to preach from such a pulpit and know you are reaching every ear and perhaps every heart.

Before the war I was a “bush Australian” of no reputation and of no degrees (until I came to America where no protest availed and I have finally succumbed to a doctorate). In City Temple I have wondered how I came to be there. In my glum moments I dully remember that there is such a thing as shell-shock. In my clearer moments I remember also that there is an over-ruling Providence. Australia is a long, long way off; how I came from there to London and now to America is a romance.

A DREAM COME TRUE

Life had not been very kind to me. It stripped me of my father and cast me out upon a cold world at eleven years of age. I was cut off so completely from the past that I feel as nearly like Topsy as any one I know. My ancestors went out to Australia very early—but not too early! My grandfather bought a five-acre lot of land at the rate of twelve shillings—three pounds the block. He built on it a log hut, and there in 1814 my mother was born—the first white child in that section. In the fifties gold was discovered five hundred miles away in Victoria. My grandfather got the fever and went after it with the rest. Most folks do sooner or later. He sold his land to the first man who came along for five pounds. He was a shrewd old chap. He got two pounds deposit, the balance to be paid in installments which they both forgot. Years afterward the government passed a special law wiping out all such claims and my five acres went, too.

The editor of a London journal recently asked me to write an article on, “If my dream came true and I became a land-owner.” I had no idea what he wanted but I began to dream. I found an old, old chest in the very bottom of which under many ancient papers I discovered the title-deed to my five acres in Adelaide. I taxied to the station, took the express to the land of my ancestors. I located my five acres. It was in the very heart of a city of 400,000 people. Vast industries had been built up about it, all modern improvements of gas, electricity, taxies, motors, marked the progress it had made. I called my tenants together and said “Get off my land.” They protested—“How is this yours?” “Here is the title-deed,” I said. “But what have you been doing all these years while we have been building this city?” “Nothing,” I said, “but I just found the title. Get off my land.” I stopped dreaming. It reminded me of a story.

A land-owner in England found a tramp on his property and began to chase him away. The tramp asked him how it came to be his. Well, his father had given it to him. "But where did your father get it from?" persisted the tramp. "Why, his father gave it to him." "But where did he get it from?" The tramp continued pressing him until the land-owner concluded: "My ancestors fought for it under William the Conqueror." "Well," said the tramp, peeling off his coat, "I'll fight you for it under George the fifth." A lot of things do seem upside down in this world. Most of us have looked at them that way so long that they seem all right. But we are living in a generation that is thinking things through, and thought is the most dynamic thing in the world. The next generation ought to be the greatest since the world began. Well, I didn't live on my land like a land-owner. At eleven years of age I became a messenger boy. Sixteen years later I was secretary of the firm. Then I started in again at the bottom—this time as a minister. I went through the Presbyterian Theological College, though I was a Baptist then, for I had fallen in love with a Baptist girl. We had been married seven years and a little family was growing up about us when I began in the ministry at thirty.

ENTERING THE WAR

The war came on and I finally managed to get away. When I landed among the men I was ashamed that I had been so long getting away. I made several resolutions: to stay with the troops till the war was over, to do no sightseeing till the war was over, to preach in no church and not again along the old theological lines. I took not a single sermon note with me but lived among the men and tried to get my ear to their hearts to know their needs. I went, not as a chaplain, but as a nondescript. The Australia Y. M. C. A. sent me to live with the men—a free-lance among the 300,000 Australians. I could carry everything I wanted in a haversack, no fame, no advertising, no one to have to report to. Usually I blew into a camp to mingle with the men and speak before or after the cinema. Mingling thus with the men I learned many things about myself. Once coming into a camp to speak in the Y. M. C. A. where I had been announced, I lost my way. I saw an Australian digger (private) ahead of me and asked how to get there. He said, "Going to hear that bloke?" "Yes," I said. "Is he a rotter?" asked the digger. "Oh, I guess he's sincere enough all right," I said. When we got to the hut he said, "Do you think he's got anything to say?" "I dunno," I said, "but I vote that we go in and if he hasn't I vote that we come out." "All right," he agreed. I didn't see him again till after the war. When I asked him how he liked the bloke that spoke he said, "Lord, I nearly died!"

Until the fourth anniversary of the war I had not preached in a church nor been in an English home. It had been decided to have anniversary memorial services in London. My chief informed me I was to represent the overseas dominions. When I got to London I found that Sherwood Eddy was to speak representing America, and Gipsy Smith for Great Britain. I studied hard, burning the midnight oil, to produce an oration that would knock

Sherwood Eddy and Gipsy Smith into a cocked hat! When the printed program was sent to me the names of Eddy and Smith stood out on it in bold caps as the principal speakers; mine was in very small type as the seconder of a resolution to be presented by the chairman. And written across the top of the sheet in a bold hand so that I should not miss it was a note that the seconder was allowed ten minutes. I went to my chief and he explained that he could not attend the last meeting of the committee on arrangements and that they had evidently thought the names of Mr. Eddy and Mr. Smith would be a good drawing card. "They thought," he said, "that your name would not draw. Don't you go."

And I thought of what was wanted—a tribute to the thousands who had made the supreme sacrifice; it seemed to me that a man ought to be able to pay such a tribute even in ten minutes. I decided to try to say a few chaste, honest words. At the hour of meeting, I slipped into the speaker's vestry; nobody knew me, nor met me; nobody said a word to me. I trailed on to the platform like a dog who has lost his home. The chairman, in a lackadaisical manner, read the resolution, and concluded by saying, "The resolution will be seconded by Mr. A—A—Ah—(grabbing the program from the reading desk and reading it closely) A—Norwood." I know no more. I presume I seconded it. I have a faint recollection of seeing people wiping their eyes and struggling to suppress their emotions. I do not know what I said, but I do know that life turned for me on that address. After that invitations came to me from everywhere, from the armies of the allies, from churches, from Paris, from Dieppe, from a professor in your theological seminary, from the English Y. M. C. A. to work among the men in London.

A SPIRITUAL CLINIC

Up in the gallery that day was Mrs. J. Fort Newton and daughter Josephine. Dr. Newton asked me to preach in January in City Temple. I said, "It's sporty of you to ask a stranger into your pulpit. If I can come I'll do it."

I came back and preached for him, then returned to my boys in the camps until the following October. When Dr. Newton resigned from City Temple to return to America, I was invited to take his place until my ship left for Australia. It did not leave and I am still there. You older men here are past learning, perhaps, but I have told this to you younger men that you may never hesitate to pull out all the stops. You do not know on what trifle your whole life turns in the Providence of God as on a pivot.

There was this thing about the army—when you got close to a man, it was his sheer manhood that gripped you. In our meetings together there were seldom any hymns, rarely a public prayer, except when the atmosphere was just right; the benediction was usually lighting a cigarette. My mingling with the boys was more like a clinic. At my billet I had hours when they could come and talk to me. It was a curious thing, but they all seemed to go back to childhood. You could see through them as though they were glass. With nine out of every ten of them there was a woman in the case and theology is child's play compared with women—both for good and for evil. Even

now we can afford to give more thought to this thing than to theology. In squalid sin there comes at times a dazzling light divine. Man was made out of the dust of earth but God breathed into men the breath of life.

When a man came and talked frankly with me about his sins and his need for God and the Christian life, I often thought—"What would I do with him back home?" I thought of presenting his name for membership in the church to the deacons. What's wrong with the church that it has become a select club in which the odd man seeking light and help is made to feel awkward and unwanted! What are we going to do with a fellow who is seeking God but has a personal excrescence such as profanity or a misinterpretation of a dogma? The church is a collection of people who are trying to live the better life and we should say to him, "Come right in here, if you're looking for help and willing to try."

City Temple is very open-minded. Many, many times I am thankful that Joseph Parker did not encourage the deacons too much and that people are still received according to the judgment of the minister. I'm a long way from home, so maybe they won't hear, but let me whisper it to you confidentially—I'm getting a veritable Noah's Ark! Recently a lady wrote me making application for membership. She frankly stated she was living apart from her husband, was making her living on the stage. With her letter she enclosed clippings of newspaper notices of her activities and a photograph of herself in dancing tights. You laugh, but I liked it! I sent for her. She told me she was a Polish woman from Galicia—that part of Poland awarded to Austria. An Englishman who had come to her native town was considered by her parents a good match for her. They arranged the match and married her off. She was a young girl still in her 'teens. After their marriage she discovered her husband was a drunkard.

THEN THE WAR CAME ON

Then the war came on, their home was burned and they fled as refugees, made their way out through Roumania and reached his native home in Yorkshire. There he told his people that she was an Austrian. That had just enough truth in it to make it a genuine lie. She was so despised and mistreated that in desperation she left her husband and went to London to find a home and make a living on the stage. In the great city of six million she decided the best thing a defenseless woman could do would be to associate herself with the church. She sought a Christian leader to advise her. She approached more than one good bishop in her search. Her vivid descriptions of the interviews were most interesting. You could see his lower chin resting on his upper chest as in sleek fat tone he expressed his shock, and when he learned where she was living because of the low rent, suggested that she ought to live in the west end. That girl blew into one church after another before she came to me. She has been a member of City Temple for eighteen months; she's always there, and is making a bold fight for a clean life.

What brings these people there? I don't know. Somebody has suggested it as spiritual affinity. I know that no ecclesiastical synod would stand by the list of members

admitted. I don't stand for their faults and failings but for the light and character they seek. City Temple people are not a select club though I hope they are of the elect. They are people who hope to live better. Those who are thus trying often turn out to be the best type of people.

Another instance of the kind of experience we are having came one day when a man was in my study to see me and my secretary came to the door with a letter, and said the man was waiting below for an answer. I sent word for him to wait. The letter was ten pages, closely and illegibly written. When I finished in a few minutes with my man I sent for the visitor who had brought the letter. He was a burly, stubborn-looking Scotchman. He said, "I have nothing more to say. I promised to give you the letter. I wish you good morning." He tried to go but I managed to detain him, offered him a cigarette, and he thawed a bit and told me his story.

HIS STORY

His father was a butcher up in Scotland. The son had migrated to America and set up a butcher business for himself. The war came. His wife died. He was restless and finally enlisted with the Canadian forces. He put his daughter in the care of someone whom he thought he could trust. After the war he had gone back to America but failed to find his daughter. He learned that she had been inveigled by a man into an evil scheme. He had appeared to her honest and sincere and promised to marry her. Instead she found herself in a house of ill-fame. The father searched until he found his daughter and sent her back to Scotland to the grandfather with a warning that she should tell no one of her misfortunes but start life afresh. He then looked for her betrayer. He finally found him, and before a large group of men denounced him for what he was, and shot him dead. No one in the group offered to interfere. He walked—not ran—away, was arrested by the police, tried, sentenced to jail for fifteen years. But the public took the matter up and agitated the case so that he was set free in ten months. His old father stuck to him through the whole thing and wrote to him to come back to Scotland, and take over the business for he was over eighty years old.

At Liverpool he received an anonymous letter saying his daughter had gone off with another man, a wealthy manufacturer, and was living with him, unmarried, in London. A messenger of the father was also there to plead for the boy to come home. No; he would not go. He would go to London. In his desperation, he came to me. "Everything is in the letter," he said to me. "There's nothing you can say to me. I have nothing more to say. I wish you good morning." Then I said something that seemed to get him.

"GODLESS OLD JUNGLE"

"Your old father's a good sport. He's stuck to you through thick and thin, hasn't he? He's pretty feeble, too, isn't he? You're a nice one. Fine return you're making, breaking his heart. Better let God Almighty take care of this. You've tried once taking his law in your hands. There's a place in the good book that says "Vengeance is

mine, I will repay, saith the Lord." I don't know much about your daughter, but I do know your old father is a good sport and you better stick with him."

He stuck out his hand and said, "Thank you. I'm going to Glasgow." He left. I haven't seen him again and don't know where he went. But that's typical of the kind of thing we meet in the city. Godless old jungle! Comfortable enough for the rich but hades for the poor! Livable for those who have homes and friends but bitter ice-fields for people with no friends! Now and then spewing out her flotsam and jetsam and giving us a glimpse into the depth of her. We need to cultivate the faculty of reaching for wreckage; make ourselves easy to approach. Not slobbering over things nor putting ourselves in a glass cage, but remembering that the devil is close to an angel. Let us make it known that though a man is a rotter a miracle can happen to him that will bring him into the kingdom of God.

There is something pretty good after all in the gospel of Jesus Christ. I hear that you are having difficulty with

what are called the "Fundamentalists." People know a lot about God—they've got it all planned out. But they know mighty little about human nature. I believe we get nearer to God when we get nearer to humanity—nearer than in oceans of dogma. I never had the slightest doubt that the unrest prevalent in the world in this generation would attack the church. The cleavage is not ecclesiastical, but, as by the rod of destiny, we are being divided, the sheep from the goats—the forward-looking, venturers with a vital faith, from those who refuse to look forward.

Jesus Christ held that he had not exhausted the whole of truth. He was rather a sower of seeds, which like acorns grow into oaks. "I am with you all the day, even unto the end." Go out after Christ. You will find him not among cut-and-dried dogmas, but where God and men meet like Father and sons. Give God a little trust; he's able to manage his works. Get the passion for souls—not in the traditional, stereotyped meaning of the phrase, but savingly, redeemingly. And I think we'll find our way out to the light.

Little Biographies of Lustrous Americans

By Joseph Ernest McAfee

IV

HE IS a retired farmer—with bold accent on the tired. He has, indeed, worked hard. He and his wife have raised nine children, all of them in good health, married and set up in some sort of business, except the youngest daughter, who has asthma, is still at home, but has steady company. The old man and the Mrs. have moved to town, though they still hold on to the farm. They are likely to hold on. They have specialized on holding qualities. He was born and mostly reared in one middle western state, spent his early married life as a tenant in another middle western state, and then homesteaded under severe conditions in still another. You bet, he holds on to that land acquired through much sweat, with which perhaps some blood was mingled.

They have lived in their box-like town house for about two years. They have succeeded in getting the front room papered, the Mrs. has. She hopes to carry on, in the eons yet to come, until the house is covered. There is a spigot in the rusty kitchen sink, but no water comes out of it. A pipe connects the spigot with the galvanized iron tank on a rickety frame in the back yard. A small windmill and pump seem designed to fill the tank, but the mill does not pump, and the pump is not attached to the pipe leading to the tank. He says the tank leaks. She says it does not. There the matter stands. The question is one of ten thousand over which the two perpetually jar. If she were a man, she would find out, and mend the leak, though there really is no leak. The house has six rooms,

though the whole is scarcely enough to disfigure the landscape.

The only implement in the house devoted to the family's ablutionary propensities is a granite-ware washbasin still surviving years of rough usage, kept in the kitchen sink. Here he and the Mrs., the daughter, the young business man boarder from down town and guests, resort for their matutinal and such other ablutions as they indulge in. The water comes not from the spigot, as afore explained, but is dipped from the identical bucket with the identical dipper which serves for all other purposes, culinary, domestic, and pastoral, for which water is employed about the premises. There are two mirrors available, one in the parlor and the other above the side-board in the dining room. Before the latter the daughter does her hair, while her steady awaits her in the parlor. The door between stands open to expedite conversation. The guest is invited to use the mirror in the parlor for shaving and such incidental employment as a mirror may be desired. Our retired farmer is a philosopher. She is a doer. He has doubtless done somewhat in his day, as attest the farm, and the nine, grown and at work. All that, however, may be much her doing. She is clean, and serves clean and wholesome meals. But both he and she have rigidly accustomed themselves to doing with what lay at hand, or could be acquired with a minimum of effort and ingenuity. He is becoming one of the leading citizens of his town. Does he vote for new bond issues to replace the inadequate school house within a short stone's throw of his

house? Well, does he? You do not know him, have not discussed politics with him, have not heard his deliverances upon the mighty questions of national and international significance! Guess where he stands. He has not bought a new suit of clothes in a decade. Why should he? What might he do with them? The family closet in the one down-stairs bedroom is already full of clothes carried over from long years. He has a suit on his back. What needs he of another? Does he like these modern hifaluting ways spendthrifts employ in his town by way of aping city extremes? Just ask him how much he likes them!

Hear him expound by the hour his philosophy of life, personal life and social life, his own regimen, his town's program, the national destinies, and the hopes of humanity. Then gasp for breath as you realize that his name is legion, that he is the back-bone of the American town, east and west and north and south. If there is virtue in a stiff back-bone, we have it. Hands and feet will have to be shifty and indefatigable, to keep up enough circulation through the system, to prevent complete ossification of that same backbone.

V

BEING a trilogy, the subject is three, two boys and a girl. They live far out on the frontier. They cannot help it; they were born and have been held there. They are as awkward as the cattle of their own ranges, and their speech is a whang, needing the most careful attention to be recognized as English. They have stuff in them. Their teacher is a pedagogue of the old school, thoroughly humanized. He came from somewhere, not where he is now. His speech shows the refinement of touch with reputable standards of diction, modulation and inflection. He brought the youngsters across 200 miles of fierce roads, with the father of the girl as chaperone, matching them in debate against a winning team from one of the sophisticated towns of a distant portion of their state. When the test was of sheer think-stuff these gawky, overgrown youngsters from the plains could tuck away the brains of the town infants in one of their cells and hear it rattle as they walked. But the instructions to the judges were strict in the items of manner and diction and grace in speech, so that the vast superiority of the town juveniles overbalanced the better brains of the plains youngsters. They lost the debate. They returned home broken-hearted. The teacher saw what was the matter.

He knew he had in hand the stuff of which Abraham Lincolns are made, but his tongue could not wag fast enough to correct either by precept or example the effects of the overwhelming uncouthness in which the lives of his charges when out of his presence were immersed. Who is to blame? Is anybody to blame? Is it blameworthy that some of the best brains of the generation should be bestowed in youth who walk like a cow, whose speech comes in a rasping whang through their nose, and who, when they rise to pour forth the torrent of ideas which inspire them, direct their limbs with a grace peculiar to themselves and a kangaroo? If any of us think this funny or nice or noble or even pardonable, he has another guess

coming. This is tragedy, and somebody has committed it.

The telling chapters in the history of American pioneering, have not been written. When the time comes for them, the sheen will peel off some of the earlier chapters, and some smug body or bodies will get a jar which will make their complacency feel like an ague chill. These youngsters are branded and blighted for life. They will whang through all their days, and will leave a cowpath behind them wherever they go. This damaging uncouthness is none of their choice, none of their wilful or conscious doing. Who has forced it upon them? Why? We have galloped over our wide and wild plains. Greed has scattered to the wastes, away from culturing human associations, the land-hungry. Hardy men, there? They are the glory of our adventurous race? Ask the women, many a one of whom has been saved from the mad-house only because civilization had not reached out far enough in their direction to supply one. Ask these children, after they have come to full consciousness of how they have been imposed upon. Stout, husky bodies,—yes, life on the rough, open plain may have given them that. A dauntless spirit? Yes, perhaps an enforced resourcefulness is their boon from the wilds.

But life in its fullness is association with human kind. Every child has a right to be born, and to be reared, where he can avail himself of this culture, without which life remains barren, and for which no other acquisition can compensate. Deliberate choice of the role of pioneer or recluse or adventurer may be a privilege society is under some obligation to allow the autonomous adult. But forcing uncouthness and barrenness and sterile isolation upon unconscious youth must rank with the other crimes which a greedy civilization has perpetrated against the young. The denizen of the city slum at least establishes remote contacts with refinement and the sanctities of civilization. It is a ranker greed, a more flagrant outrage upon the young, which drops them like the progeny of the beast to shift for themselves in the open or among straggling bumpkin elders sinking every year deeper in their muck of sloth and uncouthness.

VI

NINETEEN-sixteen hit him. He went to sleep one night worth a quarter of a million of dollars. When he awoke next morning he had less than nothing on which to support his wife and baby. He moved to a live town and went in to make it liver still. After his neighbors had measured his pace they put him at the wheel of their chamber of commerce, not a place to make money for one's self, but to have a lot of fun making it for the community. He had fun. He quit to have more fun of the same sort at the head of a three-million dollar enterprise which marks the transition from the old days of small town dickering to those of city development.

He is a big man. Big enough to smile through adversity, and reckon the "best wife in the world, and the sweetest baby" of more significance than a business collapse. He is the kind who give small towns big city souls. His chamber of commerce policies marked a new era, the passage from factional bickering to broad-gauge commu-

nity service. He would not let factions fight. He called them together in his office and made them talk. He listened to them break up in a row; then he went around to them after a few days and called them to another conference. If they rowed again, he arranged still another conference. He would not let the clash between labor and capital stagger him. They did not clash in his town.

During 1920 and 1921 when Judge Gary was on his high horse and the national and local chambers of commerce were creating red-hot bolshevists through the "vindication of the imperishable American doctrine of the open shop," no bolshevists were created in his town, nor did work stop for one hour through misunderstandings between labor and capital. Labor unions in the building trades, under his leadership, voluntarily reduced the day's wage by from two to four dollars, on the assurance that prices were reduced on food and other necessities. The labor leaders think he is about the best thing which ever happened in their town. Employers retain their sanity in dealing with labor when he is sitting at the council table. He is not himself a labor leader. He was never a workman, as the term is used in business circles. He has been an employer most of his life. He managed mines at one time, and he saw no sense then as he sees none now in setting labor forces by the ears. Laboring men, when they come to know him, have more confidence in him than in their own leaders.

He has the sense of justice highly developed. He can

see both sides of any question. When a question has only one side he chooses it, and shows everybody what it is and where he stands. No one can have a row with him, and the man who presses a disagreement soon finds himself so lonesome that all the fight evaporates. He is neither a colorless neutral nor is he a rabid partisan. He believes in making things go, and he knows it takes everybody to make things go right and strong. His earlier business failure does not embarrass him. He tells you about it before you have talked with him fifteen minutes, if the conversation makes a place for it. He is in business to succeed, but he knows there are some events more disconcerting than what is commonly known as failure. That wife and baby, and his home and his community's interests, are features of his life program, and nothing ever gets big enough to overwhelm them or set them aside.

He is enthusiastic about his town without supposing it is the only thing on the face of the earth. He is big enough to know what is going on in the big world, and to take a hearty and unembarrassed part in adjusting the squabbles of petty storekeepers bent upon cutting each other's throats. He can make little people feel their littleness without embittering them by his sneers. He can play the worthy citizen of a great nation and keep on familiar terms with Jack and Jim and Charlie on the streets of his home town. He and his ilk are the community builders of our civilization. They will make Main Street in Gopher Prairie a thoroughfare of world traffic.

A Letter to the Devil

By Edward Scribner Ames

DEAR DEVIL:

As in the case of many other letters, I have intended for a long time to write this one to you. You know how it is with us mortals. Indeed it is commonly believed among us that you are not a little responsible for the fact that we plan to do things, cherish the hopes of realizing them and not infrequently find ourselves completely baffled by unforeseen circumstances. Consequently I must begin this letter to you in the characteristic way, by saying that I have intended for a very long time to write it. Several years ago I began what my friends thought a rather presumptuous correspondence with certain celestial beings. I wrote to Father Time and to Mother Nature and to Jesus and one day I wrote a letter to God. Of course it was natural to think also of you, but the letter to you was deferred and neglected and crowded out by just one thing after another. Since then the Great War has run its bloody course to the cessation of battles and we have come to the sufferings of post-war disease and famine and bankruptcy and despair.

What wonderful days these must be for you. With what ecstatic, fiendish glee you must gloat over the world your eyes behold. It gives me a strange feeling like the onset of nausea, to think of your being able to enjoy the

spectacle of our earth and the pageant of its crippled men, weeping women and starving children. I can have a little more appreciation of your mood when you listen in at a Peace Conference or a Disarmament Conference or a session of Congress. For in all these there is such a mixture of interests. The seeds of hatred and suspicion, of petty nationalistic and partisan loyalties which you have so diligently sown in the souls of men are bearing fruit. The best and the wisest of the counsellors are perplexed and confused. They look anxiously about at their conferees and then remember the discordant voices at home among the people they represent. Bewildered and perplexed by the overwhelmingly vast and complex ruin of the world, the wisest men stagger and tremble under the burden of uncertainty and fear.

INVENTIONS OF SCIENCE

But it must puzzle even you that they hold out at all. I wonder when the war approached whether you did not think it would be the end of man's effort to build what he calls civilization. It was clever of you to suggest that the wonderful inventions of science could be used by one powerful nation to conquer all other nations of the earth. You have reason to distrust those inventions. They de-

stroy themselves. And there are other inventions which make it easier for good men to band themselves together. Your enemies can conspire against you more effectively than of old. The police have telephones and automobiles and motor cycles. They carry more deadly weapons and they are more intelligent and better trained. For every rogue you can teach mischief, a good man and a detective are in preparation by the schools and the reformers. And now the war by which you would have laid waste all the civilization men have so laboriously builded has itself become a stupendous object lesson of the futility of force and intrigue. The world conferences, leagues and peace councils never were so numerous and earnest. You are stirring up the peoples of the world through what you make them suffer and they are threatening to sink your battleships, dismantle the big guns and take to the ploughs and the pruning hooks.

On account of such consequences of your policies I wonder whether you are so very clever after all. It must excite an awful rage in you to have a mortal think you stupid, but isn't it your own fault? Do you not blunder? Is it not your eternal doom to have your machinations defeat themselves? I would really like to know just how you feel when a gang of thieves and cut-throats fall out among themselves, and destroy their own works. Are you a pessimist or an optimist? If you are a pessimist you should wish to have evil succeed, but the only success evil can have is destruction and loss. I do not see how you can really be hopeful of the fulfillment of evil without being a sort of optimist. We are told that it is your highest joy to turn things into emptiness and disaster. But if your policy wins it means loss, and if you lose you are yourself defeated. Your happiest moments are when things go wrong but as fast as they go wrong people are aroused against you. No wonder you work all the time with a haunting fear and a relentless sense of failure.

INSINUATING CHARM

In this mood I almost pity you. I say to myself, Poor Devil, he must go on with this stupid business age after age, trying to make himself think it is interesting and adventurous and effective, while he knows all the time that it is only the old intrigue and deception and imposture. Then I remember that you have seen better days. Once you had a high seat in heaven. Your ambition mounted too high and you could not fulfill your dream. The scheme failed and you were hurled down to the depths of hell. Naturally that made you bitter. It bred cynicism in your heart. Always you seem now to go about impressed by the futility of effort but still impelled by a quenchless energy to carry on intrigue and imposture. Maybe that is the reason why your favorite device for compassing the downfall of mortals is to flatter and cajole them into cherishing vast plans and hopes only to bring them down from high pride to base humiliation. Thereafter they distrust life, smile at buoyant youth and protect themselves against the illusions of faith.

I call you "Dear Devil" with some misgiving. It is partly because there is a kind of strange fascination about

you. At times you seem very attractive. When you appear without disguise, I have no trouble in hating you with my whole soul. But when you come in gay attire, smiling and enchanting, I wonder if I have not often done you injustice. You know too well how to impersonate the bearing and the manner of a friendly spirit. Your soft speech and insinuating grace charm me into confidence and disarm all my suspicions. If you always showed your hoofs and horns I could steadily oppose you, but you know too well the art of attiring in costume. I am compelled to acknowledge your cleverness and your adaptation to your task. You are too wise to appear any longer in our world as an old pirate with slouch hat and drooping mustache and a knife at your belt. You wear fine clothes, speak with refinement and use the lures of art.

INGENIOUS SCHEMES

In my poverty you come to me with charming tales of magic stocks in oil companies or coke ovens or banana groves. Then you show endless ingenuity in thwarting the enterprises. You make the directors of the companies disagree. You promote stronger competing companies and crowd the small investors to the wall. Often you elect an inefficient manager or you throttle the industry upon which the profits were to be made. Now I know how to withstand you in these things. I have only to tell you that I accept my poverty and have surrendered all the old desires to have treasures of gold and silver and lands. I can hear you laugh with incredulity and amazement but in spite of your effort at ridicule I know how completely I have defeated you in that one field. You can do nothing where desire is dead. Nothing weakens you and turns you away in such confusion as the absence of attention when you parade the old apples of temptation.

Still we must give you credit for being resourceful and tireless in returning to your endless task. For when I dismiss your offer of gold you beset me in some other way. If I gird myself to go in quest of the truth, you weary my flesh with sitting all day at my desk. You show me the long shelves of the books I must read and you do not fail to make it clear that wisdom is written in many languages. And if I persist and force my way among the dusty tomes you find in them and lay upon my table a vast profusion of beliefs and opinions. Seemingly great men have held opposite views of the most vital things in life. You know how that insistent fact confounds the minds of mortals. Then in the moments of fatigue and perplexity you suggest that of making many books there is no end and that much wisdom is only weariness to the flesh.

A SOUL FLATTENED OUT

Many times I have seen you by sheer exhaustion flatten out a soul upon a noble but gigantic undertaking. I shall never forget the young woman whom you persuaded to throw herself fanatically into conventional forms of religious work when she came to this city. That was several years ago. She was earnest and sacrificial. With a grand abandon she labored on committees and in personal work. You let her think that the salvation of the city depended

upon her. In a few months she broke down, moved to another part of town, burrowed into a quiet little flat and let herself believe that the distant roar of the great metropolis carried no longer any moral challenge for her. Neither do I forget the business man who devoted himself with such fury and financial sacrifice to his church that he could not support the strain and then became an easy victim to the idea that the effort was useless and the cause chimerical. I wonder whether your countenance lights up or darkens when I remind you that both of these overwrought, exhausted souls took refuge in Christian Science.

"TOO MUCH OF A GOOD THING"

But I think you like it better when you succeed in getting folks, by fatigue and revulsion, to renounce the good works of religion altogether. You have encouraged zealous parents to urge religious services and disciplines upon their children to such an extent that when they are grown they earnestly depart from religion altogether. "Too much of a good thing" is apparently one of your favorite mottoes—too much learning, too much money, too much love, too much religion. And one of the texts of scripture which you quote to suit your purposes doubtless is: "Let your moderation be known unto all men." Sometimes I think the quiet, patient, persistent souls who know how to mix their work and their play, who are earnest but do not take themselves too seriously, who are willing to work on the committees for which they are fitted but who do not try to manage the whole campaign, are the ones you would most like to defeat.

I suppose you have some surprises now and then in your sport of trapping human souls. It is interesting to think of you, with all your arts and your long experience, being baffled by some unpretending little person with a mind of his own. And it is disconcerting to see you carry off without a struggle some Benedict Arnold, or bank president, or United States senator. But the greatest surprise you have, I imagine, is to find how little you gain for all your pains through the long years of your struggle. I once read that you sometimes tire of the endless competition with Deity for the souls of men and seek to end the contest, but without success. They say you are engaged upon a kind of cosmic game of chess with the Creator. He "creates the board, the pieces, and the rules; he makes all the moves; he may make as many moves as he likes whenever he likes; (and you are) permitted only to introduce a slight inexplicable inaccuracy into each move, which necessitates further moves for its correction." You cannot win the game but neither can you lose so long as you keep it going.

A SHIFTY CHARACTER

You present a variable and shifty character. Milton gave you a certain grandeur after you were cast out of heaven down to the lowest depths of hell. I cannot suppress a certain admiration at the spirit and desperate determination with which, in his picture, you accepted your fate. "Farewell, happy fields, where joy forever dwells," you said, and "Hail, horrors, hail, infernal world." "Better to reign in hell, than serve in heaven."

I have been reading your history and tracing your origin in the superstitious and fear-bound mind of early man and following you up to the more majestic and terrible Satan of Dante and Martin Luther. Your management of the Spanish Inquisition and of the burning of witches seems now rather clumsy work. It should fill you with chagrin to think of the awkward instruments you allowed them to use when you might have invented modern dentists' tools or chemists' slow poisons or the tortures of suppressed complexes and the delusions of hysteria.

I think one of your cleverest arts is to keep people from too close and harmonious association. When they try to get together you know how to make them jealous and suspicious. Grand Opera stars become envious of one another. Great philosophers have confessed that a powerful motive in their search for truth was to excel the philosopher across the way. When the pope dies, old partisan cliques within the college of cardinals array themselves in the struggle to elect their candidate. When the Christian Scientists begin to attract great numbers of people into their temples, the directors of the mother church and the trustees of the publishing company fall out and go into the secular courts to find out what is right and proper for mere men to do. When I asked one devoted to that way of religion how it happened that these leaders went into the courts at all, she said it was to find out the truth. But they had all insistently professed to the world that they had more certain access to absolute truth through their own teachers than through any human agency. That was a fiendish thing to do to a nice, new, fresh religious movement which was going along with such smooth and cumulative momentum.

MAKING FELLOWSHIP DIFFICULT

You have so impressed many sensitive souls with the difficulties of working with their fellow men that they adopt the theory and the policy of independent, individual living so far as it is possible. Your favorite method seems to be to take a capable person, train him in criticism and dissent, and then make him so conceited about himself that he does not believe it is good for him to associate with ordinary mortals. He becomes censorious and unhappy and unproductive. He does not believe in democracy nor in social programs. Marriage is a yoke and his profession an irritating necessity. Your tactics are employed upon the most favored of our kind. Young men and women in college are given extensive sophistication in knowledge about life with relatively little cultivation in the habits of happy living or in the things that can most encourage and inspire them to useful and satisfying careers in cooperation with the masses of men. You have succeeded in tainting the fountains of intellectualism with too much cynicism and selfishness.

But no one knows this better than the educated man himself and he is rapidly realizing what a colossal imposition your devilish individualism is. You will have to devise some new corruptions to dissuade men from the growing conviction that the work of the world is a task for collective effort. We are beginning to know what the

collective mind of a group or a community is and how it may be developed and expressed. What do you think of the people of the United States amending their constitution to abolish the saloon and to enfranchise woman? Those two amazing accomplishments struck at two of your greatest strongholds. What can a poor Devil do with a world where there are no open saloons to entice the youth and plot against the order of the world? And no race of subject women to exploit? To think of the world becoming sober and feminine in one mighty movement of intelligence and of idealism is to imagine your throne shaking under you. I have read that at your smile "the criminal statistics of a myriad planets displayed an upward wave." This leads me to conjecture that, with a single thrill of terror in your breast over the success of some popular reform, the spirits of the saints on all the shining stars send forth a new and radiant effulgence.

When with Faust you saw Marguerite flee into the church to purge her soul, I remember how you turned away from the light which streamed from the Cross. You shaded your face and shuddered. What would you do if mankind should rise in a new fervor of aspiration and gather about that cross, under the high altar, and in the presence of God? How do you regard the enterprises which mean greater intelligence, less disease, the elimination of poverty and the building of one brotherhood out of all the peoples of the earth? Do you think you can invent sophistries and hatreds and prejudices and ambitions rapidly enough to cope with the growing powers of light?

THE DEVIL'S DUE

It is doubtless whimsical and foolish for me to be writing to you in this way, but it helps me to clarify my estimates of you. I do not wish to underrate you. We mortals encourage each other to give even the Devil his dues. We honor you in certain ways for we often acknowledge your power and ingenuity. We compliment a man by saying he is as clever as the Devil. We express our amazement over some great achievement or some quite surprising turn of fortune by exclaiming that it beats the Devil. There are times when we magnify you too much. We make you an easy excuse for all the things which do not turn out to our liking. It is a great temptation, which you no doubt fully appreciate, to blame some one else whenever things go wrong. We mortals dislike responsibility. We decline to take the risks if we can make anyone else bear them. Children blame their parents for their faults, parents blame their own lack of training, or the pressure of the circumstances and we all blame everything on you. We are beginning to realize that this is a very bad habit. It prevents us from taking ourselves seriously enough. For when we do face the fact that we must take our affairs in hand more than we do and be responsible for the outcome, it makes us more thoughtful, more cautious, more resourceful and in the end more confident.

It has been some gain over you to find that you were not so important a factor in our mistakes as ourselves. And now that we have begun to learn how to think of an

individual in terms of his environment and associations we are becoming more hopeful of breaking your hold upon us. We have begun to translate you into human and social terms. So long as we continued to think of you as remote, dwelling in the far-off infernal regions we could not seem to avail much against you. But we are getting more assurance now by conceiving you in terms of our own inner struggles for happiness and success. Instead of a huge creature treading the marl of hell and commanding an army of imps, we regard you as the personification of the impulses which arise in us in conflict with the good. When we are beset by a sense of duty and a craving for pleasure which would defeat that duty, we experience the very stuff out of which your whole being is constituted. It is not always a simple matter to determine how much recreation we need, how much rest and leisure and reverie. It is as if there were a point where these innocent and useful things begin to change their character, for a wholesome pleasure too long sustained is transformed into ennui and disgust. It is a fine point which the wise men have not settled as to when play becomes work and joy changes into pain. Thus every quality of our character may become a defect.

COURAGE AND FEAR

It is necessary to have some initiative but too much of it makes one presumptuous and inefficient. Courage and persistence are important to achievement in this world, but fear may make us wise to run away and live to fight another day. Generosity and charitableness smooth and heal the rough edges of our social life but the generous soul may unwittingly encourage dependence and helplessness in others. Optimism is wholesome if it is sufficiently alert and timid, but undue faith in the rosy promises of the future may lead to false security and failure. Every man should bear his own burdens so far as he is able but if he attempts to bear them entirely by himself he will break under the load. We are told to bear one another's burdens but if we go too far in that direction we become meddlers and busy-bodies. We are exhorted to cultivate meditation and the quiet life but if we withdraw too much from the world we wither and die. The life of action is alluring but it quickly engulfs us in a fierce struggle where it is difficult to cling to the things of the mind and the spirit.

But you are ready, I know, Great Spirit of Evil, to encourage all such balanced reflections upon life for you well know how it paralyzes our wills and turns us aside into the nearest shelter from the heat and turmoil of our earthly existence. And therefore I do not take these difficulties too seriously. I know that life is an adventure. It can not be lived to the full by our fears and our counsels of prudence. I hearten myself by looking at the records which time has inscribed for our guidance. I see the lives of many men who were under your tutelage—Nero and Judas and Cæsar Borgia and Pope John Twelfth and Ivan the Terrible. I look about me in my own time and see people drifting and wandering, selfish and unhappy. I see also the long line of the royal souls who have built themselves into the cumulative history of our race—Socrates and Buddha and Jesus and Saint Francis of Assisi

and Martin Luther. There is no confusion as to the broad outlines of the path they trod and the deeds they did. And you know full well that, for him who keeps his eyes upon the signs along the thoroughfare we travel, it is increasingly easy to discern the way that leads to fruitfulness.

Therefore I seek no magic to overpower you. I repeat no formulæ of words to dispossess you. I deal with you quite directly, acknowledging that you have power but believing also that you cannot stand against the light of truth and the appeal of suffering love. Again and again you have been dispossessed of your seat in heaven and the warfare will not cease while there is yet a mortal soul seeking the celestial light and the peace of God.

Very sincerely,
E. S. AMES.

The Lion in His Den

By Lynn Harold Hough

THERE was a particularly easy chair beside the couch upon which the Lion lay. I dropped into it a little weary after a full day's work. On the little table within easy reach of my friend lay the usual assortment of books. I picked up two of them. On each I read the name of Dr. J. H. Jowett. One was "The Eagle Life." The other was "The Friend on the Road." My friend watched me silently as I fingered the pages of the two books. I was picking out a phrase and a sentence and a paragraph here and there and so we sat until the quiet of the room and the gentle friendliness of the book—Dr. Jowett's writing had wrought their own magic and the wheels of my mind began to move with easy energy.

"Well?" I said at last looking up.

"Well?" the Lion enquired with a quizzical smile.

"No, I don't intend to talk today," I insisted. "Here you have been with these two books all day, and you are full of thoughts and feelings all ready to creep into words. Let me have some of them."

The Lion moved a little as he prepared to speak.

"Dr. Jowett keeps growing for me as the years go by," he began. "I heard him first years ago when he was at Carrs Lane in Birmingham. One felt at once the delicacy and grace of his mind and the subtle spiritual charm of his preaching. Dale has always seemed to me like a great cathedral. Jowett seemed like the marvelously embroidered communion cloth upon its altar. I was interested in the rare art which hid from sight the fact that it was art at all. I never forgot the sermon. But Dr. Jowett did not become one of my preachers. I was in all the hot enthusiasm of athletic activities. I had just been going back to Kingsley and my own mind responded to the yeast of a new restless social passion. I wanted a rugged voice all full of the sense of the thrust of verbal swords. Once and a while I would find a quiet mood when I would read a book by the minister of Carrs Lane with the feeling that I was listening to the horns of some wonderful spiritual elfland. But it all seemed remote from the world where I was living."

My friend lay very still for a moment. I was half afraid he would not go on.

"Then came the day when I was put out of the fight. And a good many other days followed after. Gradually I came to read many things and I found that I was asking new things of books and receiving new things from them. One day I picked up Dr. Jowett's "Brooks by the Traveller's Way." In a page or two I found its author all over again. Of course the change was not in him. It was in me. I knew now by a curious insight with what hard training in the gymnasium of the spirit it had become possible for this man to write with his gentle serene understanding of the evasive secrets of the soul which so easily elude the seeker that they can hardly be put into words. I found the virility back of all his gentleness and the strength back of all his fineness. It was as if a man who had only cared for a brass band had learned to love a violin. I had found a new instrument and I had found a master who knew deep and wonderful secrets of the music of the spirit."

The evening sun came through the western windows as the Lion spoke. Then when he was silent the colors out on the sky had their own words to speak and we sat there together in the companionship of the swan song of color as the day bade the world farewell. At last the greys began to take the place of the reds and the purples and in the growing shadows my friend spoke again:

"These two books keep up the high tradition. 'The Eagle Life' is a series of meditations, brooding and understanding and rewarding upon many a seminal sentence—these sentences gathered like flowers from the Old Testament. 'The Friend on the Road' is a similar collection based upon luminous words which glow in the heart of the New Testament. The marks of the passing years are upon these volumes. There is many a line now upon the face of Dr. Jowett's art, worn there by the cruel anxieties of the years of the war. There is many a phrase the cut of whose insight comes from the searching experiences of the difficult days through which we are passing. There is a new sweep to the mind. There is a deep response to the perplexities of this bewildered age. But under all and through all there is the same sure music of the eternal verities. The tone of the music has deepened. Its minor is more poignant. The hand which holds the bow can draw more mellow meaning from the strings. But rising from the human sympathy, high above the voices of this troubled age as they speak in this understanding interpretation, is the authentic voice of perfect peace and everlasting serenity which is the voice of God. So Dr. Jowett has become one of my preachers. And now I go back to him day after day."

Contributors to this Issue

FREDERICK W. NORWOOD, minister the City Temple, London.

EDWARD SCRIBNER AMES, professor of philosophy, the University of Chicago; author "The Psychology of Religious Experience," "The New Orthodoxy," "The Higher Individualism," etc.

LYNN HAROLD HOUGH, a regular contributor to The Christian Century; author "Productive Beliefs."

JOSEPH ERNEST McAFEE, community adviser, the University of Oklahoma.

British Table Talk

London, May 11, 1922.

WHEN misguided persons on both sides of the Atlantic are trying, for various reasons, to drive a wedge between the United States and Great Britain, it behooves those who believe that the peace of the world is bound up with the relations of these two countries to do all they can to counteract such sinister influences and promote clear understanding and good feeling among all English speaking people. The recent visits to England of distinguished American journalists who are working for international unity have been specially welcome, and their utterances in this connection have found a cordial echo in the hearts of large numbers of people on this side. We rejoice to have the assurance of Mr. Frank H. Simonds that, while Anglo-American relations are likely for an indefinite time to remain disagreeable occasionally, they will be "dangerous never," and that when American and British representatives are present in any international conference they will tend to act together on most questions. Mr. Adolph S. Ochs, of the New York Times, who has shown himself to be an enthusiastic advocate of the closest and most friendly relations between the two countries, quotes the motto of the state of Kentucky as defining the policy that they should pursue: "United we stand; divided we fall." He is convinced that the entry of the United States into the League of Nations is only postponed until the century-old controversies are removed from the sphere of international deliberation. He represents America as saying in effect to other nations: "Establish a righteous peace, and we are prepared to join you in maintaining it and in making afraid those who wish to disturb it." Dr. Frank Crane, who is now in London, is also an ardent advocate of the league. He tells us that it is a mistake to think that it was defeated in America: "It never came to a square issue. It might have passed twice, but it got into a political tangle." He says that people have got to cease thinking of themselves as British, French, German and American and to think of themselves as human beings. He regards Great Britain and America as the trustees of the human race at the present time; for they are the two great nations with an underlying conscience and a moral influence in the world. Having come to Europe to find out what is the matter with the world, he has come to the conclusion that the only cure for the prevalent hate and egotism is a revival: "Something has got to be done to touch the spiritual possibilities of the race. We have slumped into materialism. The human race is always the same, it has indistinguishable good and bad, and we have got in some way to touch the spiritual nature of the world—it may be by the arising of a Savonarola, a Martin Luther, a John Wesley—but it must be done." Dr. Crane thinks the conscience of the world is becoming liberated and he returns to America with a more hopeful feeling than when he left it.

* * *

Prophetic Voices

Will the Dean of St. Paul's fulfil in an increasing measure the role of the modern prophet, denouncing the sins of his age and reasoning of righteousness, temperance and judgment to come? He has many of the qualifications for the office. Today his voice rings out above all other pulpiteers in Britain, he certainly does not flatter his hearers, and it is pointed out that many of his foretellings have been fulfilled in an extraordinary way: "He sees beneath the surface, and with his wide knowledge of human nature and his deep reading of history and philosophy he detects what is often hidden from the average man." On Easter Sunday, addressing from the cathedral pulpit a vast concourse, he subjected present-day morals to scathing censure. We are threatened, he said, with a great outbreak of licentiousness, such as that which disgraced England in the reign of Charles II., and again during the Regency after the

war with Napoleon. Authority in morals seems to have lost its force; men and women do what seems right in their own eyes. Associated with this moral decline is a wide-spread want of faith in the Christian revelation and an outbreak of puerile superstition which carries us back to the mentality of primitive barbarians. Some who accept what they take to be the social ethics of Christianity are unwilling to be ruled by its individual ethics. How many people, asks Dean Inge, now take at all seriously what our religion tells us about repentance, conversion, prayer and moral struggle? How many really understand that the Christian has to live as a soldier on a campaign, or as an athletic training for a race? How many make a practice of self-examination, of meditation, of earnest prayer? Canon Peter Green, of Manchester, has been speaking in similar vein. He says the old ideas of duty, based on the Bible and the catechism, are gone, and there is as yet nothing to take their place. And so, on all the most important questions, touching not only the individual but the family, business, the state, religion and international duty, there is the wildest chaos. In "The Things We Are", by John Middleton Murry, one of the characters says, "It used to be quite certain that you were rather wicked if you ran away with somebody else's wife.... now you still feel uneasy—for quite different reasons. Chiefly because there is nothing to feel uneasy about—and that feels very queer." Bishop Temple insists that the only cure for moral laxity is religion, that the gospel of Jesus Christ will save people when nothing else can. This view is supported by a Harley Street specialist, Dr. A. T. Schofield, who traces the lowered standard of morality to neglect of the Scriptures. At the bottom of the evils, he maintains, is "the loss of the Bible in the school owing to the warring of the sects; the loss of the fear of God; the discrediting of the work of God; the absence of true religion and parental control in the home." These and other voices are warning our day and generation of the inevitable consequences of evil courses, but what the age needs is a preacher whose clarion note will compel attention and cause people not merely to mend their manners but to undergo a change of heart.

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Social Application of Christianity

The demand for the application of Christian principles to social and industrial affairs becomes increasingly insistent. The Lambeth conference resolutions on the church and industrial problems emphasized the need for a united witness by the church to the effect that the law of Christ must be paramount in the social as well as the individual life of the nation and the great conference to be held in Birmingham next year on politics, economics, and citizenship, viewed from the Christian standpoint, will help to supply this. The basis of the conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of today; that the social ethics of Christian unity have been greatly neglected by Christian people in their corporate capacity, with disastrous consequences to the individual and to the society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. Bishop Temple, who is actively preparing for the conference, after preaching at St. Paul's, Covent Garden, on Christianity, a Way of Life, presided at a meeting at the Baptist Church House, at which he dwelt on the genesis of the conference, and the basis on which its deliberations will proceed. The conference is an outcome of various interdenominational efforts which have been growing in magnitude since the war. It is governed by a council representa-

tive of every section of the Christian church. It has secured for its various committees the services of the leading men who are experts on the topics to be discussed and these have drawn up a series of questionnaires which are being widely distributed and studied in all parts of the country. The conference was launched because of the discovery that Christian thought had crystallised with impressive unanimity on certain fundamental principles, and the opportunity seemed to have come for a great effort to think out the application of those principles to some of the leading problems of contemporary life. This national conference will be followed by an international conference, at which will be presented the Christian thought of the whole world, and it is hoped by united action the nations may be able to give one another support in the collective application of Christian principles. Within the Church of England the Industrial Christian Fellowship is vigorously propagating the Gospel ideals of fellowship and service. Its quarters in Church House being too cramped, it has set up for itself in Fellowship House, Dean's Yard, under the shadow of Westminster Abbey. Here, in addition to its offices, it will have a library, reading room, information bureau, club, restaurant, rest rooms, etc. The observance of April 30, the Sunday before Labor Day, as Industrial Sunday, is due to the initiative of the I. C. F. The lamentable dispute in the engineering trade has led to the revival of the idea of an Industrial Parliament. Mr. J. R. Clynes advocates it from the side of labor, and Sir William Noble, the ship owner, from the side of the employer. The public is becoming more and more impatient of the barbarous and wasteful strike, or lock-out, method of "settling" industrial disputes.

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In Brief

Sadhu Sundar Singh, Indian mystic, who is now visiting Europe, spent two days with Gandhi before leaving India; "We had a fine talk. He has great reverence for Jesus Christ, but does not see the Christ in the lives of Christians, and this disturbs him." . . . Seventy-four years of age, the Archbishop of Canterbury (Dr. Randall Davidson), who was born in Edinburgh, has surpassed the ages of Archbishops Longley, Tait and Benson, of Canterbury, and Thomson and Magee of York. Dr. Davidson's immediate predecessor, Dr. Temple (father of the Bishop of Manchester), did not enter upon his duties as primate until he was nearly 75. . . . A successor to Dr. Jowett at Westminster Chapel has not yet been found. Pulpit supplies have been arranged until September. Rev. S. M. Berry, Birmingham, is mentioned in connection with Westminster Chapel, but it is said that the officers are turning their eyes to New York. Dr. Jowett's adopted daughter, Monica, has been married to Mr. A. M. Hughes, of Croydon, where Dr. Jowett and his family have their home. . . . Rev. G. A. Studdert Kennedy, M. C. ("Woodbine Willie") has been appointed rector of St. Edmund's, one of the old city churches. Mr. Kennedy is an unconventional preacher with a theology of his own, and the Guardian remarks that the appointment is a courageous new departure which may have important consequences . . . Dr. F. E. Clark has paid a welcome visit to London after traveling 15,000 miles in Europe and elsewhere in five months. He says there are 4,000,000 Christian Endeavorers in the world. . . . Mr. P. A. S. Franklin, president of the International Mercantile Marine Company, who has just arrived in England, says there will be more people crossing from America to Europe this year than in any year since the war. Among those expected are Dr. Alexander MacColl, Philadelphia, Professor William Adams Brown, New York, Dr. Hugh L. Hodge, Philadelphia, Dr. S. L. Morris, Atlanta, Rev. William Allen, New York, Dr. Harris E. Kirk, Baltimore. . . . Dr. Campbell Morgan spends three months in Canada this summer, preaching in Toronto, and visiting the western provinces. . . . Eighty thousand people have attended revival services, conducted by Gipsy Pat Smith in Gateshead, and 1,700

have professed conversion. . . . Owing to the sudden death of Rev. W. Goudie, president elect of the Wesleyan Conference, it is expected that the Rev. J. H. Wakerley, secretary to the conference, will be elected to the presidential chair. . . . Rev. Archibald G. Brown, for many year's pastor of East London Tabernacle, and for two years of Spurgeon's Tabernacle, has died at the age of 76. He was married four times, his last wife predeceasing him by one month. . . . The ground rent having been raised from 65 pounds per annum to 950 pounds per annum, with a premium of 596 pounds, Regent's Park Baptist Chapel, where several famous preachers have ministered, will close its doors on May 8. It is possible the building may become a Jewish synagogue.

ALBERT DAWSON.

CORRESPONDENCE

The Thirty-Nine Articles

EDITOR THE CHRISTIAN CENTURY:

SIR: In an article which appeared in your issue of April 27 I find a misleading statement with regard to the faith of the Episcopal church. I am sure that Winfred Ernest Garrison, who wrote the article on "Loyalty To Christ" will be glad to have the error set right. He says:

"Many an individual yields his own preference on some matter which he considers measurably important, in order to gain admission to a church which offers one of the above cherished advantages. He does not believe the thirty-nine articles, but he joins the Episcopal church because he wants an air of stately reverence in the service."

Nobody entering the Episcopal church is required to believe the thirty-nine articles, nor is it likely that he will be asked what he thinks about them. They are not put into the prayer book as a part of "the faith once delivered to the saints," but as an historical record. In his excellent booklet, "The Episcopal Church," George Hodges, late dean of the Episcopal Theological Seminary at Cambridge, Mass., says:

"The thirty-nine articles in the Episcopal church correspond to the Westminster confession of faith and to the decrees of the council of Trent. Except in this: that they are presented for information, not for required acceptance. There they are. But no member of the Episcopal church is ever asked if he believes them; neither does any minister of the Episcopal church set his signature to them."

Many doctrines may be held, of course, and freely discussed by members and ministers of the Episcopal church, but the only creedal requirements for entrance is and always has been the apostle's creed. I enclose with this letter a page from the booklet by George Hodges which discusses the essentials and non-essentials in doctrine. All who wish to know more should read the booklet, and learn how liberal an ancient and orthodox church can be. Dean Hodges' "How To Know The Bible" is another book which your periodical might well recommend to Mr. Bryan and the Kentucky state legislature.

New York City.

MARGUERITE WILKINSON.

The Belfast Pogroms

EDITOR THE CHRISTIAN CENTURY:

SIR: An editorial in your issue of April 20 shows a desire for peace in Ireland which all thoughtful Americans must share. That peace, as you point out, depends upon the recovery of wisdom and forbearance by the factions in south Ireland. But there is another factor which well-meaning Protestants too often ignore. I refer to conditions in the six counties of northeast Ulster under the government of that eminent distiller and Orangeman Sir James Craig, which are today more terrible than in the rest of Ireland. The Belfast pogroms are a power-

ful argument of Irish extremists for opposing the treaty which recognizes the Ulster Government. A recent statement by the Catholic Protective Committee in Belfast gives the following statistics: Catholics murdered, 14 men, 3 women, and 4 children; attempted murders, 27; wounded, 39; houses looted and burned, 75; houses bombed, 5; families evicted, 89.

These crimes have all taken place since April 1st, at which time an agreement for the better protection of the Catholic Nationalists in Belfast was drawn up between Michael Collins and Sir James Craig. Lest the Catholic Protective Committee seem a partisan source of information it is well to remember that Winston Churchill in the British House of Commons was forced to admit that in the rioting in Belfast the great majority of victims were Catholics. The trouble in Belfast began in 1920 with the violent expulsion of 3,000 Catholic workmen from the Belfast shipyards. Since that time, according to police figures, 321 persons have been killed. And there can be no question that the aggressors were men who acted in the name of Protestantism. Recently and belatedly Protestant leaders have bade an effort to check this violence, but it is far easier to stir up bigotry than to allay it. I am informed by an eye witness who has just returned from Ireland that the armored cars of the "Ulster Specials" still bore such warnings as these: "The Belfast Bloodhounds, Rebels Beware, No Pope Here." The pogroms, which today are ruining the material prosperity as they have already ruined the spiritual well-being of Belfast, are peculiar to Protestant Ulster; in all the rest of Ireland until very recently no one was killed in the name of religion; the small Protestant minority lived on terms of peace with their Catholic neighbors and whatever differences existed were political and not religious. Only in the last few days were there shameful murders of Protestants in County Cork under circumstances that suggest that they may have been reprisals for the murder of Catholics by Protestants, and these murders were promptly denounced by all factions in south Ireland.

I am bound to say that the evidence which I have been able to examine suggests that although these crimes have dragged religion in the mire the original cause was political. For many years it has suited English interests to play on Ulster bigotry; it has suited the Belfast capitalists to keep the workers divided. Even today it is generally admitted that the chief offenders against humanity are not members of unorganized mobs but members of that irregular body, half army and half police, known as "Ulster Specials." The Irish say that the British government has violated the spirit of the treaty in making a grant of over one million pounds for the support of this body whose functions have been less to protect Ulster from attack than to terrorize Catholics and Sinn Feiners.

I am recalling these shameful facts because as a Protestant and an American I believe the moral influence of American Protestants may be useful in bringing about the end of a reign of terror which appeals to religious bigotry. You yourself have written concerning Turkey: "Any state, Christian, Mohammedan or pagan that continues the policy of persecution on account of belief is out of date in a modern world, and should be brought under control of more enlightened authority." If this sentiment is applicable anywhere it is applicable to the six counties of northeast Ulster. The restoration of order there is a necessity to the honor of Protestantism, to decent regard for our common humanity, and in no small degree to the hope of peace in all of Ireland.

NORMAN THOMAS.

New York City.

A Unifying Statement

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your proposed "Statement of Missionary Policy and Principles." I feel certain that some such statement, worked out in brotherly conference, would meet the enthusiastic approval of the vast majority of disciples and would be a long step towards clarification of the present unsatisfactory situation. It would be opposed by nobody except

those who for the past decade and more have found their chief recreation in fishing in troubled theological waters.

Norfolk, Va.

JAMES A. CRAIN.

Critics and Advocates of Evolution

EDITOR THE CHRISTIAN CENTURY:

SIR: The articles on Bryanism by Mr. Fosdick and Mr. Shannon are clever and interesting enough, but I wish to protest against the display of sarcasm and wit that marks them. The rules and methods of ordinary debate are not effective in clearing up great ideas. The thought of evolution took shape slowly under the compelling evidence uncovered little by little by thoughtful and observing men. While Mr. Bryan may be unaware of the evidence upon which the theory of evolution is based, this is not sufficient reason why the guns of satire and wit should be trained upon him. The writers mentioned above, while accepting evolution in a sense different from that of Mr. Bryan, are, judging from their articles, equally unaware of the meaning and extent of the term evolution as understood by the working scientists who have furnished the evidence for the idea of evolution. These writers scoff at Mr. Bryan for not knowing and believing certain things concerning evolution while they offer as pitiable a spectacle as does Mr. Bryan in their inability to perceive the full content and sequence of evolution as it has opened up through researches of the latest years. They, like Mr. Bryan, reject, deride, or deplore the work of thousands of physicists, chemists and biologists who are in the work at the present time. They fight as hard and as valiantly as does Mr. Bryan with the same kind of instruments—through the same sort and quality of ignorance—an ignorance that ignores the advances made by trained workers whenever results are disclosed that render obsolete or untenable many of their adopted and cherished ideas.

Mr. Bryan plainly fights evolution without knowing his supposed enemy and Dr. Fosdick fights what he calls materialism without a first-hand knowledge of what materialism underlies and under-runs. These men, wiser in many ways than most men perhaps, are illustrating the same old story of ignorance combating new truths—Mr. Bryan on one plane, the others on other planes. When men fight a growing knowledge by accusing it of being in opposition to more ancient systems they are but repeating historically the pitiful display of ignorant conservatism arrayed against progressive learning that has marked men's progress through all the centuries. At one time men considered the earth to be flat—and when it was found to be round, the thoughts of men were set in turmoil. Thus, many times, truths garnered by the few have invaded the sacred thought realms of the many—often with temporary confusion, but with ultimate good results. So the race goes on growing into new staturs slowly by grasping new areas and greater depths laboriously through intensive and correlating investigation. Not all men have equal powers and opportunities for research. There must necessarily be clearing times ahead, new inventories must be made, some old beliefs must be set aside, new values must be acquired—all for the good of mankind. The race is yet in its adolescent stages and mental conflicts like the present will be waged over ideas. Truths, unwelcome at first, have proved of lasting good when recognized and appreciated. This should be in our minds in the present age. In our endeavors to extend, preserve, and to utilize our new mental possessions we should strive together in the heartiest good will with kindness and courtesy ruling all our actions and utterances.

Walla Walla, Wash.

BENJ. H. BROWN.

What is God Really Interested in?

EDITOR THE CHRISTIAN CENTURY:

SIR: A sane progressive is better than a stale and lifeless reactionary, either in church or state. I do not see that the policy of The Christian Century has in any sense threatened violence to the most sacred traditions of the church. Neither has it endangered the faith of any who would truly keep their

tryst with God, who seek to better acquaint themselves with his ways for man.

Nowhere do you speak with any greater saneness than in your attitude on the "open membership" question. A very noted American said a little time before his death, "Some of the hill tribes are yet discussing the amount of water that is essential for baptism". If some one tells me that the All Wise has specifically determined the exact amount of water necessary to salvation, and has moreover fixed the form of ablution, I answer, "Here is where your conception of God and my own conception must part company."

Huntington, Ind.

J. E. ETTER.

Concerning Orders

EDITOR THE CHRISTIAN CENTURY:

SIR: In the letter of T. L. Sinclair, in your issue of the 18th of May, he writes, as the other alternative, "The recognition of non-episcopal orders as in every way the equal of episcopal orders, would be the repudiation of episcopal orders." This is a little too sweeping a statement. It would rather be the recognition (for I dislike the word repudiation) of episcopal orders as of equal validity with non-episcopal orders.

As Mr. Sinclair appeals to the recognized ministry for centuries after the apostles it is fair to quote Tertullian. In the second volume of his writings in the Ante-Nicene Christian Library, page 38, under the caption "New Churches still apostolic, because their faith is that which the apostles taught and handed down," he wrote: "To this test, therefore, will they be submitted for proof by those churches, who, although they derive not their founder from apostles or apostolic men (as being of much later date, for they are in fact being founded daily), yet, since they agree in the same faith, they are accounted as not less apostolic because they are akin in (apostolic) doctrine."

This would indicate that in the early church doctrine was the test and not "the roll of their bishops, running down in due succession from the beginning in such a manner that their first distinguished bishop shall be able to show for his ordainer and predecessor some one of the apostles or of apostolic men." This quotation shows also that succession from an apostolic man was as valid as from an apostle. At that time Christians were numbered by the million and new churches were springing up in all directions. The effort to establish an unbroken succession was rendered difficult by the rush of many additions.

If the methods described by Tertullian are to be followed at the present day, all the orthodox evangelical churches must stand on the same footing. No special line should claim precedence over others.

THEODORE GILMAN.

Yonkers, N. Y.

THE SUNDAY SCHOOL

The Fearless Prophet*

A PLASTIC king, unscrupulous courtiers, Jeremiah thrown into the hideous prison. How much it resembles Daniel thrown to the lions, how much Christ led forth to Calvary. What a picture this narrative makes; how can we let our imagination play about this dramatic scene. The preacher is thrust into jail. It was not the last time. John the Baptist could tell a similar tale. John died in prison but his cause went marching on. Peter could tell a similar story, but God unlocked the door and he went to his friends' house and continued his ministry. Paul could tell such a story, but while he sang hymns the forces of heaven tore

the doors off their hinges and Paul walked out, converting the jailer as he went. You cannot lock truth behind barred doors. You cannot hang truth upon a cross—yes, you can hang it there but you cannot crucify it. Why, then, can we not put aside our fears?

A wonderful story has come down to us about the golden-tongued preacher, Chrysostom. I quote from Tarbell:

Chrysostom had incurred the displeasure of the emperor, Arcadius, by too great frankness in reproving him for his sins. The emperor, unable to devise a form of punishment which seemed adequate to express his indignation, took counsel with his courtiers.

"Exile him!" cried one. "What good will that do?" asked the emperor. "He looks upon the whole world as his fatherland."

"Confiscate his property," suggested a second. "Whom will that harm?" asked the emperor. "Not Chrysostom, but only the poor to whom he gives all that he has."

"Cast him into prison," proposed a third. "What would be the use?" retorted Arcadius. "He would glory in his chains."

"Well, then, kill him, kill him!" cried all the courtiers at once. "How would that help?" asked the emperor. "It would simply open the gates of heaven to him. Think of something else."

"We must try to make him sin," murmured one courtier, thoughtfully. "Chrysostom is afraid of nothing but sin."

The great preacher feared nothing but sin; we would do well to imitate him. Nothing can harm us but our own sins. A righteous man cannot be injured. You may try to soil his fair name, but at last you alone will suffer. You may take away his property, but you cannot take away his peace. You may murder him, cast him out, malign him, but his soul glows and grows. Would you rather be the king or Jeremiah? Would you rather be the heretic or his persecutor?

The narrative does not give us the impression that Jeremiah was greatly perturbed and soon the rescuer was at hand in the person of a court eunuch, whom he had, probably, been kind to. "Cast all your care upon Him for He careth for you." While it is true that each denomination emphasizes only one point, it is also true that many of these detached ideas may be gathered with great profit into the church. For instance, here are our friends the Christian Scientists; while I cannot accept their scheme of things, I can see certain elements of great value. Their attempt to cast out fear is altogether laudable. They have the same God that we have and certainly the same laws, but they eliminate many of the phobias that haunt and tear others into shreds. Anyone who has been for long a pastor knows how many fears people hold. You go into a home and you are regaled by a detailed story of physical ailments, partly real, partly fancied. Men live in mortal fear of losing their jobs. All of us fear disease. Secretly many fear temptations; they do not know how well they can meet certain forms of temptation; perhaps they will fall. If there is one passage in the New Testament which we read and disregard it is that one in which Jesus tells us to have no anxiety for the morrow, no fretting about clothes, no worrying about food! Did you ever read that? Did you ever take it to heart? Look at the tired, distressed faces—how distracted people are—what gnawing fears they constantly hold. How few get any real enjoyment, any big satisfaction out of life. People live like slaves, not like sons of the King. We do not take God at his word. "God is love." "Your Father knoweth what things ye have need of." Why can we not take this new strength into our poor lives? "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Do your best and leave the rest. Dr. Judson taught and exemplified "the tranquil pursuit of a heavenly aim." That was religion, in his mind. We need the serenity of God's children; we need the poise of eternal souls. Calm, balanced, fearless we ought to live out our days in God's sight. Nothing can harm us but sin; no one can save us from that but Christ.

JOHN R. EWERS

*International lesson for June 11, "Jeremiah Cast Into Prison." Scripture, Jer. 38:4-13.

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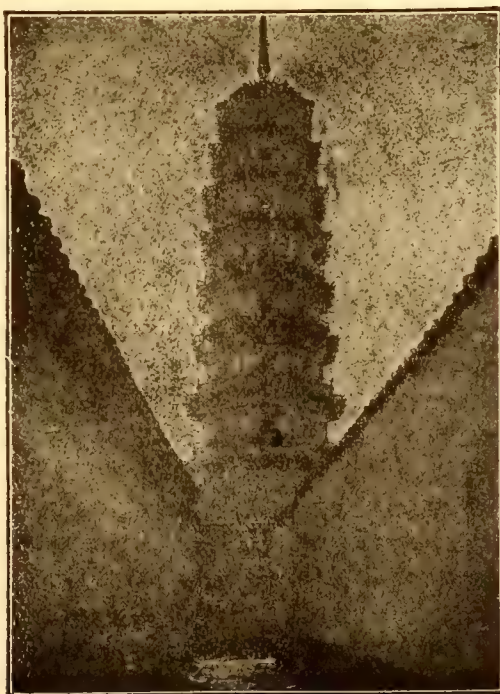
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D. E. Lorenz, the author of "The Mediterranean Traveler," and Managing Director of the "Empress of Scotland" Cruise, which sailed February 4, 1922, will have full charge of all arrangements in connection with The Christian Century "Round the World" and "Orient" Cruise parties for 1923, and will himself go as Managing Director on the "Round the World" Cruise next January.



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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Riley Challenges Theological Seventeen to Debate

The series of public meetings projected by the Theological Seventeen of Columbus, O., has started something. A group of Presbyterian churches with the aid of a Baptist, an Evangelical and a Reformed church have joined to give the city a counter blast in theological discussion. They have called upon Dr. W. B. Riley, the well-known Baptist minister of Minneapolis, to defend the older views of religion. In this city where thousands of state university students carry on their laboratory work, evolution will be characterized as an infidel creed. The city has been set to talking religious doctrine. Nothing since the Billy Sunday meetings has so aroused public interest pro and con on the matter of Christian teaching. Dr. Riley has hurled the defi at the seventeen modernists in Columbus, and challenges them to debate. He says: "I stand ready to affirm that the Bible is a divine revelation worthy of the confidence of twentieth century students, and that the evolution of either Darwin or modified forms is a false hypothesis, unfaithful to the facts of science and subversive to the Christian faith. The exact wording of the subject to be debated I am sure we can agree upon." It is not likely that any of the Seventeen will desire to accept the challenge of Dr. Riley for truth does not come out of debate so much as a love of victory. How the press of the city and the progressive citizens view the matter may be gained from an editorial in a local newspaper which says: "Doubtless the Theological Seventeen, as the band of our progressive clergymen who last week made known their real beliefs on Bible interpretation are called, knew what to expect when they reached their momentous decision to be honest and bold in the expression of their true convictions. Already in letters to our paper they have been called notoriety seekers, false prophets, dishonest preachers of destruction. We have lived through such controversies before and know that the avalanche of horrified criticism, most of it sincere but much of it unchristian and unkind, is just getting under way. We trust the Seventeen will keep their courage and their tempers under it. We imagine they are in for a rather trying time, not so much from being made the target of abusive tirades as from the knowledge that, to be honest with themselves they must hurt and vex many godly people."

"Dad" Elliott Puts Up a Stiff Test

It is no use to say E. J. Elliott, for everyone in Y. M. C. A. circles calls him "Dad". For a whole generation he has been a student evangelist addressing himself to the peculiar problems of college men. He recently visited Simpson college in Iowa, and his work here will

exemplify what he has been doing in other colleges for many years. He spent three days in the college, talking on athletics, social life and religious life. In his religious meetings, "Dad" asked for first-hand conversions, renewals of relation to the church, and consecration to professional religious work. He permitted no man to come forward who would not promise three things. Each man must read a passage of scripture daily, confess to the person he had wronged, and make a pledge of better things. He was told to write home at once and tell his

parents of the step that had been taken. A total of 190 students responded to the various appeals that were made by the student evangelist.

Southern Baptists on "the Down Grade"

The pessimists in the Southern Baptist convention are now sadly proclaiming that their communion, probably the most conservative in all America, is now "on the down grade." The phrase is borrowed from English Baptist history where the Baptists who accept modern methods

Presbyterians Make Revolutionary Change

AFTER talking about it for many years, the Presbyterians have made the plunge. They have consolidated nearly a score of boards of agencies into four and are now on the quest of "simplicity and efficiency." The commissioners evidently came up to Des Moines determined to do what they did do, for nothing swerved them an inch from their course. From the day that assembly opened on May 18 until the matter came up for debate on the following Monday there was suppressed excitement. For a hundred and thirty-four years General Assembly had been accumulating boards and agencies. To lop these off at a single stroke was a very radical thing for so conservative a denomination as the Presbyterians to do.

The new idea was incarnated in the person of Rev. John Timothy Stone, pastor of Fourth Presbyterian church of Chicago, and a former moderator. The consolidation measure has been his pet project through a number of years. At first he met with reverses, but his unique personality and his splendid publicity program finally brought the idea through to success. Seldom has an ecclesiastical deliberative assembly been so much under the control of one man. Some amendments to his plan of a minor nature he conceded when they were offered. These were largely in the field of verbiage. When an essential change was proposed, it was voted down by an overwhelming viva voce vote.

The representatives of the Freedmen's Board tried to get an exception for their work. The Sunday school missionaries were far from being pleased with the new order which will put part of their activities under one of the four new boards and part under another. This did not seem like simplification to the missionaries. But their protests were in vain. One after another of the amending resolutions went down to defeat. The vote was scheduled to take place before six o'clock Monday evening. The foes of the measure taking their cue from the United States senate tried to postpone the vote beyond the hour by dilatory

tactics, but this did not succeed. No one opposed the measure on general principles. The opposition seemed to be quite unorganized. At the last the moderator was overwhelmed by a flood of motions and seemed confused for the moment. But with typical Presbyterian orderliness the tangle was solved, and the vote was taken which left no one in doubt that the Assembly was overwhelmingly in favor of the new measure.

FOUR NEW BOARDS

The four new boards will supersede sixteen agencies. The new board of foreign missions replaces both the former foreign board and the woman's board of foreign missions. The women will have fifteen out of forty trustees, though the women are not members of General Assembly. The board of national missions will include the former board of home missions, the woman's board of home missions, the permanent committee on evangelism, the board of missions for freedmen and the board of church erection. It will also have a special department on chaplains. The work of the board will be organized into eight general areas covering the whole of the United States. On this board there will be twenty-five men and fifteen women. The Presbyterians are proud of the fact that they now have a board of Christian education, the only education board in America using the word Christian. The new board unites the activities of the previous general board of education, the board of publication and Sabbath school work, the missionary education departments of both home and foreign missions, and the permanent committee on men's work, the board of temperance and moral welfare, the permanent committee on sabbath observance and the theological seminaries. No provision is made for any definite number of women on this new board of Christian education, though by Presbyterian interpretation a "laywoman" is now a "layman."

The board of ministerial relief and sustentation is the only board not suffering
(Continued on next page)

of studying the Bible and modern scientific methods are described as "down grade" theologians." The expression came into general circulation by Spurgeon's use of it more than a generation ago. The Southern Baptist convention which opened in Jacksonville, Florida, on May 17, considered the question of admitting women to membership in the convention and on the church boards, and in spite of the quoting of sundry passages from the writings of the Apostle Paul, voted to take the forward step. Certain northern Baptists had inaugurated a movement looking toward the appointment of a joint commission of northern and southern Baptists to draft a new creed which would be used as a procrustean bed for the heretics of the two communions. The southern Baptists insist they want no creed. Whether this is to be construed as a liberal attitude based upon the Baptist principle of soul liberty, or whether it is inspired by unwillingness to cooperate with northern Baptists in anything may be left to further study.

Hundred Books Will Be Given Away

A unique offer is made by Rev. Jasper S. Hughes, author of a new book on Revelation called "The King's Trumpet." He is going to send to the first one hundred Bible teachers who send

their addresses and a reference, a free, postpaid copy of the new book. The only condition attaching to this offer is that the person receiving the book shall within thirty days read it and send to the author his appraisal of the volume, favorable or unfavorable. Mr. Hughes has made a life long study of Revelation. He undertakes to rescue the book from the prophecy mongers, and make it useful to the modern church. In addition to being an author he is also a lecturer.

Federal Council Calls for Action In Coal Industry

While gossip has it everywhere that the operators are more interested to continue the present coal strike than the men are, as it means, still higher prices for coal, the Federal Council of Churches is calling for an adjudication of the dispute. The miners recently responded favorably to an appeal from the Federal Council of Churches and of the National Catholic Welfare Council for arbitration but the operators are holding aloof. The Federal Council makes the following pronouncement on the situation: "The present conflict in the coal industry, with its deplorable effect upon human lives and human relationships, is of vital concern to the Christian Churches of America. The Churches are teachers of brotherhood, which the struggle is destroying in

those concerned faster than the Churches can build it up. They have a strong sense of responsibility for the well being of the more than two million men, women and children whose livelihood depends directly or indirectly upon the industry and is now jeopardized. The Churches are involved inevitably in the confusion and partisan bitterness which is dividing hundreds of mining communities. They have a vast stake in whatever makes for strength or weakness, and for solidarity or class divisions, in the nation. The principles upon which the Church acts in a time like this are set forth in the Social Ideals of the Churches, to which we are committed."

Nearly a Half Century of Pastoral Ministry

Dr. H. O. Breeden has resigned his pastorate at Fresno, Calif., the same to take effect on October 1st. At that time he will round out forty-four years of pastoral ministry among the Disciples of Christ. He was born in Illinois and graduated from Eureka college. That his powers have been well maintained to the last may be seen from the fact that two thousand people have been added to the church at Fresno during the past ten years. He leaves a church of over a thousand members in spite of the changes which are incident to life in California. He will retire either in San Francisco or Los Angeles, and become a pastor at large. That means that he will accept special appointments among the churches that he loves so well. Dr. Breeden's longest pastorate was at Central church of Des Moines. He has been a strong and progressive leader among the Disciples, and at sixty-five is still vigorous enough to be entering upon another type of ministry of large significance to the kingdom.

Roman Catholics Zealous In Foreign Missions

The Roman Catholic church has been thoroughly aroused by the challenge of Protestant mission work throughout the world, and has redoubled her zeal. With a long start ahead of Protestantism in this work, in recent years she has adopted many of the ways that have been approved in Protestant experience, even in sending laymen to the mission fields. There are now 2,056,000 baptized Roman Catholics in China, and the annual increase is estimated at 61,800. A large number of the missionaries to China come from Ireland and America. Nuns are being sent as well as priests.

Broadcasts Sermons In California

The radio bug has bitten people as far west as California. Rev. Henry Stauffer now uses this up-to-date method of communication from Park Congregational church in Los Angeles, and has a wide audience of hearers, it being estimated that 200,000 people heard a recent sermon which would carry as far as Denver. Cartoonists represent father giving the receivers to little Willie when the music stops and the sermon begins, but that

PRESBYTERIANS MAKE REVOLUTIONARY CHANGE

(Continued from previous page)

modification under the new plan. It still retains its autonomy and separate organization, but it is charged with new duties in investigating the question of pensions for teachers and the organization of hospitals, homes for the aged, and orphanages. Whatever was left among the interests was given over into the care of the stated clerk: The publicity department, the committee on vacancy and supply, the narrative of Christian life and work and the committee on church cooperation and union. This greatly exalts the function of the stated clerk, giving him direct supervision of several new departments.

MASS OF LEGISLATION

A great mass of legislation must grind through the mill at a General Assembly. The presbyteries send up many overtures, wise or otherwise, which take time. In connection with some of these there was good speaking. The negro members of the Assembly diverted everyone for a half hour by a keen debate indulged in only by speakers with dark or yellow skins on the question of the naming of work among those of their race. Some asserted that the former freedmen should be called negroes, some that they are Afro-Americans, and still others that they should be designated "colored." A wag in the audience queried, "Which color?" The word "colored" is the one that will be used henceforth as having the pre-dominance of authority.

Rev. Gustav Briegleb had his time ex-

tended twice by General Assembly while he attacked the movies. Naming a film being shown in Des Moines he denounced it as indecent and gave his reasons in unmistakable terms. He told of a film of William Hart which the past year represented a home missionary holding up a stage coach to get money to erect his new church edifice. "Why don't they ever do that to Catholic priests or Jewish rabbis?" queried Mr. Briegleb, while the auditorium echoed with applause.

The plan of the U. S. Assembly for a federal union which was voted at Charleston was given scant courtesy. The U. S. A. organization will have nothing but organic unity. Some one offered a resolution that the college degrees of the Assembly divines be given in the "blue book" and other Assembly documents. Dr. McAfee brought the house down by suggesting that some of the brethren should have degrees taken away rather than having them added. The proposal to reduce the size of the Assembly, and another proposal that commissioners should hold office for two years were both defeated. A resolution carried urging churches to put copies of the Bible in the public schools. The Assembly voted to favor a Saturday half holiday for workingmen, and took its own medicine by adjourning Saturday afternoon. The effort of enemies to get General Assembly to repudiate the pronouncements of the Federal Council on world peace and industrial peace proved futile.

The moderator, Rev. Calvin C. Hayes, of First Presbyterian church of Johnstown, Pa., proved himself a fair-minded moderator who dispensed even justice to all.

probably did not happen in the west for Mr. Stauffer's sermon after being given to the radio public was reproduced in a local newspaper. He said: "Hatred, selfishness and contempt for others are the harsh moral discord that puts us out of harmony with God and man. If you would be a thoroughly electrified receiver and radiator of the best, trust the Infinite Power and Goodness that makes for health, justice and love among men. Faith is the vital act which attunes the individual into harmony with the Infinite, and so, heals and empowers him for service."

Congregationalists Will Hold Young People's Conferences

The churches are realizing that many young people are lost to the cause of religion between the ages of fifteen and twenty-five and that something must be done for the people of these ages. The Congregationalists in the past three years have made a most rapid development of summer conferences for their young people. Twenty of these study groups will be organized this year. At these conferences there is mission study, Bible study, life problems, talks and an effort to guide the young people in the matter of a life vocation. Congregational conferences will be held this year at Downs, Kans.; Crete, Neb.; Charlotte, N. C.; Olivet, Mich.; Aurora, N. Y.; Wichita, Kans.; Talladega, Ala.; Claremont, Cal.; Coeur d'Alene, Ida.; Topeka, Kans.; Placerville, S. D.; Dixon, Ill.; Green Lake, Wis.; Northfield, Minn.; Waubay, S. D.; Cedar Falls, Ia.; Lakeside, O.; Billings, Mont.; Yankton, S. D.

Sectional Distribution of Denominations

Many religious denominations in this country have a local habitat. While one can find Congregationalists in nearly every state of the union, yet in sixteen states there are less than a thousand. Massachusetts leads with 146,137. The good Congregational states are in the following order: Massachusetts, Connecticut, New York, Illinois, Ohio, Iowa, Michigan and Wisconsin. The denomination has grown chiefly where the people of New England extraction have gone. The Disciples have grown chiefly in the direction of the Virginia and Kentucky immigration.

Religious Conventions Speak Out on Lynchings

The horrible murder of a group of negroes by a mob in Texas recently occurred at just the time to bring home to the spring conventions the enormity of this American crime. The Southern Methodists have denounced lynching in strong terms at their convention in Hot Springs. The Presbyterians in General Assembly at Des Moines voted an endorsement of the Dyer Bill now pending in Congress which seeks to stamp out lynching. The Southern Baptists at Jacksonville also passed a strong resolution denouncing mob action. In the Southern Baptist convention the moving picture industry was denounced, and a

demand was made that it be cleaned up or be destroyed. The effort of secular newspapers in seeking to encourage the nullification of the prohibition laws was also scored vigorously by the committee on social service.

World Conference of Seventh Day Adventists

The quadrennial world conference of Seventh Day Adventists met in San Francisco the third week in May. One of the most striking actions of the conference was the shifting of various executives to different posts after an effort was made to have a number of them removed. The convention chose W. A. Spier, formerly president, as its new secretary, and A. E. Daniels, formerly secretary, as president. Both live in Washington, D. C. The opposition to these was led by C. B. Haynes of Temple church who nominated Elder Daniels for president and decried what he alleged to be the politics of the Seventh Day Adventist church.

Bible Advocates Go Into Politics

The Bible Fellowship of Washington has gone into politics. Restive under the law of the state which calls the Bible a sectarian book, this organization has gone into politics to remedy the situation. A court contest has been inaugurated and meanwhile an effort is being made to nominate public officials who will take a stand favorable to the organization. Both democratic and republican candidates are being catechized on their stand. R. L. Ermiston is president of this organization which has come rapidly to the front the past year.

Government Officials Have a Sense of Humor

President F. H. Otto Melle, of the Theological Institute conducted by the

Methodist church at Frankfort, Germany, recently invited three theologians of renown to lecture before his students. Not a great while afterward he received a bill from government officials for several thousand marks as an amusement tax! Were some of the church conventions held in this country to be held in Germany the tax would mount up into the millions!

American Bible Society Circulates Many Bibles

The annual report of the American Bible Society was issued recently and this report shows a very creditable record in the circulating of the holy scriptures. "According to the report of the society, the total expenditures for the year 1921 were \$1,172,756. Toward this amount there came in from the sale of books \$462,832. The number of volumes distributed throughout the world was 4,855,464, which means that on the average 24c was spent per volume to produce a book, transport it, and place it in the hands of those who desire it. Toward meeting this expense, only 9 cents per volume was received by the processes of sale. The difference between the society's expenditures and the money it receives by sale of its books is contributed by churches and individuals who are interested in the missionary program of the society which seeks to reach every individual with a copy of the scriptures in his own language."

Unitarian Mission in Japan Cuts Loose from America

The Unitarian denomination has done but little foreign mission work for a church of such large financial resources. A number of years ago the Japanese Unitarian Association changed its name to the Liberal Christian Association of Japan. It now appears that this is also too limiting a phrase. The missionary,

Methodists Confer on Economic Order

THE Evanston conference on Christianity and the Social Order held under the auspices of the Methodist Federation for Social Service on May 23-25, proved to be a most interesting meeting. Bishop McConnell of Pittsburgh was the presiding officer of the conference, as was fitting, for in social reforms he is generally regarded as the leading spirit among the bishops of the Methodist church. Professor John H. Gray, of Carleton college, who was once president of the American Economic association spoke on the theme "What is the Economic Order and What Is It Worth?" Rev. Dorr F. Diefendorf spoke on "Christian Principles that Affect the Economic Order, What They Are and How They Are Working?" Mr. Robert W. Bruere, a layman, presented a paper on "The Present Function of Competition—Has It a Place in the Christian Order?" Mr. Bruere, as director of the Bureau of Industrial Research, has been making a study of a great many manufacturing plants. Mr. Willis P. Hapgood, manufacturer and

president of the Columbia Conserve company of Indianapolis gave an address on "The Relation of the Profit Motive to Economic Efficiency." Prof. Richard T. Ely, the veteran economist of the University of Wisconsin spoke on "The Function and Control of Property—What is Its Relation to Personality and Brotherhood?" At the Wednesday evening session, the company sat about a dinner table in First Methodist church and gave brief testimonies of personal experience in the quest of the social gospel. On Thursday morning Mr. Basil M. Manley spoke on the subject "Income—Who Gets It and Why." The final session Thursday afternoon was addressed by Prof. Rall of Garrett Biblical Institute on "What Are We Going To Do About It?" He answered the query as it relates to teaching, and Rev. Paul Hutchinson of New York answered it with reference to the printed word. Methodist ministers from distant parts were entertained in Methodist homes, and aid was given in traveling expenses where necessary.

CHALLENGING BOOKS

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CAN THE CHURCH SURVIVE IN THE CHANGING ORDER?

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THE NEW HORIZON OF STATE AND CHURCH

By W. H. P. Faunce (\$0.80).

CHRISTIAN UNITY: ITS PRINCIPLES AND POSSIBILITIES

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THE HONOR OF THE CHURCH

By Charles R. Brown (\$1.00).

THE NATURE AND PURPOSE OF A CHRISTIAN SOCIETY

By T. R. Glover (\$1.00).

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By V. G. Simkhovitch (\$1.75).

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JESUS IN THE EXPERIENCE OF MEN

By T. R. Glover (\$1.90).

Books on the Social Order and Economics

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THE NEW SOCIAL ORDER

Harry F. Ward (\$2.00).

THE IRON MAN AND INDUSTRY

Arthur Pound (\$1.75).

THE CHURCH AND INDUSTRIAL RECONSTRUCTION

By Wm. Adams Brown and others (\$2.00).

THE COMING OF COAL

Robert W. Bruere (\$1.00).

INDUSTRY AND HUMAN WELFARE

William L. Chenery (\$1.75).

CHRISTIANIZING THE SOCIAL ORDER

Walter Rauschenbusch (\$2.25).

SOCIAL PRINCIPLES OF JESUS

Walter Rauschenbusch (\$1.15)).

CHRISTIANITY AND ECONOMIC PROBLEMS

Prepared by Federal Council (\$0.50).

THE ACQUISITIVE SOCIETY

R. H. Tawney (\$1.40).

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Rev. John B. W. Day, is to return home and the next step contemplated is the induction of Buddhists into the organization, and the forming of a so-called community church which will include men of all religions. The Japanese are said to resent the patronage implied in the sending from America of a man to do mission work. The American Unitarian association is selling out its property in Japan, and will discontinue its work there.

Russian Relief Organization Faces Canards

The pathway of the American Committee for Russian Famine Relief has not been strewn with roses. In several states, committees were formed of the leading office-holders and the bishops and leaders of the churches. Most of the office holders are now candidates for reelection with the result that the good cause of famine relief has become involved in the political controversy of an election year. In addition to these political difficulties, some one has been circulating the report that the Russian famine was over. The committee would set up a campaign in a city only to have the local newspapers print the absurd story that the distress had ended, a story which has even been printed in some religious journals. The outcome of the Genoa conference has also made problematical the part which the Russian government is to play in the service of its own people. The committee is now carrying on some city campaigns, and if the Quakers who administer all the funds of the committee report that need still exists at harvest time, as undoubtedly it will, the farmers of the country will be asked to contribute quantities of small grain while the city people give their money.

School of Missions On a High Plane

A School of Missions which was conducted at Knox College, Toronto, during May 8-13, was on an unusually high plane. The instructors were all university professors. From the University of Toronto three men were chosen, Professors Wrong, Dale and Robinson. Prof. Edmund D. Soper of Northwestern University was imported from the United States to give a series of lectures on the "Philosophy of Missions." Among the features of the week were visitations to Neighborhood Workers' association, St. Christopher House, and Royal Ontario Museum. Missionaries held some afternoon conferences on the practical phases of the work, Rev. W. A. Wilson and Miss N. Bowman serving as leaders of these conferences.

Bishop Jones Lays Out Program of Interracial Cooperation

Bishop R. E. Jones, a negro Methodist bishop of the south, has recently set forth a program of interracial cooperation which in his judgement would go far toward wiping out the bitterness that exists between the races in his section. He insists that in every city white and colored ministers should meet together once a month to discuss community

questions. This is already being done in Chattanooga and certain other cities. He urges that white ministers should preach in colored churches, occasionally, not to give patronizing advice but to present the gospel. He admits, however, that in the present state of public opinion it would be difficult for colored ministers to preach in white churches. He does propose, however, that white churches should more frequently make use of negro choirs and musical organizations. He urges white leadership in Sunday schools, and community clubs among the negroes, and cites some very interesting examples of these things that are to be found in the southland at the present time. Bishop Jones is a prominent member of the Commission on Interracial Cooperation. This organization is made up of both whites and blacks.

New A. P. A. Organization Has Been Formed

The latest organization formed to combat the Catholics is the Knights of the Trinity, which has national headquarters in New York. In the constitution, the following declaration of purpose is to be found: "Every knight pledges himself to preserve and venerate these principles, and to oppose any and all attempts made to use religion in any guise whatsoever as a political agency; to oppose any religious order, fraternity, society or organization which attempts to use its membership to make its religious faith dominant in political government." The new organization disclaims bigotry, but limits its membership to "male communicants of a Christian Protestant church, Sunday school or society, of good moral character." The order has a probationary degree, and beyond this three advanced degrees.

Kansas City Journal Now Has Religious News Department

Newspapers are increasingly recognizing that their constituencies are interested in religious news. Some of these journals are taking the Associated Press dispatches and running them along with the other news of the day. In many instances a religious editor is secured. The Kansas City Journal has recently taken on

O. B. Sears, who contributes daily news stories, feature stories and religious notes.

American Bible Society Answers Mr. Pennypacker

Recently Mr. W. D. Pennypacker, formerly an employe of the American Bible society issued some charges against the conduct of the society in which he challenged the society to an answer of certain questions. Frank H. Mann, one of the general secretaries, has replied to these charges making wholesale denial of them. The books of the society are audited by a certified accountant in a regular way. Mr. Mann makes the following observation with regard to the charges made by his critic: "Mr. Pennypacker's figures in his memorandum are grossly inaccurate. One or two illustrations will demonstrate this. On page two he states that the books issued from the Bible House were 1,308,655 and that the amount received during the same period was \$1,266,485. He proceeds by dividing

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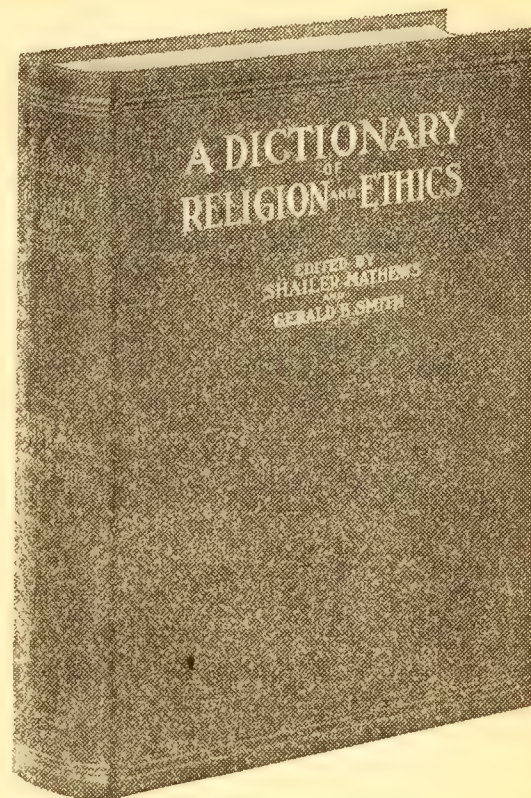
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one into the other to figure the average cost of handling each volume is 96 3-4 cents. As a matter of fact the total issues for the year 1920 were 3,825,401. Mr. Pennypacker had not taken into account the issues in other parts of the world. The total receipts for the year 1920 were \$1,033,227, or more than \$230,000 less than Mr. Pennypacker has given. The actual average cost of handling this book from the process of translation to the actual delivery of the book into the hands of the person who wants it was about 26 cents. Again on page three Mr. Pennypacker states, that the Presbyterians are by far the largest contributors of the \$256,859 contributed by the churches. It so happens that in that year the Methodists gave more than five times as much as the Presbyterians."

Works Among the Sailors At Seaports

Seaports are notoriously danger spots for the unwary young man. The Y. M. C. A. of this country with the extension of the merchant marine has recognized an increasing duty to American young men in foreign ports. Fourteen cities now have Associations conducted especially for sailors. The men are encouraged to deposit some of their money with the Association so they will not go broke if they are tempted away on a "spree." The organization undertakes to combat the efforts of the harpies who infest every dock when these men go off on leave at a foreign port.

Educational Work of Y. M. C. A. Significant

The thirty-fifth annual meeting of the international committee of the Y. M. C. A. was held in New York recently. Dr. John R. Mott was not present since he is at present attending a most important meeting in China. The figures on the educational work of the Association were very impressive. In 400 local schools the attendance was 129,779 last year. Besides this about fifteen thousand young men were taking correspondence courses. The adult members of the Y. M. C. A. in the United States number 935,581, 219,376 boy members, and 168,161 industrial members. It was reported that last year the number of members joining the church was 11,624. The 41st international convention will be held at Atlantic City, Nov. 14-19.

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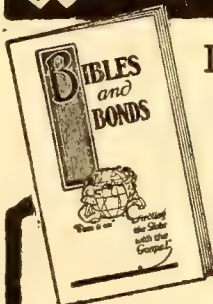
Y. M. C. A. Finds Jerusalem a Polyglot City

Dr. A. C. Harte, secretary of the Y. M. C. A. in Jerusalem, reports that his adopted city is polyglot. At a recent meeting in the Association building he asked the audience to give greetings, each man in his own tongue. The response came in thirty-two languages. The sign on the door is written in two languages only, Arabic and English. The Jews do not permit the word Christian, and if the sign were put on the door in Hebrew it would have to read, "Young Men's Nazarene Association." In spite of this prejudice with regard to the name "Christian," a considerable number of Jewish young men avail themselves of the opportunities of the Y. M. C. A. in Jerusalem.

Punishment Is to Hear a Sermon Every Sunday

At Bloomington, Ind., a man was recently sentenced to two years in the penitentiary for running a man down with his auto and killing him. The judge sus-

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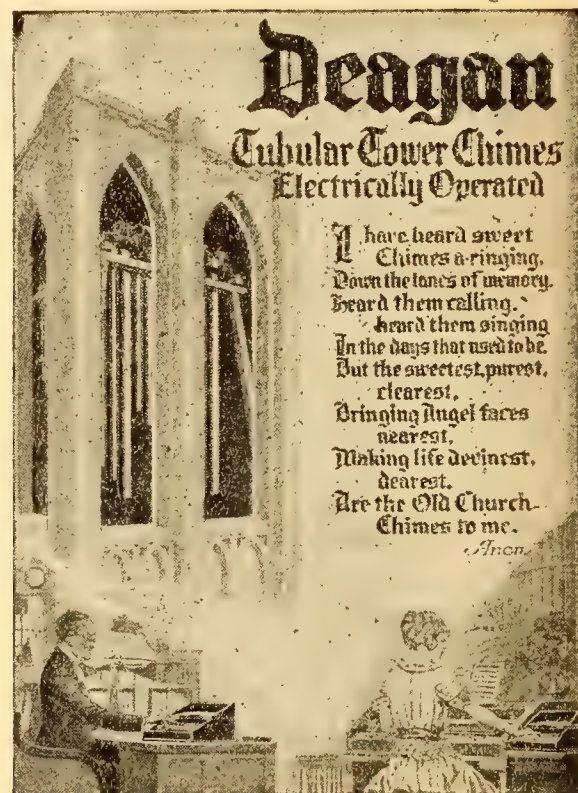
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pending the sentence on the condition that the man guilty of involuntary manslaughter should go to church and Sunday school every Sunday for two years. This concept that church-going is a punishment only a little milder than going to jail is a form of judicial facetiousness that is to be found in many sections of the country where plain drunks are often given this sentence. This seems to be the first recorded instance of church-going as a substitute for the penitentiary, however.



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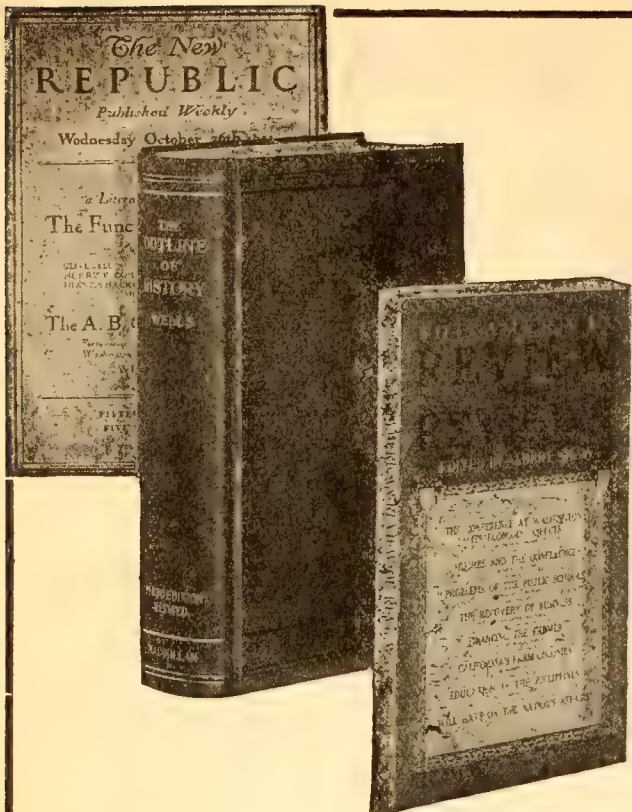
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Volume XXXIX

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EDITORIAL

Do We Really Care To Follow Jesus?

IF such a book as "Jesus Christ and the World Today," by Grace Hutchins and Anna Rochester, is a token of the kind of work women are destined to do in religious teaching, then we have a right to thank God and take courage. It is so frank, so forthright, so thorough-going, as radiant in its Christian idealism as it is relentless in its application to the realities of life; and withal written in a simple, biting style. The authors hold that Christ is the hope of the world; they assume this belief and attempt to analyze its implications for the world of today, seeking in his mind and through his experience the way of life for individuals, churches, classes, and nations. Here is the right kind of fundamentalism: the insight that goes to the roots of things, and brings the living mind of Christ into vivid and sparkling contact with the life of today. As might be expected, it is a most disquieting book, especially in the divinely impertinent questions which it puts to each of us; questions which, if taken together—as they should be—make a catechism which no man, whether in the pulpit or in the pew, can read without wincing and squirming. For example, in the chapter on "The Home at Nazareth," after a simple and vivid picture of what that home was like—not rich, nor poor, but a wholesome, middle-class home of the day, free alike from grinding poverty and enervating luxury—we are suddenly confronted with questions such as these: Do we, or do we not, wish our children to grow up to resemble Jesus? Do we want them to have more respect for an uneducated widow who is supporting her children and trying to bring them up well than for a cultivated banker who devotes all his leisure energy to the collection of porcelains? Do we want them to develop such originality of thinking that

they will see new distinctions between the commandments of God and the traditions of men? Do we encourage them to be loyal to convictions that run counter to that which is socially correct?

Taking Christ Seriously

SUCH questions search us like fire, showing the chasm between our profession as followers of Christ and the ethical adventure and high demands of his life and teaching. After reading such a book one may well hesitate to wear his name, since there is so little in us that resembles him and his way of life. The trouble is not that we do not take his words literally, but that we do not take them seriously—do not think out how far they go and in what disturbing directions. They are like poetry, like perfume on the evening air, like music that enchants. But when we turn from reading the gospels, as these women do, remembering the contrasts of life in our cities, the welter of greed and envy and hate in the world, the millions killed and maimed in the war, those words, so full of beauty and color, become terrifying in their arraignment of our personal and social life. Are we drifting or are we really following where Jesus leads? Have we nothing to offer that is better than the plans of non-Christian revolutionists? Reading this book has been both a rebuke and a tonic, a rebuke in its pungent critique of modern life in the light of the mind of Christ; a tonic in the suggestion of living fellowship with him which breathes through every line. It is rich in memorable sayings, one of which, in the chapter on prayer, haunts us, because it has in it real guidance for those who honestly want to follow Christ, but fail so sadly that they know not whether to go on trying: Only as singleness of purpose, understanding the

needs of others, and constructive love dominate our thoughts and activities throughout the hours of the day, will our moments of prayer bring real guidance and power.

British Government Favors an Investigation in Armenia

THE invitation of the British government to the allied powers to investigate the alleged inhumanities in Armenia should receive immediate attention in the United States. France and Italy are asked to join with the United States and Great Britain in making the investigation. That takes away all suspicion of ulterior motives on the part of the statesmen. The United States is in many ways the most interested party to this investigation. The burden of the care of the Armenian orphans has been laid upon our conscience, and the financial cost of the work runs into millions. If the burden is to be increased, if even the lives of the orphans themselves who are in American care at this time are not to be safe, it is time to do something. The General Assembly of the Presbyterian church in its sessions at Des Moines felt just that way about it, and passed a ringing resolution in behalf of the Armenian people. Meanwhile the Turkish government, having learned something from its intimate association with the kaiser during the war, has started propaganda in the United States. It is declared that Turks have suffered just as the Armenians have suffered. That is of course to contradict the reports of our reliable missionaries who have been at work upon the field. But if the Turkish propagandists really believe the things that they are circulating through the American press, they will not be afraid of an investigation. In the suggestion of Great Britain for an investigation, there is a lurking threat. Feeling that the conscience of Christendom has disapproved the favorable settlement which was given to Turkey at the conclusion of the war, Great Britain is ready to reconsider that settlement provided the Christian powers are agreed. That puts the next step clearly up to the government of the United States.

Millions Lost in Church Fires

ENOUGH money was lost by the churches in fires last year to endow a first-class college, and provide it with equipment. Six million dollars worth of church property burned during 1921. The property carried a total insurance of about sixty per cent. In many cases when the fire occurred the insurance policy had been allowed by careless trustees to lapse. There is an average of ten church fires a day throughout the United States, according to the figures compiled by the fire insurance people. In many cases these fires were caused by defective heating plants or by plants which were constructed in violation of the law. In Illinois the law provides that the heating plant must be outside the building, yet who ever saw a church constructed to meet the requirements of the law? Hot air furnaces with leaky joints and chimneys that long since should have been condemned are factors. Church buildings that are never locked become the play-ground of boys who sometimes build fires when they

should not. In many instances when the old building burns down, there is a challenge to the community to construct a new building which will more adequately house the activities of the congregation. A loss of over two million dollars every year helps to bring home to us all how carelessly much of the church's business is done. A loss of this sort would soon be greatly reduced if not entirely eliminated by a progressive business corporation. Operating a church without fire insurance is a species of gambling in which no church can be justified in the light of sound business policy.

The Growth of Church Federation

SOME notion of the rapid development of cooperative work among the churches is gained from the development of councils of churches, or church federations, in communities of all sizes throughout the United States. During the past week there was held at the University of Chicago a conference of the executive secretaries of such organizations. This was held under the auspices of the commission on councils of churches, of the Federal Council, and constituted a sort of school of methods. The secretaries come from all parts of the country, from coast to coast. They make clear the fact that a new vocation is taking form, and that courses appropriate to this calling are becoming a necessary part of the curriculum of divinity schools and theological seminaries. Reports of work accomplished by the federations in the various states and cities are presented for comment and criticism. New methods and ideals are outlined by experts in the work of cooperation. Discussion of the great cooperative activities in the areas of evangelism, religious education, comity, interracial relations, international good-will, social service, Protestant ministries in public institutions, and the like, are held, and lectures on important themes are given by members of the faculty of the university. The number of local councils of churches with paid executives is now about fifty, and is rapidly increasing. The advantage of a federation over any loosely organized body like a ministerial association is evident, as having the authority of the constituent churches and the laymen and women to give it greater effectiveness. The need of the hour is properly trained and competent men to act as executives of these rapidly forming organizations.

Denominationalism a Suicidal Concept

HOW many denominations should we have, anyway? The man who says he believes in denominations usually puts some limit on the number. Few denominationalists are so hardened as to believe that we need two hundred of them. Yet why not? Have not living Christians just as good a right to build factional organizations around their pet ideas as those had who are long since dead? A parable is going the rounds of the ministry which can hardly be held to be a canonical scriptural incident, but which illustrates something of the folly of division. Two blind men who had been healed by Jesus met one day and began to compare notes on how the thing was

done. One man described the process of putting clay on his eyes while the other said he received his sight without the use of any clay at all. Whereupon they fell into a violent dispute as to the merits of mud in the restoring of sight. The sacramentarian founded a denomination which has ever since been known as the Muddites, whereas the other man immediately organized the Anti-Muddites. And meanwhile both men have forgotten to thank God that whereas once they were blind now they see. Forming a denomination tends to wall a truth off for the exclusive use of a little party. The other process implies the right of the whole church to share in every truth and to participate in every great experience that arises through the operation of the holy Spirit. If we need denominations for different temperaments, we must in the end have one for each individual, for the most diverse people now live together in the same denomination. If the denominational logic is to hold, we all know people in the Methodist church who ought to be Presbyterians, and we know many Disciples who ought to be Episcopalians. As a matter of fact Congregationalism does house people all the way from the Moody Institute to Yale University, which is some catholic inclusion. The denominational thing can never defend itself in argument. At the last it falls back upon party shibboleths, and lives by the revival of forgotten prejudices.

Seminaries in Chicago Getting Together

CHICAGO is the leading city of the continent in the matter of theological education. In the past, eight or ten denominational seminaries carried on a more or less feeble existence until the process of consolidation began. President William Rainey Harper conceived the plan of establishing at the University of Chicago a group of seminaries around the campus. Five denominations are established there now—Baptist, Disciples, Unitarians, Congregationalists and Universalists. In each case the university atmosphere has meant enlargement. It was not to be expected that Northwestern University would view with complacency the effort of the University of Chicago to become the center of ministerial training for the middle west. Garrett Biblical Institute on the campus of Northwestern has been rapidly raising its standards. Its teaching staff has been enlarged by the addition of a number of first rank men, and now the university is making a bid for affiliation with other divinity schools. The report is no longer sub rosa that the Western Theological Seminary of the Protestant Episcopal church now located on the west side of Chicago is seriously considering moving to Evanston. This arrangement would give them an environment reputed by some to be a little less heretical than that which surrounds Chicago, and there can be no doubt that the adjacency of the two divinity schools would foster intellectual and fraternal development of immense advantage to both. There are additional rumors that the Presbyterian McCormick Theological Seminary, the one large institution that would be left isolated, is also considering a university connection. This is one of the largest and most successful institutions for theological training in the city, and it feels the pull of

the university less just now than some other schools. But it is inevitable that in the end theological training of the highest grade will be done in the university atmosphere of free research. Only thus can the church produce a ministry which shall not act as a hired attorney of a cause. What the church needs is a prophetic ministry which dares to speak the truth of God as it is revealed in this age.

Do Messages Come Across?

SIR ARTHUR CONAN DOYLE has completed his visit to the United States, and is returning to Great Britain. He has had a cordial reception in the few cities in which he has lectured on the subject of spiritism. His audiences were made up of several classes of hearers. There were those who are committed to the belief in the reality of spiritistic manifestations, and these felt a certain professional pride in giving the lecturer an adequate hearing and a rounded measure of applause. Then there was the very large company of those whose interest in psychic studies has been stimulated by the current studies of the theme, and perhaps the wistful desire to know whether communication with their own loved ones is possible. These went to hear Sir Arthur with an inclination toward conviction, but with a margin of reserve. Then of course there were those who went out of pure curiosity to see the creator of "Sherlock Holmes," and to hear what he might say on any subject. And there were a few genuine students of psychic phenomena and of the more general subject of psychology who went to estimate the value of the new light which the lecturer professed to be able to throw upon the subject of communication with the realm of the hereafter.

The impressions produced by the lectures in New York and Chicago have been diverse. The ordinary believers in spiritism have regarded his visit as a distinct contribution to the cause, and are confident that the circle of spiritists has been widened. More intelligent spiritists have been distinctly disappointed in the lectures and the popular impression which they have made. No such interest has been taken in Sir Arthur's presentation of the subject as that which the visit of Sir Oliver Lodge produced a few months ago. To practiced students of the phenomena of the occult the lectures showed little acquaintance with the literature of the subject, either the studies of Andrew Lang, F. W. H. Myers, Professor Hyslop and William James, or the more popular presentations of Arthur Balfour, Professor Bergson, Maurice Maeterlinck or Sir Oliver himself. There has been in the lectures a cocksureness of statement about the results of psychical research, and a detail of elaboration as to the program and activities of the future life which have gone far to convince the hearers that they were listening to an amateur in a field where more seasoned students of the subject would have spoken with caution and reserve.

And as for the photographs and demonstrations which have occupied a considerable part of Sir Arthur's attention in these public discourses on spiritism, they have constituted probably the least convincing and the most de-

pressing element in the presentation. So far from being fresh material, or as throwing light on the problems of the subject, they are mostly of a piece with the so-called evidence which has been handed about in spiritistic circles for a quarter of a century. Perhaps the contrast between these interpretations of psychic phenomena and the lectures of Sir Oliver Lodge was most striking on the level of these rather crude and drab attempts to illustrate the technique of some phases of modern spiritistic effort. One listens at times to lectures on the book of Daniel or the Apocalypse which are dignified and interesting, no matter what may be the curve of the interpretation. But when a lecturer attempts to illustrate his theme, and exhibits pictures of the beasts from the sea or the other imaginative figures of the apocalyptic literature, the effect is diverting and astonishing rather than impressive. Such was the effect of the photographs of materialization and the entire series of ectoplastic demonstrations presented with such an air of finality by the lecturer.

The history of spiritism is long and interesting. There is hardly a race which has not believed to some extent in the reality of its phenomena. Moreover there is no longer question that most of the experiences upon which the convinced follower of the theory depends to prove his thesis are valid and even commonplace. The attitude of scepticism regarding the actual facts on which spiritism bases its claims has largely passed in informed circles. Formerly religious and scientific minds were alike unconvinced and disdainful in regard to such alleged facts as automatic action, visions, auditions, telepathy, telesthesia, significant dreams, mind reading, hypnosis, somnambulism, ecstasy, levitation and certain forms of materialization. Today little doubt is felt as to the reality of these and other features of the spiritistic category. The difficulty is not one of fact, but of the interpretation of the facts. Many of those who have brought to the subject of psychic research a trained intelligence are convinced that all the unusual and abnormal phenomena of the psychic life can be explained completely as due to the influence of living minds upon themselves and upon other minds. Others hold that this explanation is unsatisfactory, and that the only satisfactory theory is that long held in many parts of the world, the activity of discarnate spirits.

Probably too little attention has been paid by students to the historical aspects of the subject. The impression prevails that the practice of mediumistic communication with those who have passed out of this sphere of life is a recent event, limited to the experiments of the British and American Societies for Psychical Research. Such is of course far from the fact. The belief is very old, and is found among many races. A recent volume by Professor Lewis Bayles Paton of the Hartford Theological Seminary deals interestingly and informingly with this aspect of the subject under the title "Spiritism and the Cult of the Dead in Antiquity." In this work it is made clear that the belief in the activities of discarnate spirits was one of the most serious and universal interests of ancient life. In China, Egypt, Babylonia, Assyria, in Israel, among the Indo-Europeans, the Greeks and Persians the impressive place of spirits in the daily life of the communities is discussed

and illustrated by numberless citations of tradition and biographical detail. Far from scepticism on the reality of spirit activities, the primitive people were far more concerned to get the spirits of the dead safely out of the range of easy return than to invite them back to seances and manifestations. The ritual of burial or other mortuary procedure was largely for the purpose of getting the spirits adjusted to their new environment so that they would be less likely to disturb their former companions with malevolent or merely capricious behavior. The literature of most nations devotes more or less space to the practices of spirit consultation and placation.

As yet one is compelled to confess that the body of alleged evidence secured by the careful and painstaking labors of men and women engaged in psychical research has not gone very far toward the establishment of a valid theory of mediumistic communication with the departed. A very large body of alleged fact has been submitted for consideration. Where this has been secured under proper conditions and with the opportunity of checking its character it is of great value. The records of the two societies named are filled with interesting data of this sort, and whatever the explanation may turn out to be, it is not without significance for the study of psychology, either normal or morbid. But whether the spiritistic explanation of the phenomena of alleged communication, cross correspondence, apparitions, and the like is the valid one, or whether other and apparently equally satisfactory explanations are to be accepted is still the question in the minds of scholars who have studied the subject in a dispassionate and open-minded manner. The fact that the vast majority of so-called facts are discounted by self-interest on the part of those who are sincerely and eagerly seeking messages from their dead and are the easy prey of self-induced delusion ought not to vitiate the researches of those who labor under no inhibitions of the sort, but are patient and competent investigators of fact. On the other hand, the manifest and often exposed tricks and deceits of mediums under the strong temptation to secure results for their sitters must not have too much weight. After due allowance has been made for both these limitations upon the body of usable material there still remains a considerable fund of fairly trustworthy and highly important information for investigation and interpretation. Whether spiritism is the best explanation of this body of evidence is still the open question with men of scientific interests.

Meantime it ought to be clear that even if the spiritistic hypothesis were proved, there is nothing in it antagonistic to the Christian gospel. One of the chief theses of the New Testament is the assurance of eternal life. Regarding its character and activities little is said, and that is not surprising. Christianity deals with present values rather than with speculations regarding the future. Henry Drummond well said, "The program of the future life has not yet been issued." And if it had been, there is no speech nor language in which it could be recorded that we could understand. The significant and disappointing feature about all the alleged information which has come through to the most convinced and assured of the spiritists is that it throws the scantiest possible light upon the moral values

and the spiritual interests of the life to come. We still have to go to Jesus for any satisfying disclosure as to the interests and achievements of the future. This is perhaps sufficient to inspire an attitude of patience and confidence in the face of a very real situation in the present life, and the amplitude of time for the accumulation of vapid facts for an adequate theory regarding the increasing body of facts disclosed in the psychic realm. If these lead to an assured viewpoint regarding the present estate of the discarnate souls who have passed on into other and better conditions well and good. Meantime it is fact we want, and not the most pleasing and diverting fancy. And to all voices which bring us news of experiences regarded as worthful we will listen with candor and interest, conscious all the time that in this vast and complicated realm of spirit, whether carnate or discarnate, it is Jesus Christ who has the most authoritative and satisfying word.

Presbyterian Consolidation and Disciples Unification

AT its annual meeting in Des Moines, the Presbyterian General Assembly adopted plans for the consolidation of the sixteen boards of the denomination into four boards. Some three years ago the Disciples' general convention effected the unification of its six major boards and societies into a single organization, the United Christian Missionary Society. A curious feature of the debate at Des Moines was the fact that no one mentioned that the experiment had already been made by another communion. The results of this experiment, as they are partially disclosed in the recent evolution of the Disciples denomination, were quite unregarded by the Presbyterian debaters, a number of whom seemed to assume that there was no precedent to which they could look for guidance or warning. In the two plans of consolidation there are some interesting contrasts. The Presbyterian plan is more inclusive, making an allocation of every board and agency in the church. The Disciples plan takes in the major boards of the denomination, omitting those interests that were either less popular or not yet well established. The Presbyterians now have four boards and the office of the stated clerk. The Disciples have one united board, and three orphan boards. The boards that were regarded as either too weak or too dangerous to be included in the plan for consolidation are the Board of Education, the Board of Temperance and Social Welfare, and the Association for the Promotion of Christian Unity.

The Presbyterian plan seems old-fashioned in that it keeps up the distinction between home and foreign missions, a distinction which even the boards themselves find it hard to apply to the world field, for there are borderlands still in doubt as to whether they may properly be called home missions or foreign missions. In the face of the shrinking world and in view of our growing internationalism, this distinction in the program of church extension and evangelization is no longer useful.

The Disciples plan is inferior to the Presbyterian, in its lack of comprehensive educational vision. No board will administer a greater trust in the Presbyterian denomination than the Board of Christian Education. Not only will it take care of colleges and seminaries, but it will henceforth be responsible for the Sunday schools of the denomination, and presumably the children will no longer be viewed simply as good ground on which to raise a substantial crop of missionary offerings in the course of the year. A right attitude toward religious education in the Sunday school seems to be forming among Presbyterians. Nor will mountain schools and schools for colored people be regarded under the new scheme primarily as evangelistic agencies. They will be viewed primarily as educational institutions, and only in a secondary way as a recruiting ground for the denomination. More radical still is the reform in the administration of missionary education. This function of the church is to be completely divorced from all financial objective, and given its proper educational perspective. The missionary education department will not only be responsible for the study classes in the local churches, but the great summer conferences will also be under its control.

Even the temperance cause is now under the supervision of the Board of Christian Education among the Presbyterians. It is a sorry fact that since the official voices of Rev. Charles Stelzle and Joseph Ernest McAfee have been silenced, the Presbyterians now have more to say in their official literature about the humane treatment of horses and cats and dogs than about the workers in great cities. The Disciples board of social service may starve in inglorious isolation, but no one can stop it from bearing its testimony. Ten years ago the Presbyterians were leading all the denominations in opening the pathway of social action, but they have fallen into significant silence on the great industrial issues in recent times. The Disciples board, on the other hand, after some years in fighting cigarettes now dares to speak its mind to corporation magnates.

The treatment given the principle of Christian unity by the Presbyterian plan is far more cordial than that accorded by the Disciples, though the latter communion talks more about unity than the former. Henceforth the promotion of Christian unity in the Presbyterian plan is not the side issue of a board. It is the province of the stated clerk who is conceived to speak for the entire denomination, and under whose direction Presbyterian commissions will meet any group of Christians in the world who wish to discuss unity. This is in sharp contrast to the situation among the Disciples who theoretically put Christian unity on a parity with Christian missions, and yet leave the ill-sustained Association for the Promotion of Christian Unity to make its way as an orphan if not an alien organization.

It is strange that the Disciples should have so far anticipated the trend of the times as to be actually a score of years ahead of the Presbyterians in the organization of benevolent work. While Presbyterians have splendid hospitals and homes, these are in a sense sporadic and local institutions outside the guidance of the denomination as

a whole. The Disciples put all their benevolent work twenty years ago under a single board, and this board is now a constituent part of the United Society. However, the Disciples plan tends to merge philanthropy with propaganda, and this arrangement is not in the interest of either function. Should the Presbyterian Board of Ministerial Relief and Sustentation follow the suggestion of the General Assembly's consolidation committee, and actually expand into an organization to foster the whole philanthropic program of the denomination, it will be in a position superior to the benevolent department of the Disciples United Society, where philanthropy and propaganda are carried on from the same office.

Both communions must yet deal with the question of the enormous investiture of authority in a few church officials which is inherent in the plan of consolidation. A Disciples secretary of the United Society may actually have more power over the churches and the clergy than an Episcopal bishop. An ambitious ecclesiastic would rather be the stated clerk of the Presbyterian church under the new powers vested in his office than to be the most powerful bishop of the Methodist church. It is asserted that consolidation means simplicity, efficiency and economy. No one claims that it spells democracy. It is yet to be seen whether it means simplicity. Is it any easier for a layman to understand about sixteen Presbyterian "departments," than it was for him to comprehend sixteen Presbyterian "boards?" In the matter of economy the Presbyterians might have learned from the Disciples who have lost no secretary since consolidation, save by death, but rather have taken on more. They now have a pay-roll of a hundred people at their headquarters at St. Louis. As to efficiency, that is yet a debatable question. Should consolidation really bring greater efficiency, it will abide. Consolidation means that a manufacturer can build a Ford car cheaper, but it would not necessarily produce a Rolls-Royce.

The Red Card

A Parable of Safed the Sage

THE daughter of the daughter of Keturah had Measles. Then came the Board of Health and tacked up a Red Card. And the daughter of the daughter of Keturah said, We once had Liberty Bond posters, and then Red Cross posters, and then Near East posters, and now we have a Measles Card.

And for certain weeks she remained at home, she and her little brother, and the small baby girl that came lately to be a joy unto us.

But there came a day when she came running into my Study. And she cried, Grandpa, the Board of Health came this morning, and took down the Red Card; and Mother says that I may come and play with you.

Then did I close my book and go with her.

And we stepped out where the grass was green, and she said—

See how green and soft the grass is? Would you like to have me turn some Somersaults?

And I said, Go to it, my dear.

And her golden curls went down into the grass, and her little heels flew up into the air, and she turned Somersaults.

And she laughed, and I laughed.

And she said, Grandpa, the Red Card is down; but my little brother has been compared to My Measles and we both have been compared to German Measles and to Whooping Cough. So the Red Card may go back tomorrow, or any day, but This Day is Mine.

When she said that she had been compared I knew that she meant exposed. And I thought she spake wisely.

And she said, Mother said that she and Grandma were going to Lunch together at a gathering of women to help somebody, and that I might lunch with you if you invited me.

And I said, Thou art invited. Shall we go unto the Restaurant where we have been before?

And she said, Grandpa, there is a Swell New Restaurant; shall we not go there?

And I said, We will.

And she said, Remember, Grandpa, I have been compared to Whooping Cough and to German Measles, and my little brother had been compared to my Measles and we know not when the Board of Health will come back, and put up the Red Card again; but This Day is Mine.

And we went to the Swell New Place, and whatsoever the damsel wanted, that did she order; for That Day was Hers.

And this I thought as I considered the matter, that all of us have been compared to a great many uncertainties, neither doth any man know what the morrow shall bring forth, nor how soon the Board of Health or something worse may come, nor what shall be nailed up beside the front door. But, beloved, This Day is Ours. This is the Day that the Lord hath made, and the only Day that ever is the Day that is called Today.

This Day is Thine, beloved. Use it, and rejoice in it, and give it over to Love and Service and fail not to find Joy in it: for thou knowest not what shall be on the morrow, and This Day is Thine.

The Hand of Lincoln*

WITH this gaunt hand he struck the blow of fate;
He cleared the path of freedom for a race,
And lo! a whole world lifts its grateful face
To him who counseled love for greed and hate.

This hand was fashioned in our western land;
Made strong by toil in felling sturdy trees,
God gave it grace for gentler ministries:
The love of Christ was in this mighty hand.

Let other peoples praise their lords and kings;
Creatures of men, they flourish for a day.
Ordained of God, our Leader rules for aye;
His name shall live beyond unnumbered springs.

THOMAS CURTIS CLARK.

* Upon viewing a plaster cast of Lincoln's hand.

Shall the Fundamentalists Win?

By Harry Emerson Fosdick

THIS morning we are to think of the Fundamentalist controversy which threatens to divide the American churches, as though already they were not sufficiently split and riven. A scene, suggestive for our thought, is depicted in the fifth chapter of the Book of the Acts, where the Jewish leaders hale before them Peter and other of the apostles because they had been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

One could easily let his imagination play over this scene and could wonder how history would have come out if Gamaliel's wise tolerance could have controlled the situation. For though the Jewish leaders seemed superficially to concur in Gamaliel's judgment, they nevertheless kept up their bitter antagonism and shut the Christians from the synagogue. We know now that they were mistaken. Christianity, starting within Judaism, was not an innovation to be dreaded; it was the finest flowering out that Judaism ever had. When the Master looked back across his racial heritage and said, "I came not to destroy, but to fulfill," he perfectly described the situation. The Christian ideas of God, the Christian principles of life, the Christian hopes for the future, were all rooted in the Old Testament and grew up out of it, and the Master himself, who called the Jewish temple his Father's house, rejoiced in the glorious heritage of his people's prophets. Only, he did believe in a living God. He did not think that God was dead, having finished his words and works with Malachi. He had not simply a historic, but a contemporary God, speaking now, working now, leading his people now, from partial into fuller truth. Jesus believed in the progressiveness of revelation and these Jewish leaders did not understand that. Was this new gospel a real development which they might welcome or was it an enemy to be cast out? And they called it an enemy and excluded it. One does wonder what might have happened had Gamaliel's wise tolerance been in control.

WHO ARE THE FUNDAMENTALISTS?

We, however, face today a situation too similar and too urgent and too much in need of Gamaliel's attitude to spend any time making guesses at suppositious history. Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely because there are no two denominations more affected by them than the Baptists and the Presbyterians. We should not identify Fundamentalists with conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives

can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant. The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man's possession: new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere.

NEW BLENDING NEEDED

Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and their Christian faith in another. They have been sure that all truth comes from the one God and is his revelation. Not, therefore, from irreverence or caprice or destructive zeal, but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God not only with all their heart and soul and strength, but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge. Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms and to do that we also must be able to think our Christian life clear through in modern terms.

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out: the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must

*Sermon preached in the First Presbyterian Church, New York City, May 21, 1922.

believe in a special theory of inspiration—that the original documents of the scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God may bring history to a worthy denouement. Such are some of the stakes which are being driven, to mark a deadline of doctrine around the church.

SOME OF THE DIFFERENCES

If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others, if he is sincerely convinced of them. The question is: Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church they would set up in Protestantism a doctrinal tribunal more rigid than the pope's. In such an hour, delicate and dangerous, where feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit. I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may as well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view: that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view,

and many are the gracious and beautiful souls who hold it. But, side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historical fact.

To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. Upon the contrary, stories of miraculous generation are among the commonest traditions of antiquity. Especially is this true about the founders of great religions. According to the records of their faiths, Buddha and Zoroaster and Lao-Tsze and Mahavira were all supernaturally born. Moses, Confucius and Mohammed are the only great founders of religion in history to whom miraculous birth is not attributed. That is to say, when a personality arose so high that men adored him, the ancient world attributed his superiority to some special divine influence in his generation, and they commonly phrased their faith in terms of miraculous birth. So Pythagoras was called virgin born, and Plato, and Augustus Cæsar, and many more. Knowing this, there are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adoration and conviction they associated with God's special influence and intention in his birth—as we do; but they phrased it in terms of a biological miracle that our modern minds cannot use. So far from thinking that they have given up anything vital in the New Testament's attitude towards Jesus, these Christians remember that the two men who contributed most to the church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

WHO SHALL GO?

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this: Shall one of them throw the other out? Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say that the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the church and whom the church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the sermon on the mount or the

thirteenth chapter of first Corinthians, they all came in the same way and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insights—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life. The Koran similarly has been regarded by Mohammedans as having been infallibly written in heaven before it came to earth. But the Koran enshrines the theological and ethical ideas of Arabia at the time when it was written. God an oriental monarch, fatalistic submission to his will as man's chief duty, the use of force on unbelievers, polygamy, slavery—they are all in the Koran. The Koran was ahead of the day when it was written, but, petrified by an artificial idea of inspiration, it has become a millstone about the neck of Mohammedanism.

THE KORAN AND THE BIBLE

When one turns from the Koran to the Bible, he finds this interesting situation. All of these ideas, which we dislike in the Koran, are somewhere in the Bible. Conceptions from which we now send missionaries to convert Mohammedans, are to be found in the Book. There one can find God thought of as an oriental monarch; there, too, are patriarchal polygamy, and slave systems, and the use of force on unbelievers. Only in the Bible these elements are not final; they are always being superceded; revelation is progressive. The thought of God moves out from oriental kingship to compassionate fatherhood; treatment of unbelievers moves out from the use of force to the appeals of love; polygamy gives way to monogamy; slavery, never explicitly condemned before the New Testament closes, is nevertheless being undermined by ideas that in the end, like dynamite, will blast its foundations to pieces. Repeatedly one runs on verses like this: "It was said to them of old time...but I say unto you"; "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son"; "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent"; and over the doorway of the New Testament into the Christian world stand the words of Jesus: "When he, the spirit of truth is come, he shall guide you into all the truth." That is to say, finality in the Koran is behind; finality in the Bible is ahead. We have not reached it. We cannot yet compass all of it. God is leading us out toward it. There are multitudes of Christians, then, who think, and rejoice as they think, of the Bible as the record of the progressive unfolding of the character of God to his people from early primitive days until the great unveiling in Christ; to them the Book is more inspired and more inspiring than ever it was before; and to go back to a mechanical and static theory of inspiration would mean to them the loss of some of the most vital elements in their spiritual experience and in their appreciation of the Book.

Here in the Christian church today are these two groups, and the question which the Fundamentalists have raised is this: Shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? if he should walk through the ranks of this congregation this morning, can we imagine him claiming as his own those who hold one idea of inspiration and sending from him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The church would better judge his judgment. For in the middle west the Fundamentalists have had their way in some communities and a Christian minister tells us the consequence. He says that the educated people are looking for their religion outside the churches.

Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change, as God's way of working out his will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Græco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages, too—the original paradise in which man began, the cursed world in which man now lives, the blessed messianic kingdom some day suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!"

THE SECOND COMING

In the evangelical churches today there are differing views of this matter. One view is that Christ is literally coming, externally on the clouds of heaven to set up his kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. "Christ is coming!" seems to many Christians the central message of the gospel. In the strength of it some of them are doing great service for the world. But unhappily, many so over-emphasize it that they outdo anything the ancient Hebrews or the ancient Christians ever did. They sit still and do nothing and expect the world to grow worse and worse until he comes.

Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out his will. They see that the most desirable elements in human life have come through

the method of development. Man's music has developed from the rhythmic noise of beaten sticks until we have in melody and harmony possibilities once undreamed. Man's painting has developed from the crude outlines of the cave-men until in line and color we have achieved unforeseen results and possess latent beauties yet unfolded. Man's architecture has developed from the crude huts of primitive men until our cathedrals and business buildings reveal alike an incalculable advance and an unimaginable future. Development does seem to be the way in which God works. And these Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, his will and principles will be worked out by God's grace in human life and institutions, until "he shall see of the travail of his soul and shall be satisfied."

These two groups exist in the Christian churches and the question raised by the Fundamentalists is: Shall one of them drive the other out? Will that get us anywhere? Multitudes of young men and women at this season of the year are graduating from our schools of learning, thousands of them Christians who may make us older ones ashamed by the sincerity of their devotion to God's will on earth. They are not thinking in ancient terms that leave ideas of progress out. They cannot think in those terms. There could be no greater tragedy than that the Fundamentalists should shut the door of the Christian fellowship against such.

I do not believe for one moment that the Fundamentalists should shut the door of the Christian fellowship against such.

I do not believe for one moment that the Fundamentalists are going to succeed. Nobody's intolerance can contribute anything to the solution of the situation which we have described. If, then, the Fundamentalists have no solution of the problem, where may we expect to find it? In two concluding comments let us consider our reply to that enquiry.

CHRISTIAN LIBERTY

The first element that is necessary is a spirit of tolerance and Christian liberty. When will the world learn that intolerance solves no problems? This is not a lesson which the Fundamentalists alone need to learn; the liberals also need to learn it. Speaking, as I do, from the viewpoint of liberal opinions, let me say that if some young, fresh mind here this morning is holding new ideas, has fought his way through, it may be by intellectual and spiritual struggle to novel positions, and is tempted to be intolerant about old opinions, offensively to condescend to those who hold them and to be harsh in judgment on them, he may well remember that people who held those old opinions have given the world some of the noblest character and the most memorable service that it ever has been blessed with, and that we of the younger generation will prove our case best, not by controversial intolerance, but by producing, with our new opinions, something of the depth and strength, nobility and beauty of character that in other times were associated with other thoughts. It was a wise liberal, the most adventurous man of his day—Paul

the apostle—who said, "Knowledge puffeth up, but love buildeth up."

Nevertheless, it is true that just now the Fundamentalists are giving us one of the worst exhibitions of bitter intolerance that the churches of this country have ever seen. As one watches them and listens to them, he remembers the remark of General Armstrong of Hampton Institute: "Cantankerousness is worse than heterodoxy." There are many opinions in the field of modern controversy concerning which I am not sure whether they are right or wrong, but there is one thing I am sure of: courtesy and kindness and tolerance and humility and fairness are right. Opinions may be mistaken; love never is.

INTOLERANCE

As I plead thus for an intellectually hospitable, tolerant, liberty-loving church, I am of course thinking primarily about this new generation. We have boys and girls growing up in our homes and schools, and because we love them we may well wonder about the church which will be waiting to receive them. Now, the worst kind of church that can possibly be offered to the allegiance of the new generation is an intolerant church. Ministers often bewail the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable. Science treats a young man's mind as though it were really important. A scientist says to a young man: "Here is the universe challenging our investigation. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth." Can you imagine any man who is worth while turning from that call to the church, if the church seems to him to say: "Come and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results." My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.

The second element which is needed if we are to reach a happy solution of this problem is a clear insight into the main issues of modern Christianity and a sense of penitent shame that the Christian church should be quarreling over little matters when the world is dying of great needs. If, during the war, when the nations were wrestling upon the very brink of hell and at times all seemed lost, you chanced to hear two men in an altercation about some minor matter of sectarian denominationalism, could you restrain your indignation? You said, "What can you do with folks like this who, in the face of colossal issues, play with the tiddledywinks and peccadillos of religion?" So, now, when from the terrific questions of this generation one is called away by the noise of this Fundamentalist controversy, he thinks it almost unforgivable that men should

tithe mint and anise and cummin, and quarrel over them, when the world is perishing for the lack of the weightier matters of the law, justice, and mercy, and faith.

IN THE CONFESSIONAL

These last weeks, in the minister's confessional, I have heard stories from the depths of human lives where men and women were wrestling with the elemental problems of misery and sin—stories that put upon a man's heart a burden of vicarious sorrow, even though he does not listen to them. Here was real human need crying out after the living God revealed in Christ. Consider all the multitudes of men who so need God, and then think of Christian churches making of themselves a cockpit of controversy when there is not a single thing at stake in the controversy on which depends the salvation of human souls. That is the trouble with this whole business. So much of it does not matter! And there is one thing that does matter—more than anything else in all the world—that men in their personal lives and in their social relationships should know Jesus Christ.

Just a week ago I received a letter from a friend in Asia Minor. He says that they are killing the Armenians yet; that the Turkish deportations still are going on; that lately they crowded Christian men, women and children into a

conventicle of worship and burned them together in the house where they had prayed to their Father and to ours. During the war, when it was good propaganda to stir up our bitter hatred against the enemy we heard of such atrocities, but not now! Two weeks ago, Great Britain, shocked and stirred by what is going on in Armenia, did ask the Government of the United States to join her in investigating the atrocities and trying to help! Our government said that it was not any of our business at all. The present world situation smells to heaven! And now, in the presence of colossal problems, which must be solved in Christ's name and for Christ's sake, the Fundamentalists propose to drive out from the Christian churches all the consecrated souls who do not agree with their theory of inspiration. What immeasurable folly!

Well, they are not going to do it; certainly not in this vicinity. I do not even know in this congregation whether anybody has been tempted to be a Fundamentalist. Never in this church have I caught one accent of intolerance. God keep us always so and ever increasing areas of the Christian fellowship: intellectually hospitable, open-minded, liberty-loving, fair, tolerant, not with the tolerance of indifference as though we did not care about the faith, but because always our major emphasis is upon the weightier matters of the law.

The Difficulty of Living Internationally

By Paul Hutchinson

ONE of the most incisive Christian thinkers I know holds that the first business of the church today is the cultivation of international good-will. Thus can the healing of the nations be hastened, and thus can the church rehabilitate itself with many who frankly question its moral authority in the light of its war record. The experience of the Quakers supports this contention. It is astonishing (but should not be) to see how high a place in the regard of mankind has been won by this group that has been unostentatiously trying, for half a dozen years, to live according to the impracticabilities of Jesus. As a friend remarked the other day, the Quakers alone, among the churches, are coming out of the war period with a better reputation than when they entered it.

But before the church can act internationally, it must learn to think internationally. And the church can come to think internationally only as individual Christians learn to do so. It is not the pronouncements of councils that the situation requires, but international thinking and living on the part of increasing multitudes of church members. From this, all can follow.

So far, I presume, we are generally agreed. But when you come to attempt the actual business of thinking and living internationally in your capacity as an individual Christian, you find that you have entered upon no easy

task. The more you know, the greater the number of your contacts with the outside world, the more difficult the achievement. I want to present my personal testimony as to the difficulty of the attempt to think and live internationally.

From college days I have had an interest in world affairs. Expecting to spend my life in some form of journalism, I can look back over more than ten years during which a first aim has been to familiarize myself with political, social, and moral developments in all parts of the globe. The meager character of my knowledge about conditions in many lands is still all too apparent, but at least I can testify to an attempt at understanding stretching over a considerable period.

MANY PERSONAL CONTACTS

In 1916 the opportunity unexpectedly came to me to go to the orient. Since that time my home has been in China. I have had a rather intimate view of the journalism of the far east, and some first-hand touch with some of the movements now under way over there. I have made personal contacts with many of the leading characters in that international drama that is coming to command so large a part of the world's attention. To a general interest in international affairs, therefore, I have added a

specialized interest in one important "danger spot."

With this background I protest a devotion to the ideal of international good-will. I believe that the establishment of the kingdom of God must be conditioned by the spread of international comity, and the establishment of the kingdom is the dearest interest of my life. Yet I find myself regarded, even by my friends, as a "phobe," one of those determined advocates of international hatred who are responsible for so much of the world's trouble. I am labeled a "Japophobe" at a time when, in all good conscience, my interest is all directed toward the establishment of the kingdom of Heaven!

This is the way it has happened. I entered the far east in 1916 without much in the way of prepossessions. I knew, in a general way, that there was a Chinese-Japanese question, but my mind was still well saturated with the ideas of Japan that became prevalent in America at the time of the Russo-Japanese war. If I was not prejudiced in favor of Japan, I certainly was a thorough neutral as regards her position in the far east. On my first trip out I enjoyed, in company with my wife, a delightful time traveling about Japan under the chaperonage of a Japanese girl who was a graduate of an American university. The beauty of the cherry blossom island, and the graciousness of the Japanese, made an indelible impression upon both of us.

On the other hand, my introduction to China was not particularly happy. I spent my first weeks in a hospital, and during all the subsequent time have never been out of the way of knowing much of the soddenness, misery, debauchery, dishonesty, incompetence, and apparently determined stick-in-the-mudism that may be found in various aspects of Chinese life. If any man thinks he knows whereof to disparage the present regime in China, I more. And in my editorial work over there I have never hesitated to condemn the evils that beset that land. Add to this the fact that my personal contacts in Japan, since that first experience, have been of a delightful nature. The people in Japan are, naturally, just about the best hosts in the world, and the masses of the Japanese are as attractive a group, when seen amidst their home surroundings, as are to be found in any part of the globe. Japan is the world's best holiday land.

THE DIPLOMATIC GAME

Of course, during all this time I have been reading. I have tried to read practically everything that has been published dealing with the far east, without regard to its point of view. I have attempted to keep in touch with the opinions of the Japanese press (as summarized in the translations of editorials by the Japan Advertiser) as well as with the press of China. But, more than this, I have found myself in a position where it has been possible to obtain a fairly full and intimate knowledge of the diplomatic game as it is being played in the far east. I have not brought from that knowledge any mounting applause for any of the players, although the general honesty of the American course I believe in. But I have brought from it the clear belief that, from the outbreak of the

world war, the imperial Japanese government has been in pursuit of aims on the Asiatic mainland which are in direct opposition to any hope of a democratic or settled order. And I do not believe that those aims have been, in any essential, abandoned.

From my study of the policies of the imperial Japanese government upon the Asiatic mainland, I have come to a conviction that those policies represent an active menace to world peace and an ultimate ruin for Japan's own industries and people. I concede that other men, also cognizant of far eastern affairs, render a different verdict. However, I notice the striking variation in report that has, in many cases, come from a change in point of view. It is remarkable how different an attitude toward Japanese policy is often held by a man looking from the Asiatic mainland to the attitude held by one looking from Japan itself. As an example, read the "Letters from Japan and China," by Prof. John Dewey, published without the writer's expectation. The shift in judgment is remarkable after the author crosses the Yellow Sea. From the Japanese standpoint no more disheartening illustration has been given than that in the change from open admiration to avowed opposition that marked the transfer of the American engineering troops from a long stay in Japan to contact with the Japanese in Siberia.

SUSPECTS THE GOVERNMENT

The place where I have come out is just here: I have an immense liking for the Japanese, especially when visited in their home environment. I have a complete suspicion of the policies of the imperial Japanese government upon the Asiatic mainland. My general reputation was well expressed by a dear bishop friend of mine, who, at the luncheon table a few days ago, said, "Here's a young man who doesn't love Japan." Or by an inscription in an ironical vein in a book just received: "In appreciation of our mutual love for the 'Japs.'"

And when I look at others who, in other fields, are trying to do their bit toward the international entente cordiale, I find that their experience is not far different. The missionary is notoriously the partisan of the land in which he works. I belong to a church that has seventeen bishops in residence outside the United States, and I think that any one of them is ready to enter the lists as champion of the righteousness of the government under which he lives. When one of them, for instance, with his episcopal residence at Paris, recently upheld the French policy of the present, the French ambassador at Washington commended his statesmanship, and the press carried the compliment broadcast. And that is a kind of compliment we are all ready to receive. But, as far as I have observed, the international statesmanship of the best of us seems to have strict geographical limitations.

There are one or two spots, to be sure, about which a man may talk without being labeled as a partisan. It is possible to say what you please about the actions of the Turks in the near east and remain a member in good standing of the order of international good-willers. (It is not possible to do the same thing about the Turk's suc-

cessors, the French and the British.) But this is a restricted hunting ground. If a man holds up to obloquy the Turkish course in Armenia, he is a proper Christian; if he talks about conditions in several parts of Africa, Asia, Europe, and Latin-America, he is an enemy of international harmony.

So I have found this attempt to think and live internationally a curious, mixed-up business. For my own inner satisfaction I have finally worked out four points which will underlie any further effort I make in this direction:

1. Any permanent international good-will will be co-extensive with the boundaries of the kingdom established on earth.

2. Therefore, the way to live internationally is to work for the establishment of the kingdom.

3. The establishment of the kingdom will require opposition to some things, as well as support of other things.

4. If you actually devote yourself to the program suggested in the third point, you will hardly win the reputation of being internationally broad-minded. But you should worry. Ultimately, it's the kingdom that counts.

The Conscientious Objector on Patmos

By Henry J. Cadbury

OF all the varieties of religious experience represented in the New Testament none seems more obscure or alien to our times than that of the Revelation of John. Its style is both grotesque and enigmatic. *Quot verba, tot sacramenta*, said Jerome of it—it contains as many puzzles as words. Its name seems to be a misnomer, it reveals so little. And yet a little patient study will yield a different impression of the writing. If one can take his eyes off the trees a little while, the wood will be seen, and it will give a general impression that it is not so dark. Nor is the book so alien from our times as might be supposed. To be sure its tableaux are impressionistic, ancient political cartoons done in a kind of cubist style. But its general theme and spirit yield a parallel to certain present day situations, which if examined critically, without too much prejudice about either the ancient or the modern issue involved, will throw light upon each, and it is hard to say on which the light is more illuminating.

Not every question about the book's origin can be or need be settled. It is evidently a Christian writing of the first century. Tradition assigns it to the reign of Domitian and this date is not contradicted by the contents. The author calls himself John, and speaks of himself as an exile on the island of Patmos. A few scholars think these data fictitious, but even if they are, they are fictions resembling the truth. The author is not clearly identified with any well known person, and exile on Patmos must have been a conceivable experience for an Asian Christian. For the author evidently is acquainted with the Christian churches of western Asia Minor and it is to them that he addresses this manifesto.

WHY AN EXILE?

But why should a Christian be in exile in Patmos? There is, as Professor Ramsay has shown, only one satisfactory explanation, and that is the traditional one, that he was deported by the government for being a Christian. It is true that we know almost nothing from outside the New Testament of the persecutions of Christians in the first century. But the book of Revelation clearly suggests that an experience of vigorous suppression is its back-

ground. There are martyrs who have been slain, because they would not deny Christ's name, but were faithful unto death; and the author himself is a "comrade" with his readers in such "tribulation and patience." Like the martyrs' fate (6:9; 20:4) his present plight is "because of the word of God and the testimony of Jesus." A propagandist of an unpopular gospel, he is arrested and sentenced probably to hard labor in the desolate island prison of Patmos. It is difficult to say just who took the initiative that led to such drastic results. One can hardly blame the Christians for preaching the "good news" and yet the time came when the Roman government, roused to suspicion against this really insignificant group of rather eccentric foreigners, laid on them the heavy hands of the law. Then John became a "political prisoner."

The book of Revelation registers the Christian reaction to such treatment—a reaction that quite rapidly changed the attitude of Christians themselves to the government. The leading Christian of the preceding generation, himself a Roman citizen, had found no complaint with what he calls "the powers that be." He was law-abiding and respectful of the great imperial power, and he had urged all his converts to strict loyalty to the empire. What then had changed the church from one hundred per cent patriots into the most ardent opponents and most stubborn resisters of those very authorities whom Paul had called "ministers of God for good?" Apparently it was a conflict of conscience. There was just one thing that these otherwise satisfactory subjects would not do and that was to worship the emperor as a god. They would render tribute, they would obey the laws, but here was one place where loyalty to God and loyalty to Caesar conflicted and they knew that they "must obey God rather than men." It must have been a surprise to both Romans and Christians when this impasse was first discovered. With characteristic blindness the Romans offered no accommodation to prejudice, they failed to examine the real basis of the trouble, and so they went out of their way to drive this issue home. They offered no alternative, they brooked no refusal. The Christians, too, took the bits into their mouths. They were horrified at the attempted conscription of conscience; they were driven to desperate

methods and underground propaganda. Persecutions and martyrdom only strengthened their faith, their self-assurance and their influence among their fellows. And so they found themselves unconsciously, unintentionally, and almost inexplicably drifting into a pronounced hostility to the Empire.

AUTOBIOGRAPHY OF A REBEL SPIRIT

The book of Revelation is a witness to this new evolution in Christian self-consciousness. It is a contemporary record of the transition of a group of idealists into radical political solidarity. It is the autobiography of a rebel spirit in the making. The minor conflict on a single matter of conscience at once opened Christian eyes to a fundamental problem. The conscientious objector was exposed to a rapid education. He examined the whole system under which he had been living so carelessly at ease. His new experience set it in a new light. Not for personal reasons nor because of personal hardship but because his eyes were opened, John saw the basis on which that system rested. The revolt which at first touched one question spread to others. Evil, which he had never seen before, was now revealed to his eyes. The commercial pomp, the imperial control, the whole brutal fabric of civilization stood condemned. Only the most radical transmutation could set things right. And yet the first crux of the difficulty remained the central one. In the thirteenth chapter under the symbolism of two animal figures borrowed from the book of Daniel, the author presents the Roman empire as the incarnation of evil, and beside it and beyond it in iniquity the system of blasphemous state worship. They are both of them demonic in their horrible iniquity, but the second one is the arch enemy. It is the patriotic propaganda of the servile priests of a deified state, a volunteer propaganda all the more intense and intolerant now that the government has survived what seemed likely to be a fatal catastrophe. "The vitality of the pagan empire, shown in this power of righting itself after the revolution, only added to its prestige. The infatuation of loyalty, expressing itself in the worship of the emperor as the personal embodiment of the empire, grew worse and worse."* To the persecuted minority it seemed that all the world was led astray by this relentless propaganda which caught all dissenters in its net. Its methods were partly wholesale deception, partly the hysteria of advertising, partly force and mob violence, and partly economic boycott:

And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as

should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead.

"The general sense of (this last) prediction is that the faithful will be shut up to the alternative of starving or of coming forward to avow their prohibited faith, so subtly and diabolically does the cultus of the emperor pervade all social life."*

TO STIFFEN MORALE

The purpose of Revelation is to stiffen the morale of the Christians amid this overwhelming flood. The author does not encourage his friends on the mainland, who were still at large, to believe that the worst is already past; rather the worst is yet to come. They are standing on the verge of a crisis which will try their souls to the utmost. He does not encourage forcible resistance to arrest, nor advise open revolution. Rather he summons them to the resolute endurance of suffering and even of death in fidelity to the principles of their faith.

If any man is for captivity, into captivity he goeth; if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And yet he feels assured and he conveys to his readers, in language that must have been of great force and comfort to them, the assurance that the struggle is not in vain. Unideal and hopeless as the present seemed, the fuller perspective of a religious faith guaranteed an ultimate triumph for all for which the unhappy minority so earnestly hoped and prayed. Indeed the new order has already in measure arrived. The eye of faith can see in heaven the battle already won, the beast and false prophet cast into the lake of fire, and the new and perfect age, the millennium, already ushered in.

CONFUSION AND OBSCURITY

Probably all scholars will agree that this in general is the character of this book, but to both scholar and layman it offers many obscurities. The exact details of persecution are not described. The Christians seem to be little interested in their own sufferings; they are occupied with the hope for the triumph of their cause. Nor is the object of their maledictions always constant. Not only are the empire and the emperor-worship combined and confused, as in the thirteenth chapter, but elsewhere the invective seems directed against Rome, the harlot drunk with blood, or against the reigning Caesar. One can readily see how much language might shift from the abstract to the concrete expression of evil in the writer's surroundings and might confuse Satan, the government, the capital city and commercial metropolis, the servile religious organization, and the present administration under one indictment. There are passages, too, where the destruction of iniquity is pictured as due to the forces of evil themselves, as though Satan were divided against Satan and the present order were destined to fall from its own disintegration (17:16).

Equally confused and varied are the promises of deliverance. The concrete experiences of suppression had

*Moffatt, "Revelation" in Expositors Greek Testament, p. 430.

*Moffatt, *ibid*, p. 433.

not yet made the plans and expectations of emancipation equally concrete. The obscurity here, as in the invective, may be due in part to the necessity of using cipher in messages promising the destruction of a government, to whose spies and inquisitors the book if correctly understood would seem more like revolution than "Revelation." But the chief reason for John's obscurity lies in another field. It is pretty clear that his materials are not entirely original with him; half of the verses contain echoes of the Old Testament and others are probably dependent on other writings and traditions. In fact the whole style of writing is a special class of literature dating back more than two hundred and fifty years to the beginnings of Jewish apocalypse. And so the Christian church, which in so much else was the heir of Judaism, when it found itself in a similar position of suppression, took over bodily this Jewish literary method and set of ideas. John, convinced of the triumph of right and justice, inevitably accepted and adopted the traditional philosophy and imagery of apocalypse. Perhaps it was a misfit. Perhaps he himself was groping for something that was better suited. But that is often the case with men confident and longing for confidence. They accept some philosophy of history, some religious eschatology, some economic formula—and neither they nor the opponents realize how badly it fits their real underlying optimism and constructive hope. Thus the esoteric and grotesque system of minority speculation became the body though not the fundamental spirit of the Revelation of John.

PROPHECIES NOT FULFILLED

And perhaps even some elements in the spirit of the book are partly due to the same extraneous tradition. Its pacifism or quietism is found in Jewish apocalypses also, while its exultation over the pagan empire in prospect of its desolation, its ultra-otherworldliness and asceticism were both natural to the situation and to the minor key to which the composition is set. Again both the modern and the ancient reader is likely to do the author an injustice, the injustice to which self-conscious, self-assured and uncompromising minorities are often exposed. There seems to be something too stern, too sullen and too vindictive to suit our Christian sensibilities. Even Christ, though he is called a lamb, seems more like a ram.* The author delights in the horrors of vengeance that he anticipates for his foes. But as has been recently well said, "Those who find fault with the vindictiveness of the Apocalypse should make all allowance for the dramatic style of the book, and should not forget that the battle between the saints and their oppressors is a battle between patience and violence."† The alleged supporters of law and order are really more violent than the suspected minority.

The prophecies of the book have not been literally fulfilled, its program has not become the literal course of history. Its hope that the time was short was not so

correct as was its expectation that worse things were yet to come. The history of the two succeeding centuries of intermittent conflict between Rome and Christianity is familiar, and is similar to many corresponding tragedies. Some excesses of language and provocation and fanatical martyrdom must be charged up against the Christians, many excesses of repression and violence were indulged in by the empire.* The suspicion of treason so readily construed from the refusal of military service, soon became manifest. The Christians were as opposed to fighting for the state as against it. The common people credulously accepted ill-founded stories against the "third race" and were infuriated into lynching. The three most frequent charges were those of atheism, of murder and of sexual promiscuity. The origin of these libels is obvious and instructive. The absence of statues or images of gods—the usual accompaniment of formal religion—led to the charge of irreligion. Perhaps the emphasis on the blood of Christ as binding together their members and scattered local groups suggested the second atrocity, while the democratic ideals and practices of the Christian community suggested the third scandal.† And yet the pure and idealistic enthusiasm, the warm, social fellowship and the high morality of the Christians maintained its powerful witness and finally they won the victory. Then the patient and persevering spirit of the martyrs, the testimony of Jesus, and the word of God which is the sword of the spirit prevailed. John became a comrade not only in tribulation and in patience, but, as he had said, in the unseen "empire in Jesus." (1:9). His spiritual heirs captured the state. The temples were transformed from media of counterrevolutionary patriotism, under the thin disguise of worship, into channels of Christian publicity and propaganda. Instead of the more cataclysmic process which John seems to have anticipated, came a gradual permeation as with new leaven and the adjustment of the institutions and society of the empire towards becoming the kingdom of the Lord and of his Christ. The special issue of his day disappeared—that special form of conscription of conscience, that special denial of ideals of liberty, that special manifestation of blasphemy against the Holy Spirit. But even that episode, significant as it was, only gave place to new and

*One should not however forget the exceptions of tolerance and fair dealing as illustrated on the Christian side by that graceful and charming exponent of Christian philosophy, Minucius Felix, and on the pagan side by the conscientious discrimination of Pliny the younger, who, as the local administrator (endorsed by the emperor himself) would take no initiative in hunting for and arresting Christians and would not condemn them without more definite evidence of crime than the suspicion of informers or than mere membership in the organization.

†It is interesting to compare with these three canards the familiar charges against the Russian bolsheviks. Their "Red Flag" which was meant to symbolize universal human fellowship and solidarity has been misconstrued as a token of murder. The exploitation by enemies of socialism of the bolshevik disestablishment of the state church, and the persistent credulity of respectable people in the myth of nationalization of women illustrate the prejudices played upon by the enemies of early Christianity.

*There are also some good linguistic reasons for such a translation; cf. F. Boll, *Aus der Offenbarung Johannis*, 1914, pp. 44 ff.

†L. A. Muirhead, in *Hastings' Dictionary of the Apostolic Church*, 1:76a.

similar conflicts in succeeding pages. History repeats itself and yet with all its foreign and ancient curious ways the book of Revelation remains a parallel and a parable for the recurrent phenomena. "So long as it is possible for a situation to emerge in which we cannot obey man's law without dishonoring God's, the Apocalypse will be an authority ready for use in the hands of the godly."* And the same spirit of hope, of confidence in ultimate triumph, and of patient waiting until the cycles of development are completed—completed perhaps in quite different fashion from the stereotyped programs of seers—is the legacy of a despised, political prisoner to all who, in the broader perspective of history, can realize that, though Careless seems the great Avenger: history's pages but record One death-grapple in the darkness 'twixt old systems and the Word;

*Muirhead, loc. cit. 1, 79a.

Truth forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above His own.

The modern comparison here suggested is of course not a perfect parallel but it is neither irrelevant nor irreverent. The proscribed sects, both ancient and modern cannot be declared impeccable in character or infallible in moral judgments. It is the proscription that makes them comparable. Perhaps the likeness is less between the persecuted than between the persecutors. But the future belongs to the ideals of the victims.

All programs can be but tentative, symbols and visions rather than pictures of "the things that must be hereafter." But "here is the place for the mind that hath wisdom," "here is the place for the patience and the faith of the saints."

Conferring on the Social Evangel

EVANGELISTIC conferences are nothing new; nor are conferences on missions, religious education and stewardship. Pastors meet to confer over common problems, and the big idea has now seized upon business men and every well organized profession or cause. In New York and Chicago the average man holds a conference over his daily lunch and the thing is becoming a state of mind. Those connected with organizations have to fight habit to keep from answering all queries with the absent-minded remark, "We will have a conference over it."

It is a good habit to acquire but it is also a good one to watch. It is democratic, yet it easily becomes wasteful of time and administration. Democracy requires much common deliberation over principles and modes of common action, but execution is ruined, if deliberation is substituted for action. Perhaps in no realm of our democratic life is there so much need of making a clear distinction as at this point. Deliberation on the legislative side of common interest is essential if the things by which we live and act are to be kept democratic, but it is equally essential to entrust execution to the single-minded expert if it is to be efficient. If one mind or a small like-minded committee determines policies, we have autocracy; if many minds, always more or less diverse, attempt the executive and administrative function there is always waste, inefficiency and delay.

There is now a very large "left" wing in the church convinced of the imperative need of the social gospel. That word "left" is used in all European lands as signifying the liberal section of any group. It arose through the habit of seating the liberal or radical group in a legislative hall on the speaker's left. Presumably they were given the left because the right is always the seat of honor at a host's table and the conservative is usually the "respectable" member of the community. The worldly wise are rarely radical.

* * *

Conference on the Christian Social Order

The Christian Century has already noted the preliminary conferences looking to a "Fellowship for a Christian Social Order" and to a great national conference on the church and social questions. Plans for both these events are evolving. Mature and well advised steps will be taken rather than hasty ones. No small committee can engineer such democratic movements successfully except as they have first enlisted the interest of a great

host of sympathetically minded individuals and made themselves representative of that vast common mind. They must be engineers for the common mind rather than of it.

The "Fellowship" is designed to be just what the word implies and nothing more—a fellowship of socially minded individuals in any place where there are a half-dozen or more who feel deeply the movings of the social conscience. It is designed that they will meet for conference, mutual discussion, exchange of information, and inspiration. In the belief that there is machinery enough for the socializing task if only it can be energized with social passion, each member of the fellowship will work through his own established organizations. It remains to be seen whether or not the American mind will take deep interest in any type of organization that does not end in organized action. Europeans will do it; they have the reflective habit—perhaps too much of it in religious circles. Americans are dynamic; they need to cultivate the reflective.

The proposed national church conference will not meet before 1924. It ought to be possible in two years' time to mobilize the socially-minded Christians of the continent and to make it an all-American conference. If this conference seeks to draw together only the socially minded it may mark a new epoch in church activity. If influences that may be counted upon to assert themselves succeed in deflecting it into more ecclesiastical or conventional channels the fundamental purposes of the conference will be deflected if not defeated. You do not ask anti-missionary churchmen to come and help you promote a missionary movement.

* * *

The Methodist Social Conference

The Methodists have just held a most successful social conference at Evanston, Ill. It was planned by Harry F. Ward, promoted by men who are alive with social passion and presided over by Bishop McConnell whose name is a synonym for social leadership. It was not a Methodist church conference but a conference of Methodists who deeply believe in the social gospel. There was no opposition to the fundamental idea though there was the utmost freedom of opinion and divergence of viewpoint in regard to ways and means. Martin Luther did not call a conclave of Roman leaders to start the reformation, nor did the early missionary promoters ask Brother Martin into their councils, knowing well his opposing opinions. Harry F. Ward

does not get much from a Methodist quadrennial conference, but his leadership as a prophet of the social vision of Jesus was never more signally manifested than in the conferences of socially-minded Methodists.

The spirit of the conference was as virile and enthusiastic as was ever any old-time Methodist gathering called to consider personal evangelism. The large group of church leaders, coming from all over the nation, brought with them experience and ideas and an idealism that was solid with achievement, fertile of mind, and inspired with religious devotion. The most conservative of ecclesiastical leaders will tomorrow be modifying their progress to fit the demands of the times if only the demands are made vocal with moral courage and clear thinking.

There was no disposition of the old religious convictions regarding personal evangelism, stewardship or any other proved church activity, but there was an insistent demand that social sin be treated with the same courage as that with which we deal with personal sin, and that religious culture deal with environment as decisively as with the inner life. One clear line of demarcation was drawn with regard to the mission of the minister in relation to the industrial and other social questions. It was shown that he must furnish the moral dynamic for a more just and equitable human relationship. There is abundant expert leadership to get done practically anything that the religious conscience may demand.

Group Authority Versus Individual Expression

Great forward movements in society are never brought about by individuals alone. Pioneers scout and bark the way but society moves forward when organized groups begin to move. For every Daniel Boone there is a great host of unknown men of courage who penetrated the fastness ahead and form the advance guard. Martin Luther gets the credit for the Reformation but there were thousands both before and after him who suffered much more as men in the rank and file of the advance.

It is just so in this great social advance that is upon us. A few names shine out conspicuously as mental scouts and interpreters but back in ten thousand local communities are the advance guard, taking the trenches of conservatism and reaction and social inertia and tradition. These men are paying the greater price and doing the most valiant service. When they gather in conference and knit their resolution into pronouncement and program there is an authority that is greater than any personal leadership can be; it is the authority of a common conscience, of a vast impersonal, sacrificial, and therefore irresistible tide in human affairs. These men think but they also act; they care little for credit but much for progress; their force is sacrificial and there is no authority of mind or function so irresistible as that of an impersonal and holy motive.

ALVA W. TAYLOR.

British Table Talk

London, May 15, 1922.

IT was an enthusiastic Assembly of Congregationalists which greeted Dr. J. D. Jones when he rose last week to speak upon "The Forward Movement;" it was a still more enthusiastic assembly when it had listened to the moving oration which its leader delivered. The Congregational Assembly has always its leader who can carry it whither he will; he is indeed the man who speaks almost as the voice of his brethren; he wins his position not by any external authority, but by his power to persuade and, most of all, by his record of service. There can be no doubt of the place given and deservedly given to Dr. J. D. Jones; he is persuasive to the point of being almost like the "Pied Piper," but it is not this gift alone that makes men rally to his lead. He has thirty years and more of service behind him—of service, given not only to the cities but to the village and their quiet manses. But many as his triumphs have been, he has had none more complete than that of last week. The Forward Movement for which he pleads, involves the raising of 500,000 pounds; it is designed to provide worthy retiring allowances for ministers, help for our schools, a fund to support the moderatorships, and, not least, 75,000 pounds for the London Missionary society. The Congregationalists are now pledged to this considerable task. An organization has been planned which includes the appointment of commissioners for the counties, and already some substantial amounts have been received. It cannot be said that criticism is entirely answered, but the critics have come to see that it is better not to divide upon details, but to accept the scheme and the whole scheme. In such a spirit these churches should be able to do this big thing.

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The London Missionary Society

There was a cheerful air about the annual meetings of the L. M. S. last week. In spite of a shortage of cash the society is not cast down. The annual sermon was preached by Dr. Selbie. With characteristic directness and sincerity he spoke of the call of the Man of Macedonia; he laid stress upon the fact that Europe did not want the gospel, and the world does not want it now. It needed it then, and it needs it still. At the close of the sermon the hymn "O'er the Gloomy Hills of Darkness"

was sung to a very ancient rolling tune. Dr. Sobree, our aged missionary, home now from Madagascar, told me that his grandfather had given out the same hymn probably to the same tune at the great assembly on the birthday of the society in 1796. At the evening meeting there was a great company to hear the home secretary give his report, and to listen to the inspiring speeches of the missionaries. One speaker, who moved the people greatly, was the Rev. Lionel Fletcher of Cardiff, who is proud to be called an evangelist. It was an unusual but an inspiring experience to listen to his appeal for the surrender of life to Christ. The missionary anniversary meeting became, as he spoke, a place of decision—of the primary decision upon which all other service waits.

* * *

The Hour and the Man

"There is no saying more false than that which declares that the hour brings the man. The hour many and many a time has failed to bring the man. And never was that truth more seen than in the last seven years," So much for the late Lord Bryce in a work recently published. It is a word which needed saying. It seems to rest upon a false philosophy which represents history as if it were inevitable—as though whatever happened, had to be; and nothing could have been different; the hour came and with it the man; if no man appeared there was no hour! But if some choice, however restricted, is left to man, if he may either "go away sorrowful," or "suffer for Christ's sake the loss of all things," what assurance have we that the man may not often have failed God, when the hour struck? Why should we not believe that but for certain failures in human character history would have been ordered different? It may be that the kingdom of God has been ready to come in, and the man designated to open the way has shrunk back. We know of the hours, when the man appeared; how can we know of the hours when he held back?

"One task more declined, one more footpath untrod
One wrong more to man, one more insult to God."

* * *

Poem of Rudyard Kipling

Last week I reported a great utterance of Barrie; this week

it is a joy to tell of a poem by Kipling, not unworthy of his genius. Admirers of Kipling know that like other gifted men, he can sink low, but he has never lost his power to surprise us. The last poem is called "The King's Pilgrimage," and it has to do with the visit of King George to the places where our dead lie in Belgium and Northern France. It seems to me to end tamely, but the rest is fine. I will quote only one verse:

"And the last land he found, it was fair and level ground
About a carven Stone,
And a stark sword brooding on the bosom of the Cross
Where high and low are one;
And there was grass and the living trees,
And the flowers of the spring.
And there lay gentlemen from out of all the seas
That ever called him king.
(Twixt Nieuport sands and the eastward lands where the
Four Red Rivers spring,
Five hundred thousand gentlemen of those that served the
king).

* * *

The Archbishop of Canterbury and Modernism

In the Upper House of Convocation the Archbishop spoke some wise words on May 2nd. Like Gamaliel, he went back to the past, and recalled some of the controversies of the last fifty years, and showed how much might have been gained, had there been more conference, and less of the dogmatism, which expresses itself in controversy. His words concerning Dr. Gore are worth quoting: "Recall the pathetic divergence between Dr. Liddon and the authors of 'Lux Mundi,' especially Dr. Gore. No one can read the extraordinarily touching chapter of the close of Dr. Liddon's life, or refer to two of his final sermons, one on 'The Value of the Old Testament' delivered at Oxford, and one the title of which I forget, preached in St. Paul's Cathedral, without feeling that somehow or other, had the people dealing with the two sides of the question had conference together in the presence of others, the result would have been a gain. Dr. Liddon spoke of Dr. Gore's 'capitulation at the feet of the young rationalistic professors.' One cannot help thinking that if there had been conference that sort of thing would never have been said."

This is a counsel of wisdom which mankind has never heeded and has suffered for its neglect. There were once upon a time two young men in Paris studying in the same college; one became the great reformer Calvin, and the other the leader of the counter-reformation, St. Ignatius Loyola. Supposing they had—but why vex ourselves with what might have been! There is still the present and the future. In them what might not come from a practice of fellowship?

* * *

Other Things

The death of Sir Walter Raleigh, the distinguished lecturer and writer, is announced today; he was one of the many sons of the manse; his father was Dr. Alexander Raleigh, a well-known Congregational minister. Sir Walter wrote much of Milton and Wordsworth and others with rare insight into the character of these men. It was he who first set in clear relief the period of struggle in Wordsworth's life. He had begun for the government the official history of the war in the air. . . . Some sportsmen are growing rather tired of boxing matches, which last about a couple of minutes. They may grow tired of paying huge sums for the privilege of seeing Carpentier knock out our favorites, and even if they could match "Carp," as they call him, there is still a more terrible figure in the west. . . . The church missionary society opens its great exhibition this week, "Africa and The East." I hope to write more of this later. Immense toil of brain and heart has been given to it, and it should prove a great inspiration for this society and for all our societies. For who is strong, and we are not strong?

EDWARD SHILLITO.

CORRESPONDENCE

"Quantity Production In Ideas"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest the article, "Quantity Production in Ideas," in your publication of May 25, and wish to demur to its conclusions, especially those expressed in the paragraph, "Territory and Provincialism."

It seems to me an amazing statement that breadth of territory makes for provincialism, especially in application to the American people. It may be true that the fractional per cent of the Dutch population who are lettered and traveled will learn three or four languages, but the reverse is true of the rank and file. Certainly the distances of our land would carry one far in Europe, but it must be remembered that one can travel from sea to sea in America with less difficulty than one could journey from London to Berlin. It appears to me that Europe is broken up into segments within which are nourished prejudices often little short of insane, and ideas that are often contracted and illiberal in relation to the wholeness of thought. That is a wise line: "Each national boundary line is a break in the march of ideas." Yes, and every such break tends to shatter the symmetry of thought.

Conversely, here in America "unimpeded, the thought currents sweep across the land from sea to sea." That is an advantage every way. The bearers of every form of world-culture mingle freely in our common life, and this contact makes for casting away prejudice and race antagonisms, and retaining what is universal. In the melting-pot the dross burns off and the gold remains. Only a man established in the closes of European thought could have seen the so-called "uniformity of American life" as a "draw-back." Rather let us describe it as our highest glory. While we are not disposed to deny that crowd psychology operates here as elsewhere, we must insist that it is not peculiar to America. There is less of "the fatalism of the multitude" here than in the old world. It is easier for the pendulum of national expression to reverse itself here in America than possibly anywhere else in the world. "Fatalism" is a word that can scarcely be said to find application among us.

With very much in the article I find myself in agreement. But what shall one think of the statement that denominational leadership "is pitched low enough to catch the most retarded sections," and so tends to "drag the whole denomination to the level of its least progressive constituency?" While it may be true that the administration of certain of the great denominational movements of our time has been marred by the oligarchic spirit, it seems to me beyond challenge that these movements have been progressive and lofty in character, and have wrought to lift the level of common-placeness and parochialism up to heights conceived by the best minds in the respective denominations. The weakness of the local church will always lie in its lack of leadership. The excesses of leadership complained of can easily be curbed by publicity.

Chicago.

M. B. WILLIAMS.

Favors Free Cathedral

EDITOR THE CHRISTIAN CENTURY:

SIR: The writer is a member of the Protestant Episcopal church and a subscriber to your paper. He has been very much interested in the series of articles on the role of the cathedral in the American church, that have recently appeared there, and in the varied responses they have called forth. Whether your purpose in printing the first severe criticism was the psychological one of eliciting an energetic reaction, is not for him to say. Certainly you have provoked a most interesting discussion and contributed not a little to showing how the cathedral idea may be adapted to modern and democratic life. A free cathedral would be an inspiration and a joy to all. If

Episcopalians want their building to be the great metropolitan church of the city, they should open its doors to other followers of Christ much more freely, yes, and elect a Methodist or a Presbyterian a free church canon of the chapter. Let each body of Christians wishing to use the cathedral have some place on the governing board, and some part in the expense as well. This need entail no organic union of the churches concerned, but rather a single united effort in raising a more beautiful house of God than any one member could dream of building. So universal a plan, as *The Christian Century* very rightly points out, should be communal, catholic, and not sectarian. When the Episcopal church grows liberal enough to share freely its unique treasures of religious tradition and art, with fewer ecclesiastical strings attached, the common thinking people will hear gladly. Von Ogden Vogt's convincing book, "Art and Religion," which every aesthetically minded Christian should read, is an inspiring prophecy of that new era.

As the rector of some little western Main Street church, who was so insulted that any mere editor should dare to criticize our holy church, (the very idea!) that he took all his dolls and went home, I wonder how he feels when he reads effusions like this in one of our well-known weeklies? The writer has attempted to catch the tone of aristocratic religiosity characteristic of the sheet. Names are of course fictitious, but I think that psychologically and doctrinally the skit does not lie. Most of the incidents and ideas can be readily duplicated in a certain group of our churches.

"The cause of religion presses on," reports the Reverend Father Archibald Hastings, priest in charge of the church of St. Benedict the Moor, Avondale by the Sea. The Right Reverend Eric Courtenay Grosvenor, Bishop of the Diocese, recently made the parish his annual Episcopal visitation. His Grace pontificated at a solemn Bishop's mass, and afterwards administered the rite of confirmation. Forty candles decked the high altar and the floral decorations, provided by the Sodality of St. Veronica's Veil, were most gorgeous. The bishop wore his richly embroidered cope and precious mitre, presented him last year by His Holiness the Patriarch of Mesopotamia. The whole confirmation class and the faithful generally were deeply affected by the bishop's sermon on "The Necessity of Belief in the Apostolical Succession." After a solemn processional of choir, altar boys, acolytes, servers and clergy, his grace blessed the new confessionals, dedicated to the memory of Sister Angelica, recently deceased at the convent of the Blessed Archangels. (R. I. P.) The entire parish was moved to make this fitting memorial to the saintly departed. At the close of the impressive service the bishop graciously permitted all to kiss his ring.

"To further deepen the spiritual life of the church of St. Benedict the Moor, a preaching mission will be held, beginning on the feast of St. Ignatius Loyola, and continuing a week thereafter. Father Abercrombie's timely devotional topics will be: 'Why the American Catholic Church Should Restore the Athanasian Creed,' 'The Church; the Same Yesterday, Today and Forever,' 'Church Unity; How We May Catholicize the Sects,' 'St. Elizabeth of Hungary; Her Mission To Men of Today,' 'The Mystery of the Assumption of the B. V. M.,' 'The Menace of Modernism.' Father Abercrombie will meet seeking souls by appointment or at the hours regularly assigned for confessions. The society of the Holy Innocents is financing the visit of the great missionary and preacher to their parish, a most worthy enterprise.

"The editor of the 'American Catholic' wishes personally to felicitate the rector and vestry of this advanced parish on their progressive and inspiring work. May this liberal and truly catholic spirit soon permeate the whole diocese and the church at large!"

Shades of Bishop Philips Brooks and the Reformation Prayer Book!

A BROAD CHURCHMAN.

On Reforming the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: May I take issue with an editorial which lately appeared in *The Christian Century*? It discussed the movie situation, and apparently lent itself to an attack on the operators as still defying public sentiment. In view of the recent efforts of the heads of the photoplay corporations to clean up, your editorial appears both inopportune and unwise. I have not seen "Foolish Wives," but then I am in no worse circumstances than the editor who admits second hand knowledge. It is however neither to defend nor to attack the play that I write, but to ask a question of "the person who has seen the play and indicts it." To judge from the indictment the "person who has seen the play" must be satisfied with nothing but a production of *Pilgrim's Progress* only after cutting all the exciting episodes out of the story. There can be no doubt that the movies have run to the extreme in presenting sensation rather than sense, but is it not just foolish to run to the opposite extreme? To eliminate sensation altogether would be to reduce the photoplay to the status of the Sunday school library book. The photoplay industry needs regeneration, no doubt, but it does not need and will not endure its own destruction. Detective stories must have detectives and something to detect. Mystery stories must have mystery. The photoplay must depend on action. Careful reflection on the necessities of the screen-drama might assist "the person who has seen the play" to reform her indictment, remembering that such an indictment as she has now suggested accomplishes the same result as the speeches of W. J. Bryan. It makes people merely want to see "Foolish Wives," as "In His Image" causes them to read "The Descent of Man."

West Newton, Pa.

THEODORE DARNELL.

A Fanciful Claim

EDITOR THE CHRISTIAN CENTURY:

SIR: In *The Christian Century* of May 18 is a letter on Christian unity written in admirable spirit by Mr. T. L. Sinclair. His insistence that all should agree on the definition of terms used in the discussion is something from which there will be no dissent. But when it comes to the real difficulty with which he deals, his position is not satisfactory. He concedes that there is in ordinations performed by other communions something of value; but courteously suggests that there may be, and, I understand he thinks there is, something in Episcopal ordinations not contained in the others. To this the rest of us do not agree. He then admits that he may be wrong and the rest of us right about this. In my opinion, such is exactly the case, as is apparent when we consider what ordination is. To the candidate for ordination it is a solemn dedication of himself to a certain type of work in the vineyard of the Lord. To the ordaining body it is the conferring upon the candidate, after due examination and consideration, of certain rights and privileges which can not be indiscriminately given, but, in the interest of order and for the protection of the ordaining body, must be conferred within the safeguards to which we are accustomed.

When, for instance, the Presbyterian church ordains a man, it confers upon him just the same thing that the Episcopal church does upon one of its candidates on a like occasion. If the Episcopal church has something additional to confer, some of us would like to know what it is. Ordinations among most Protestant communions, regularly made by these bodies, are mutually recognized as complete. To this the attitude of the Episcopal church is an exception. And because of this, when this great church makes its evidently sincere and earnest plea for Christian re-union, the same is discounted about 100 per cent. It is taken as a joke, or rather it would be if it were not a near tragedy.

No headway can be made in the cause of Christian unity, if it

is based upon a purely fanciful claim. There are plenty of real obstacles in the way of getting together, because of differences in temperament and training. But these are not insuperable. On the other hand, when a claim that is purely imaginary, even though it is hoary with age, is put forward as a condition precedent, the way is artificially blocked until the claim is modified or abrogated. The Episcopal church is not the only one that puts forward unjustified claims. But this particular claim is what we are discussing now. I write as one most sincerely desirous of Christian people getting together as fast as they will. But to the extent that they do, it will be on the basis of the great realities, a oneness of spirit and mutual respect and charity in matters of faith, and not on the basis of a fanciful claim which many millions of devout believers simply will not and in all honesty can not concede.

First Presbyterian church,
Laurel, Nebr.

W. O. HARPER.

THE SUNDAY SCHOOL

The Crash*

HERE is a lesson with which you are all familiar—the fall of Jerusalem and the deportation of the best of the population into captivity. Looked at in a purely historical way we might fail to catch its moral values. You might say that Zedekiah disregarded his treaty with Nebuchadnezzar, looked upon it as a mere scrap of paper, followed the traditional example of his predecessors and relied upon Egypt when he should have favored the eastern powers. The Jewish philosophy was this: Obey God and you will prosper, disobey God and you will suffer. The problem of Job was this: Why should a good man suffer? No answer was found, only reliance upon Almighty God. The Jew, therefore, looked upon this national calamity as punishment from Jehovah, and, certain it is, that in exile he learned to turn from idolatry and to give his heart to the one true God. We know this—there is no truer scripture than this: “Be sure your sin will find you out.” Retribution seems to be a law as eternal as gravitation. Effect follows cause in a lawful universe. There was France, with a wicked and profligate court, with a gay and reckless monarch, following weakly in the line of others of his kind. There was a suffering people, taxed beyond reason to provide the money for the mad royalty. The wrath of the gods, according to a great French writer, gathered and swept monarch and court to the guillotine. In London they show you the place where the head of Charles fell. You stop, look at the window of the old palace and brood over the pride that goeth before a fall. In Paris you look down upon that blood-red tomb of Napoleon and think over the madly selfish career of that superman, who took all, defied God, and died in exile. History is crowded with similar experiences of cruel and selfish men and women.

The lessons of the great prophets Elijah, Elisha, Isaiah, Jeremiah, has been neglected. The noble preachers of righteousness had done their work, but their wise words had only now and then been obeyed. It is pathetic to read of the sons of Zedekiah being killed before his eyes, then of his eyes being put out, and his being carried in chains to the prison where he was to spend the rest of his miserable days. There is a sadder picture: Jeremiah, allowed to return, climbing the hill to the once beautiful Jerusalem. Turning the shoulder of the hill he must have seen its blackened ruins, the temple a heap of stones and ashes, the walls masses of dust, all the house razed to the ground. There in his grotto he sat day after day writing his sad meditations over a lost cause.

This should be the most obvious lesson in the world. Nearly every morning we find this written in the headlines of our

*International lesson for June 18, “The Downfall of Judah.” Scripture, 2 Kings 25:1-12.

newspapers in various forms: “Be sure your sin will find you out.” You see it in the first page story of the respected man who embezzled thousands of dollars. Disgrace is written over his name. Some way he drops out of sight and his family is never heard of again. You see it in the big black lines that tell of the scandal in the amusement world—sin—hidden for a time—revealed. Here is the man who carried his head high, he murdered his wife; blasted are all his hopes and ambitions, his family utterly sunk in infamy. The higher the man, the harder he falls. “Be sure your sin will find you out.” How eloquently all these stories of nations and of individuals plead with us to live white lives, lives free from great transgression, lives unstained by the grosser forms of sin.

There is only one way to do this. There must be a complete devotion of your life to Christ and his will. We cannot exist half slave and half free, we must go all the way in this business of living rightly, therefore we make the public confession and inwardly, at the same moment, give our whole hearts into the Master's keeping. He will guard what we commit to him. And here is the reward of that multitude of good plain people who live good lives. Every night they lie down conscious of peace with God. Every morning they go rested and with fresh energy to their humble toil. We are living in a mad society. Sin is rarely mentioned. But there is no joy like that of a clean heart and a clear conscience. Jesus is a real Saviour and if honestly accepted and truly followed will begin heaven for us here and now. Your sin will not find you out if there is no sin there! Your business is to keep your mind and hearts right in the sight of God. May the words of our mouths and the meditations of our hearts be acceptable to God.

JOHN R. EWERS.

Contributors to this Issue

HARRY EMERSON FOSDICK, the Baptist minister of the First Presbyterian church, New York; professor in Union Theological Seminary; famed throughout Christendom as the author of “The Meaning of Prayer,” “The Meaning of Faith,” “The Meaning of Service,” etc.

PAUL HUTCHINSON, missionary to China, now at home on furlough.

HENRY J. CADBURY, professor of New Testament literature, Andover Theological Seminary.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these “Talks” were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are “The True Definition of a Man,” “Unconscious Influence,” “The Lessons of Failure,” “The Men Who Make Excuse,” “The Wrongs of Wrong-doing,” etc.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Federal Council Issues an International Creed

The Social Creed of the Churches has made history, even though it has never been brought to the rank and file of the church membership of America as should have been done. The Federal Council of Churches has now issued a set of ten principles with regard to the international relations of the nations of the world. This has been put in pamphlet form for wide distribution. The following are the ten international ideals: We believe that nations no less than individuals are subject to God's immutable moral laws; we believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service; we believe that nations that regard themselves as Christians have special international obligations; we believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race; we believe that Christian patriotism demands the practice of good-will between nations; we believe that international policies should secure equal justice for all races; we believe that all nations should associate themselves permanently for world peace and good-will; we believe in international law, and in the universal use of international courts of justice and boards of arbitration; we believe in a sweeping reduction of armaments by all nations; we believe in a warless world, and dedicate ourselves to its achievement.

Fighting Parson Arouses Ire of the Rummies

Rev. B. R. Johnson, pastor of the Disciples church at East Liverpool, O., has stirred things up a bit because of his interest in having a bootlegging joint raided. He began to receive letters telling him that his influence in the community was ended. Among the false rumors circulated to hurt him were that he hunted without a license, and that he killed more game than was allowed by the law. The real offense seems to have been that he recognized no closed season when he went out hunting for law violators. Meanwhile his large audiences bear testimony of the support of a loyal congregation.

Episcopal Church Wants to Be Right on Prohibition

Bishop Lawrence made recently a courageous address on the subject of the prohibition laws of the nation following the highly disgraceful performance of Bishop Gailor, who is at the present time head of the national organization of the Episcopal church. The deliverance of Bishop Lawrence is still further reinforced by a recent utterance of Bishop Manning. While admitting that he has not been "a theoretical prohibitionist," nevertheless he makes the assertion that "prohibition properly enforced will make us a healthier, stronger and better people." The diocesan convention which heard these words of their bishop passed the following resolution: "Resolved, that this con-

vention records its emphatic approval of the sentiments expressed in the bishop's address regarding obedience to law, and that the secretary be instructed to print and send to each of the clergy that section of the address with the request of the convention that it be read from the chancel."

Presbyterians Hear Will Hays at Annual Meeting

Mr. Will Hays, the newly appointed movie dictator, was the guest of the annual meeting of the Presbyterian Union of New York recently. He gave an interesting address upon the theme which now completely fills his mind. Another

Sixteenth International Sunday School Convention

AMERICA'S greatest Sunday school convention is being staged at Convention Hall, Kansas City, Mo., June 21-27, 1922, when the sixteenth international Sunday school convention expects to welcome over 9,000 delegates, representing 1,677,695 Sunday school officers and teachers and 12,036,246 pupils from all parts of the United States and Canada to celebrate the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into one great unified body of all Sunday school workers, to be known as "The International Sunday School Council of Religious Education." The general theme of the convention will be "Building Together," through the home, the church, the community, North America, the world field, reorganization and cooperation, and religious education and evangelism.

The program is now about completed and delegates are registering in large numbers. The convention will mark the beginning of a new era in religious education in the United States and Canada. Leading features of the program are as follows:

Wednesday, June 21: "President's Address," President W. O. Thompson, Columbus, Ohio State University; "Spiritual Literacy and Illiteracy," Dr. J. C. Robertson, general secretary Presbyterian Church of Canada, and President D. W. Kurtz, McPherson College, McPherson, Kansas; "The Outlook for Christian Education," Prof. W. S. Athearn, director school of religious education, Boston University, Boston; "A Survey of the Field," stereopticon address, Dr. R. E. Diffendorfer, Chicago, secretary department of education, committee on conservation and advance, Council of Boards of Benevolence, M. E. Church.

Thursday, June 22: "Christ the Hope of the World," Dr. C. S. Medbury; "The Plan of Reorganization," Mr. R. M. Hopkins, Cincinnati, general secretary Bible department, United Christian Missionary Society; Dr. D. G. Downey, New York City, book editor M. E. Church; Mr. W. G. Landes, New York City, general secretary, World's Sunday School Association; Dr. D. A. Weston, Boston, editor-in-chief, Congregational Publication Society; "The Genius of Protestant Christian Education," Prof. N. E. Richardson, Evanston, Ill., Northwestern University; "The Church and Religious Education," Dr. W. E. Raffety, Philadelphia, editor-

in-chief, Baptist board of publication, North Baptist Convention; "Fostering the Spirit of Teaching," H. S. Magill, Washington, D. C., field secretary, National Educational Association; "Standards and Measurements," Prof. W. W. Charters, professor of educational research, Carnegie Institute of Technology, Pittsburgh; "Evangelism of Teaching," Miss Margaret Slattery, Boston, Sunday school lecturer and writer.

Friday, June 23: "Organization of the Local Church for Religious Education," W. C. Barclay, Cincinnati, associate editor, Sunday School Publications, M. E. Church; "Training for Leadership," Dr. J. W. Shackford, Nashville, superintendent teacher training, general Sunday school board, M. E. Church, South; "The Place of Lessons in Sunday School Programs," Dr. W. E. Raffety, Philadelphia; "Methods of Teaching," L. A. Weigle, chairman lessons committee; "Fifty Years of Uniform Lessons," Dr. J. W. Sampey, Louisville, Ky., professor of old testament, Southern Baptist Theological Seminary; "Recent Developments and Outlook," Prof. W. C. Bower, professor of religious education, Transylvania College, Lexington, Ky.; "Summer Schools and Camps," J. L. Alexander, Chicago, superintendent young people's work, International Sunday School Association; "Facing the New Quadrennium," Dr. Marion Lawrance, Chicago, consulting general secretary, International Sunday School Association.

Saturday, June 24: "Among the Children," Mrs. D. J. Baldwin, Chicago, superintendent children's work; "Among the Young People," Mr. J. L. Alexander, Chicago, superintendent young people's work; "Among the Adults," Mr. E. W. Halpenny, Chicago, superintendent adult work; "Reaching the People," Mr. J. S. Durham, Chicago, superintendent home visitation work; "In the Field," Mr. A. M. Locker, Chicago, field director, International Sunday School Association. The afternoon will be devoted to divisional conferences: children's division, young people's division, adult division and school administration. In the evening there will be a flag presentation by Mr. R. E. Stout, managing editor, Kansas City Star, an address on "The Obligation of the Press to Childhood and Youth" and "Alice in Hungerland," stereopticon address by Dr. P. S. Leinbach of the Near East Relief.

(Continued on next page)

distinguished speaker on this occasion was ex-Governor James P. Goodrich who has just returned from Russia where he was sent by President Harding to make an investigation in connection with Mr. Hoover's work. Both of these men so prominent in the public life are Presbyterian leaders who enjoy the confidence of their brethren.

Distinguished Episcopal Writer Becomes a Bishop

Rev. Charles Lewis Slattery, known outside the Episcopal communion as a writer of devotional books, was recently selected as bishop coadjutor of the diocese of Massachusetts where he will share with Bishop Lawrence the arduous duties in that large diocese.

Live Church Adopts New Devices

On the spire of Irving Park Presbyterian church in Chicago there is now a beacon light which can be seen for many miles around and is easily distinguishable from other lights in the neighborhood. It was installed at an expense of only one hundred dollars, and replaces the fleur de lys which was formerly on the spire. To make additional room the men of the church recently constructed a building

near the church with the labor of their own hands which will seat 125 people. Even in a city of great wealth, the churches are often driven to devices of this sort to secure equipment since it is not always true that the people with money are in the churches.

Widow of Secretary Called to Distinguished Position

Among the great leaders of the Disciples of Christ in foreign missions, few were more successful in its financial campaigns than was the late Rev. F. M. Rains. Since his decease, his widow has been living quietly in Cincinnati, their home for many years past. Mrs. Rains was called recently to become the office editor of the *World Call*, the missionary magazine of the Disciples of Christ. The offices of the journal are located in St. Louis at the Society headquarters, and Mrs. Rains will make her home in that city henceforth. The managing editor of the magazine is Rev. W. R. Warren.

Presbyterians Will Observe Magna Charta Sunday

The anniversary of the granting of Magna Charta in England falls upon June 15. Seven great nations which have their common law from the English

source are concerned in this great event. The Presbyterian church is encouraging the celebration of Magna Charta Sunday in the churches this year on June 18. The churches with Scotch ancestry have peculiar loyalties to British sources, and the day is therefore of unusual significance to them. The movement to observe Magna Charta Sunday originated in St. Paul. Three Presbyterian laymen, Dr. W. J. Johnson, Professor James Wallace, and Elder James W. Hamilton are promoting the circulation of literature upon this subject.

Scottish Revival Seems to Have Burned Out

Many an evangelical has been waiting for a great revival of religion following the war. When Jock Troup began preaching in the highlands of Scotland to large audiences, it was thought that the movement that was to sweep the world had come. Jock was sick recently, and during his brief illness it would seem that interest in the movement has waned. He is back at his preaching again and is being heard in Edinburgh but his audiences are not out of the ordinary for evangelistic meetings. The incident indicates something of the sorrow and despair of the churches in the British isles where the war has produced results to religion that are very discouraging. It is said that the Scotch Sunday, one of the firmest institutions of Great Britain, is slipping.

College Will Send One of Its Own Men to Japan

Amherst college has had a splendid development of missionary spirit this year, and will send one of its own seniors to take up work in the Doshisha University of Japan. Stewart B. Nichols of Elkhart, Ind., has been selected for this service and fifteen hundred dollars has been subscribed for his support by the students and faculty of the college. At Amherst, the Doshisha University is spoken of as the Amherst of Japan. It was founded by a Japanese who had graduated from Amherst, Shimata Neesima. Amherst has been represented on the faculty almost continuously ever since. Mr. Nichols was given the Phi Beta Kappa election in his junior year. He has served in the Association work, has been prominent in the Henry Ward Beecher Club, has been on the editorial board of the student newspaper, and is manager of the college tennis team.

Interchurch Studies Are Given to the Public

Through the commendable action of the Home Missions Council one of the many Interchurch surveys in the field of home missions is to be given to the public. At a nominal price a book is to be issued bearing the name of Kenneth D. Miller as author, and dealing with the Czecho-Slovaks of America. This study of the Czecho-Slovaks in America was prepared by Rev. Kenneth D. Miller, associate secretary, city and immigrant work, Board of Home Missions, of the Presbyterian Church, U. S. A. It is a real contribution to missionary literature, thoroughly interesting and informing,

S. S. CONVENTION

(Continued from page 727)

Sunday, June 25: Sunrise prayer meeting, 7 a. m. Afternoon: "Conservation of Childhood," Dr. S. G. Neil, Philadelphia, bible and field secretary, American Baptist Publication Society; "Sunday School Evangelism," Rev. J. M. Bader, St. Louis, superintendent of evangelism, Disciples Church; "Evangelize America to Christianize the World," Dr. W. A. Brown, Los Angeles, Missionary Education Movement; "Social Evangelism" (speaker not announced). Parallel session for women only, addressed by Miss M. Slattery, Boston. Evening, World's Sunday School Association Program, Mr. J. W. Kinnear, Pittsburgh, chairman of the executive committee of the World's Association, presiding.

Monday, June 26: "Redeeming a Race Through Its Children," President J. M. Gandy, Petersburg, Virginia Normal and Industrial Institute; "The Big Thing that Happened in the World," Mr. W. T. Ellis, Philadelphia, world traveler and lecturer; "The Sunday School and Industrial Conditions," E. T. Divine; "Facing the Facts About Prohibition," Hon. Wayne B. Wheeler, Washington, National Anti-Saloon League. Evening: Addresses on "The Sunday School and National Life," Hon. Mr. Drury, premier of Ontario; Mr. J. W. Butcher, secretary Sunday school work, Wesleyan Methodist Church, England; Rev. W. S. Poole, pastor Christ church, London; Mr. J. Kelly, secretary Scottish Sunday School Union; Rev. Shoichi Imamura, general secretary of Japan Sunday School Association; "The Outlawry of War, the Next Step in World Civilization," Raymond Robbins, social economist, industrial expert and strike arbiter.

Tuesday, June 27: "The Larger Pro-

gram of Religious Education," Bishop Edwin H. Hughes, Boston M. E. Church; "Building Together," Dr. H. H. Meyer, New York City, editor Sunday School Publications, M. E. Church; "Home and Religious Education," Bishop William M. Bell, Harrisburg, United Brethren Church; "Week-day Schools of Religious Education," Dr. H. McA. Robinson, Philadelphia, secretary Presbyterian board of publications and Sunday school work; "The Challenge of the New Quadrennium," Dr. R. W. Miller, Philadelphia, general secretary, board of Sunday school publications, Reformed Church; Dr. E. B. Chappell, Nashville, editor Sunday school publications, M. E. Church, South; Mr. A. T. Arnold, Columbus, secretary Ohio State Sunday School Association; Rev. E. W. Praetorius, Cleveland, Sunday school secretary, Evangelical Church; Dr. G. T. Webb, general Sunday school secretary, Baptist Church of Canada; Closing address, Hon. W. J. Bryan.

There will also be special conferences and on Thursday evening a dinner and meeting of Sunday School Association officers at the Independence Boulevard Christian Church, at which Mr. William H. Danforth will preside. The new secretary of the International Sunday School Council of Religious Education will be introduced and the following addresses will be delivered: "The Spirit of the Merger," President W. O. Thompson; "The Part of the Churches," Dr. W. S. Bovard, Chicago, corresponding secretary Board of Sunday Schools of the Methodist Episcopal Church; "The Part of the Territories," Mr. E. T. Albertson for the state and provincial secretaries; "Making the Merger Effective," Dr. Marion Lawrance. At this meeting financial pledges will be received from the State Sunday School Associations.

giving special attention to problems of the administrator. Mr. Miller spent a year in Bohemia before the war as a student of these people, traveled with the Czecho-Slovak army through Siberia during the war, and has been a pastor of the John Hus Memorial Church (Presbyterian) in New York City for several years.

Toleration of Intolerance Practiced by Congregationalists

The Congregational conference of Illinois held its annual session at Champaign this year during the first week in May. The question of premillennialism was discussed in the conference, and Dr. W. E. Barton, moderator of the national council, outlined a policy of "toleration of intolerance" which seems to guarantee the peace of the Congregational fellowship this coming year. The address of Dr. Barton was considered to be of such large significance that it is to be printed and mailed to all Congregational churches in the state. The question of Congregational activity at the state university was discussed by Dr. F. M. Sheldon. President Kinley of the state university expressed the desirability of having religious work adjacent to the campus, but declared that it was impracticable for the state to undertake any such activity. Dr. Sheldon stated that the biggest single opportunity for touching the future Congregational leadership of the state was to be found in the activity of the Congregational church at Champaign.

Disciples Will Congregate at Chicago This Summer

The University of Chicago is a Mecca for Disciples ministers in the summer-time. This year Dr. W. E. Garrison will give three courses at the Disciples Divinity House of the university. Other professors of the university who will give courses that are attractive to the Disciples ministers are Dr. H. L. Willett, Dr. E. S. Ames, Dr. Ellsworth Faris, and Dr. Robert E. Park. Dr. Garrison, the

new dean of the Divinity House, is extending the use of his circulating library for ministers, and through a monthly bulletin is bringing to the attention of ministers the good books which are worth while for a minister's reading.

Trinity Church Has a Birthday

Trinity Episcopal church of New York, one of the oldest on the continent of this particular faith, recently celebrated its 225th birthday. It was founded by a charter from William III and is now the wealthiest local church corporation in America. From this parish have come many bishops and great leaders of the Episcopal church.

Dr. Speer Reports Suffering in the Orient

Dr. Robert E. Speer, president of the Federal Council of Churches, and world missionary leader, has just completed an extensive trip through India, Persia, and Armenia. Before sailing from Constantinople for New York he made the following statement regarding his observations: "There is great suffering everywhere among the children, but the worst conditions of all are in Armenia. The work of America among the orphan children is admirable. Unfortunately, however, the resources of the Near East Relief are much too small. I visited Erivan, the Armenian capital, and Alexandropol. Conditions among the children need no interpreter. America has given a great and noble example to the world in its work among the suffering children of the Near East." An appeal is being made

for stereopticon outfits with which to provide recreation for the children of the orphanages. Many churches have discarded outfits which they might donate.

College of Missions Presents a New Pageant

President Charles T. Paul, of the College of Missions in Indianapolis, wrote a new pageant for presentation at the commencement, June 7. It is called "The High Altar of Asia" and was given on the campus preceding the commencement exercises. The pageant has three episodes, the coming of the Franciscans to Lhasa in the eighteenth century and their expulsion, the pioneer work of Petrus and Dr. Susie Rijnhart between 1890 and 1898 on the northeastern China-Thibetan frontier, and the mission of Dr. Albert L. Shelton in Eastern Thibet, which ended in his martyrdom this year at the hands of nomadic brigands. The presence of Rev. and Mrs. James C. Ogden, recently returned from Thibet, guaranteed the ac-

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HERMAN F. SWARTZ, President

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curacy of the portrayals. The robes were of Thibetan manufacture. The commencement address was given by Dr. W. Douglas McKenzie of Hartford Seminary. The graduating class consisted of twenty-four members who are already assigned to mission fields. About thirty returned missionaries were present at the commencement as well as the board of trustees of the college and the executive committee of the United Christian Missionary Society.

Ministerial Relief Secretaries Will Get Together

The annual conference of general secretaries of ministerial relief was held this year at Atlantic City, May 31 and June 1. Dr. Joseph B. Hingeley of Chicago presided and Dr. Henry B. Sweets of the Southern Presbyterian board acted as secretary. Seventeen denominations were represented at the conference. This meeting served as a clearing house in which the widely varying denominational plans were discussed. The matter of reciprocity in adjusting pensions for ministers who change denominations was also negotiated.

Baptists Getting Ready for Great Convention

The Baptists have secured Cadle Tabernacle in Indianapolis for the sessions of the Northern Baptist Convention June 14-20. This tabernacle will seat ten thousand people. The convention business has been entrusted into the hands of eighteen committees of various sizes and the reports of these committees will compose a large part of the agenda of the sessions. The Christian world hardly knows what to expect at Indianapolis. Supposedly the leading Baptists have pledged their word to be good, but the chasm between the various factions is wide.

Oberammergau Will Be a Success

It seems clear that the Passion Play at Oberammergau this year is to be a success. The final rehearsal was given on May 9, and the first regular performance was on May 14. Applications have been received at Oberammergau from 35,000 prospective visitors. Into Germany will flow a great stream of visitors this year from countries which only a little while before were hostile. Before the sacred mysteries of the Christ story, it is thought that hatreds will disappear and the good spirit of former days may come back again in thousands of hearts.

Church Publicity Men Will Meet at Milwaukee This Year

The Associated Advertising Clubs of America never meet without asking the ministers to come along. In deference to ministerial sentiment, no business is ever done on Sunday, but laymen fill the churches, and talk on the meaning of publicity to the church. This year the sessions will be at Milwaukee and June 12 and 13 a program on church publicity will be given under the direction of Rev. Christian F. Reisner of New York. These church publicity meetings usually attract a large number of ministers who are anxious to get practical ideas in bringing

their churches to the attention of the community.

Rural Divines Initiated in Automobile Lore

Among the features of the Rural Church Conference to be held at the Wisconsin College of Agriculture at Madison, June 26 to July 8, will be instruction in automobile lore. The rural padre will no longer stare at his stalled engine as a thing of mystery that has balked for tem-

peramental reasons. He will be taught to lift the hood and to look for the trouble systematically. This is only one of the many features of instruction which will characterize the two weeks' conference. The programs are being mailed out to 2,500 clergymen. The rural church conference was held at the Massachusetts universities, and as early as 1908 such a conference was held at the Massachusetts Agricultural College, where Kenyon L. Butterfield is president.

Southern Methodists Face Grave Problems

THE general conference of the Methodist Episcopal Church, South, in its sessions at Hot Springs, had to wrestle with many grave problems. In view of the fact that many memorials had come in dealing with the problem of heresy in the church, particularly with regard to biblical interpretation, it was provided that each annual conference should select one man on a committee which would consider these various memorials as a whole.

The bishops in their report touched the subject of heresy in the denomination gingerly. They say: "We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity."

The episcopal address was less delicate in its treatment of the subject of divorce. It makes one of the most drastic demands coming from any evangelical body in this country: "We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records or other satisfactory evidence, and then marrying another, shall not become or remain a member of our Church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the scriptural cause, and that fact determined by the court of records or other satisfactory evidence, shall be dealt with as in case of immorality."

The bishops pronounced themselves opposed to the removal of the four year time limit for the pastors of local churches. They reported forty general evangelists now working under their direction in addition to the pastors.

The effort to limit the term of service of the bishops of the church produced a heated debate in which charges of parliamentary trickery were hurled by contending factions. The result of the vote was to leave the general superintendency of the church upon the same basis that it had been in the past. In no section of American Methodism is the bishop so powerful as in the southern branch.

On the subject of Methodist reunion, Rev. J. Williams Butcher, fraternal delegate from the Wesleyan Methodist Church of England, made an interesting observation: "In Canada I was told that union was urged by the people and retarded by the leaders of the church. In our land the very opposite conditions obtain. Some of our leaders are using all the powers they possess to hasten union. Sir Robert Perks and Mr. E. A. French are leading this movement, and they are leading it with marked ability, courtesy, and devotion. Undoubtedly union will come, but I venture to question if it will come as quickly as its advocates desire. The people are not ready for it."

The question of the number of bishops to be elected was a warmly debated question, the house of bishops preferring to have the number limited to three. Naturally the aspirants to this office preferred to have the number made as large as possible. Many of these advocated the election of seven bishops. The committee brought in a compromise report of five, and this report was able to withstand the assaults from all sides, and was finally adopted without amendments.

A diverting discussion was that with regard to tobacco. The law now stands that no candidate for the ministry can be ordained who does not agree to abstain from tobacco. The former law provided simply that the ministers be urged to abstain. After debate, the proposed biblical commandment was lost and the theological students must now throw away their pipes at commencement season.

Many fraternal greetings were brought from other communions, all of them breathing the spirit of good-will, and many of them suggesting the need of organic union between the various divisions of the church of Christ. The spirit of caution is to be found in these addresses, however, for most of the speakers believe that acquaintance and good-will must be created in advance of union.

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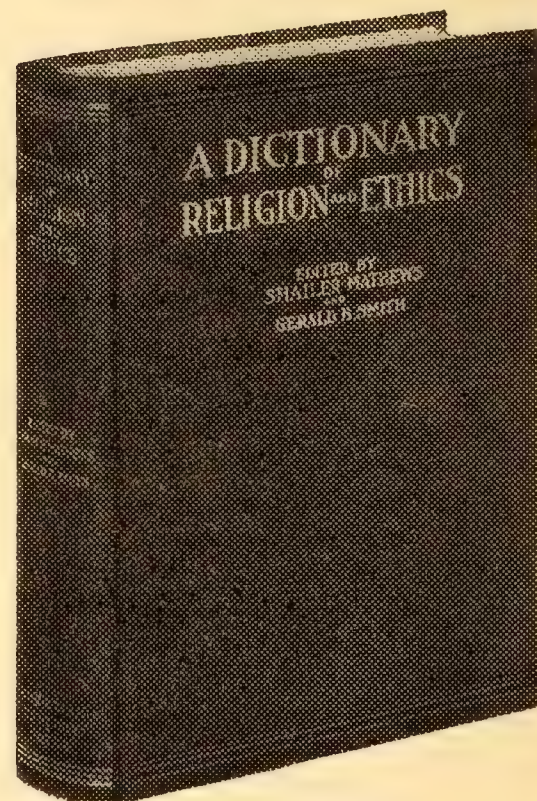
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1. **THE METHODS OF THE PSYCHOLOGY OF RELIGION.**—1. *The collection of data.*—The first task of the psychological student of religion is the collection of trustworthy data. Three principal methods have been used for this purpose. The first is a study of individual experiences as portrayed in autobiographies, letters, and other spontaneous expressions of religious persons. The second method is the collection of answers to definite questions from a number of persons through the use of a *questionnaire*. The third method investigates the relatively objective expressions of social religion furnished by the cults, beliefs, institutions, and sacred literatures of various peoples.

2. *Advantages and dangers of these methods.*—

The first two of these methods have the advantage of studying religious experience at its source. On the other hand, their automatically *selective* tendency emphasizes an unusual type of character. The third method has the merit of objectivity but the great disadvantage of giving us either anthropology or sociology rather than psychology. All three methods have their value if used critically.

3. *Systematization of data.*—The psychologist, having collected and critically examined the facts of the religious consciousness, arranges them so that they may throw light upon each other, and interprets them on the principles of general psychology.

II. **RISE AND DEVELOPMENT OF THE SCIENCE.**—Writers on the philosophy of religion, from the time of Augustine and even of St. Paul, have dealt with certain psychological factors of religion, but the application of modern critical and empirical methods to the study of religion hardly antedates the last decade of the 19th Century. The first technical work of this sort was probably that of a group of investigators connected with Clark University, the impetus coming from President G. Stanley Hall, important results being obtained by Leuba ("The Psychology of Religious Phenomena," *Am. Jour. of Psy.*, 1896, and other articles) and Starbuck (*The Psychology of Religion*, 1899). The principal subjects investigated by this group of psychologists were connected with the development of the religious life of the individual, in childhood and particularly during adolescence, the chief emphasis being put upon the phenomena of conversion. Further work was done upon the latter problem by Coe (*The Spiritual Life*, 1900) and James (*The Varieties of Religious Experience*, 1903). James's data were drawn chiefly from the study of unusual individuals—a disadvantage largely counterbalanced by the insight and suggestiveness of the treatment.

In connection with the study of conversion some work has also been done on the psychology of revivals (notably by Davenport, Fryer, and Fursac).

The first psychological studies of mysticism appeared in France, at the end of the 19th Century. The most important of these were from the pens of Murisier (*Les maladies du sentiment religieux*), Leuba ("Tendances fondamentales des mystiques Chrétiens," *Revue. Phil.*, 1902), and Delacroix (*Etudes d'histoire et de psychologie du mysticisme*, 1908). James's *Varieties* was also chiefly a study of mysticism, and differed from the three other works named in giving a less naturalistic interpretation to the phenomena concerned. Recent writers on the subject are still divided on this question of interpretation, Boutroux, Miss Underhill, and Mrs. Hermann refusing the naturalistic view, which is supported by Flournoy and various psychiatrists.

A large part of the more recent work on the psychology of religion has been devoted to the question of the origin of various religious phenomena, and to the nature and scope of religious custom, or social habit, in early society. These investigations have been based in part upon the

results of historical and anthropological research, in part upon child psychology, and their aim has been to interpret the various sociological and objective phenomena involved in such a way as to throw new light upon the nature and workings of the religious consciousness. In Germany, the leader of this branch of research is Wundt (*Völkerpsychologie*, 1909), who maintains that religion can be understood only from the point of view of its origin. Much suggestive work upon the nature of religion has been done in France by Durkheim and his school, which would derive religion from the conscious relation of the individual

Especial regard has been paid to the psychology and history of religion.

The article on this page has been chosen to show the nature of the survey employed in the longer articles. Each is so divided and sub-divided that time need not be taken to read the whole when light is being sought on only one particular point. But the bird's-eye view of the whole field is there ready when that is wanted.

to the group. The leading American investigators of the social and genetic problems of religion are King (*The Development of Religion*, 1910), Ames (*The Psychology of Religious Experience*, 1910), and Leuba (*A Psychological Study of Religion*, 1912).

Other problems of religion that have been investigated by psychologists are belief (Pratt, Leuba, and others), the subconscious and religion (James, Coe, and others), religion and value (Hoffding, King, Ames, Coe), prayer, religious sects, religious leaders, and allied subjects. Fairly complete surveys of the whole field are Coe's *The Psychology of Religion* (1916) and Pratt's *The Religious Consciousness* (1920).

III. **SIGNIFICANCE IN THE INTERPRETATION OF RELIGION.**—The psychology of religion has thrown new light upon the nature of religion and upon the principles that govern the religious consciousness. It has shown religion to be deeply human, and no mere extraneous phenomenon which might well be outgrown. At the same time it has made it plain that religion cannot be identified with any creed or practice but is rather an attitude of the entire human mind, reacting toward the Cosmos and toward society. The essentially social (as well as individual) nature of religion has also been emphasized. That religious mental states obey the

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EDITORIAL

Child Labor Law Goes Into the Discard

THE efforts of a whole generation to bring to an end the iniquities of child labor in the country have come to naught as a result of the recent decision of the supreme court of the land on the child labor law. This law provided that a tax of ten per cent should be levied on the profits of a factory where certain standards with regard to child labor were not maintained. The Owen-Keating bill forbade the interstate transportation of goods that came from factories which employed child labor. Both bills were declared invalid for the reason that their effort to control the conduct of corporations through taxes was palpable. This puts an end to any hope of relief from child labor in America through federal legislation, for the court decision was unanimous. We are now in the sorry plight of falling back upon state legislation. Certain states of the south are notoriously reactionary upon the subject, and competition with these states tends to hold back the reform in other sections of the country. It is clear that the question is really a federal question, but the fundamental law does not permit congress to deal with it. This creates a new and forcible argument for the extension of the powers of congress in dealing with family questions. Meanwhile the churches must remember that they are committed to this fight just as much as they ever were to the fight against the saloon. In some ways it is a more important question. Religion has no opportunity in any community where childhood is robbed of its heritage, for it is with childhood that the churches must ever do their most important and enduring work. The pulpits must resound once more with denunciations of the greed which would exploit the lives of little children for corporation profits. Fortunately in this fight the church has a

powerful ally in the union labor movement. The two forces should strike hands to abolish the brutality of child labor.

The True Spirit of Cathedral Building

THE sins of the labor unions are many and serious. It is doubtless generally true, as was intimated in connection with the "cathedral" discussion in The Christian Century, that our labor organizations lack that devotion to institutional religion which distinguished the trade and labor guilds who helped to give the world the magnificent cathedrals of Europe. There is, therefore, an especial pleasure in recording an incident like the following. A correspondent, having occasion to consult with the president of the bricklayers' union in a small and growing western city, tells us that he found him at work on the walls of the local Salvation Army citadel, to whose construction he and his fellow-craftsmen, both of the bricklayers' and carpenters' unions, were giving their labor at half the established rates. Not presuming then to encroach upon his time for the business in hand, the visitor simply introduced himself and made an appointment to meet the workman at five in the evening, when his day's work should have been completed. Returning to meet the appointment, he could scarcely believe his eyes, on witnessing the prodigies of results from the day's work of three or four bricklayers on the rising walls of the citadel. Not only were these half-paid workmen not skimping their stint, but conversation with the union president later revealed a most heartening attitude toward the task they had assumed and the mission which the construction was designed to perform. This workman's tribute to the leadership of a certain employer and manager in his city was unreserved, and he

frankly attributed the entire freedom of their region from the industrial conflicts which have recently almost universally disrupted the economic life of our American communities, to the utter fairness and justice which this capitalist had evinced during his leadership through a trying period. Workingmen are very much human beings, and their recognition of the elements which count in building and preserving community life is as clear as that of the average citizen. When the church has set up such relationships with workingmen as that which obtained between this union and the Salvation Army great cathedrals will arise throughout the land and they will symbolize a reality infinitely more rich than that for which our present imitation cathedrals stand.

The Church and the Daily Press

DR. J. H. JOWETT, having resigned his ministry at the Westminster Chapel, London, has been asked to contribute a column each week to the Daily Telegraph, interpreting the life and affairs of the free churches to the general public. The invitation is significant, as showing a new interest on the part of the daily press in the movements and undertakings of organized Christianity, which it has almost studiously neglected for the last few years. The American press is even more neglectful of the churches, and when it notices them at all it is too often to report some freakish pronouncement or some sensational performance. To be sure, news must be interesting, but it need not for that reason be startling, as when Dana said, "If a dog bites a man it is not news, but if a man bites a dog it is worth a half column." The situation in the church today is extremely interesting to all who care for the higher life of the nation, and accounts of its doings and sayings, as well as its outstanding personalities, such as Dr. Jowett will give in his column in the London Telegraph, would be of great interest and value to all men who love their country. One has only to read the scientific study of "Public Opinion," by Walter Lippmann, to see how imperfect is the information upon which public opinion is formed, and how inaccurate and irresponsible it is. Perhaps, as in the case of Dr. Jowett, the church must become its own reporter, if only to let the public know what it is doing, and how fast and in what direction it is moving. Not mere publicity, but interpretation, is what is needed; and this is a matter that should engage the interest of religious leaders.

James Reid, of Eastbourne, A New Great Preacher

NOT many times in our generation has a first volume of sermons been greeted with such instant and universal acclaim as "The Victory of God," by James Reid, of Eastbourne, England, has evoked in the English press. Indeed, we recall only two such examples, "The Pilgrim Church," by Percy Ainsworth, whose untimely death was a great bereavement, and "The Imperfect Angel," by T. G. Selby, so warmly welcomed by the late Marcus Dods. In like manner, the present volume has achieved, and deserves, a wide audience, and we are happy to see an edition pub-

lished in America. Its chief distinction is its serenity of spirit, its vitality of faith, and the artless simplicity of the art with which the preacher delivers his message. Its style is lucid and direct, and quite unconscious of itself. There is no striving for effect, no rhetoric. Its fashion of sermon-making is the simplest, with no struggle after striking titles, no clever twists of odd or obscure texts. Its illustrations are as apt as they are inevitable; nothing is lugged in. The culture of the preacher is manifest, but more as an atmosphere of sanity and rich suggestiveness, and his wealth of great and beautiful thoughts is matched by a nobility of expression. Though we hardly think it equal to the volumes of Ainsworth and Selby, it is an admirable example of the newer manner of preaching the old gospel. Between the lines one feels the glow of a winsome personality, a sympathetic insight into the facts of life and the truths of faith, and, above all, the quiet of one who knows the way to the throne of grace in a noisy and troubled time. It is real preaching, and if it deals more with the inner life than with the social meanings of the gospel, it may help us on this side of the sea to keep the balance between the two with a finer poise. One wonders if the delivery of the preacher is equal to his insight as a teacher of faith, remembering the saying of Dean Swift that "this art of speaking, with proper ornaments of voice and gesture, is wholly neglected among the English clergy."

The Safe-Guarding of Moving Pictures

A GOOD deal of encouragement has been felt by the people who are interested in public morals from the fact that Mr. Hays has recently been made a sort of general counsellor for the industry and that he has promised to use his influence to improve the grade of pictures offered the public. This is an important item of information, but must not be trusted too far as an effective means of ridding the films of objectionable presentations. Mr. Hays has expressed opinions which would seem to favor the view of the promoters of the industry that censorship should be restricted to a national board or should be abolished entirely. Of course the chief difficulty confronted by the motion picture producers is an authoritative body of censors who are incapable of being diverted from their purpose by personal or business considerations. A great deal of laborious and admirable work has been accomplished by motion picture censorship, particularly under municipal and state direction. A national board of censors is likely to be too general and remote in its activities to safeguard properly the screen. Much more effective is a state board properly constituted. It is a matter of great satisfaction that some of the states are leading in this admirable plan. Particularly is this true in Ohio where the state federation of churches is taking a definite hand in the campaign to elevate the tone of moving picture presentations. It is not a matter than can be left merely to public opinion, much less to an interested group of promoters and exhibitors. The churches are the most responsible body. They and other sensitive public leaders must labor earnestly and consistently for the provision and extension of proper regulations, and these efforts should

cover definite areas such as states or municipalities. The churches ought to assume the initiative wherever necessary in the formation of locally appointed committees whose recommendations would be of assistance to parents in the provision of wholesome entertainment for their children. The motion picture industry is as yet only in its infancy. Its possibilities for both good and evil are practically limitless, and it is only as an informed public opinion on the part of parents, teachers and Christian leaders manifests itself in movements for oversight and encouragement of the best, that the dangers now confronting the public in this very important industry are to be corrected and avoided.

The Scrambled Humanity of New York City

DR. WALTER LAIDLAW, of the New York Clergy Club, who is also executive secretary of the census committee, has some startling facts to tell about the bewildering conglomeration of humanity in the greatest city in America. Most arresting is the fact that the white foreign population of New York is as large as the whole population of Chicago, Detroit and Boston put together; that the Russian element is larger than the city of Warsaw, and the Italians exceed the population of Naples by one hundred thousand. There are 994,356 Russians, 802,893 Italians, 637,744 Irish, 603,167 from Austria-Hungary, and 593,100 Germans, as well as many other smaller groups from all lands and languages. The native white stock in the city is 1,164,934, as against a total foreign stock of 4,294,629. What a medley of races, bringing the ends of the earth together in what will be a Babel of confusion unless there is a Pentecost of unity, fellowship, and consecration. What a challenge to the Christian gospel of brotherhood, which alone can overcome racial rancor, and the perils of fanaticism always and everywhere present, threatening volcanic explosion. No doubt America will change these multitudes of alien peoples, but will they not also change America — imperceptibly, but inevitably — into something other than our fathers dreamed?

A Truce In Irish Civil War

BBRITISH evacuation of Ireland has not brought the beneficent results that some fondly hoped. But for a return of some British troops, there would now be open civil war in Ireland. Thus has been negated the contention that the Irish problem is purely political and that the presence of the British officers was the only provocative. There is no blinking the fact that the troubles of Ireland are the survival of that ancient and ugly thing that is called sectarian feeling. The Irishman who said, "If we were only all of us atheists, Protestants and Catholics might live together in Ireland like good Christians," was not far from the truth. It is possible for a belated people with low standards of education like those prevailing in Ireland to continue a form of civil war which would be impossible in many other sections of the world. The trouble is the result of an age-long struggle between two religions for the occupation of the island. Both parties

have been there too long to talk about either getting out. The only hope for Irish peace is in the leadership of religious men. First of all, it is an opportunity for Protestant leadership. Unhappily, this type of religion recognizes no common authority. It would be necessary to get Episcopalian and Presbyterian to say the same things about Ireland, and this is difficult. If Protestantism is too much divided to take the initiative in Ireland, then let the pope, on the basis of his deep interest in world peace, propose an arbitration of differences between his religionists and their foes. It is not beyond the range of possibility that twenty men might come together and join in an appeal to the conscience of Ireland in a way to end the sorry spectacle of religious war. There would remain certain hot-heads outside all the churches, but these would not be too strong for the police, once the churches set themselves to the task of bringing an end to armed conflict between two camps of followers of Jesus Christ.

The Passion Play At Oberammergau

THE world war made impossible the presentation two years ago of the famous pageant of the Savior's life and death. For nearly three centuries the people of Oberammergau have kept the vow their ancestors made in a time of plague, that if spared they would present every ten years the drama of the passion of Jesus. This year they have resumed the custom, counting this as the 1920 celebration. Reports indicate that the presentation is even more elaborate than ever. For the third time Anton Lang is taking the part of Christ. Guido Mayr, already familiar as one of the best actors in the village, takes the part of Judas, and the other characters are worthily bestowed. As in former years, the villagers entertain visitors to the play in their homes. The theatre in which the pageant is given has been improved and enlarged, and the costumes are new. The very heavy tide of European travel this summer will take great numbers of people to Oberammergau, which has become a Mecca for all who are interested in the great drama. Still, as of old, it is not greed for gold, nor even the cultivation of the dramatic instinct, which prompts these simple folk to carry out a task so delicate that many shrink from the thought of it. They have refused many tempting offers to leave the village and let their play be treated as a "spectacle" in Europe and America. It remains a public acknowledgement of their faith which is a part of their daily lives. For the profiteering indulged in by the fashionable resorts around them they are no more responsible than they are for the irreligion of modern Europe.

Summer Programs for Churches

IT is increasingly apparent that in church work, at least in many places, summer is not a time for closing the church or reducing it to its lowest terms as an active organization, but rather for a definite plan and the introduction of features which harmonize with the changed habits of the people of the community during the warmer period. There will be many types of activity, but the principle is

the same. Unquestionably there is value in securing suggestion from those who are trying experiments. For this reason the Federal Council of Churches is undertaking to secure from a considerable body of representative churches such suggestions as appear to be helpful regarding summer work. In a recent communication sent out, answers were asked to the following questions: Do you find it necessary to modify your program to any considerable extent during the summer months? Have you any special plans for Sunday services, especially for Sunday vespers or evening? Do you modify the program of your Sunday school? Do you have the vacation Bible school; if so, are there any unique features connected with it? Do you plan a summer camp for boys, or for girls; if so, what equipment do you find it necessary in carrying on this work? Do your young people's organizations have a special program during the summer months? How do you manage needed vacation for paid workers, so that the work may be maintained at its proper level? Responses to such questions as these and others that might be suggested will prove of great value in encouraging Christian activity in those communities where it is felt that the church must abide by its normal program of efficiency during a season when it is a common remark that everybody is away on a vacation, but as a matter of fact a very small percentage of the population has any such experience.

The Disintegration of the Mind

JAMES HARVEY ROBINSON is fifty-nine years of age. He received his A. B. at Harvard in 1887 and his A. M. from the same institution in 1888. He holds his Ph. D. from Freiberg, having received this degree in 1890. For twenty-four years he was professor of history at Columbia University. He has published various volumes embodying his historical investigations; sometimes carefully classified collections of source material, sometimes interpretative narrative written with keenness, with clarity and often with discrimination. His textbook on Medieval and Modern Times has won a well deserved popularity. Since 1919 he has been a lecturer in the New School of Social Research of which he is the organizer.

"The Mind in the Making" is the last child of the brain of Dr. Robinson. The position from which he approaches the discussion may best be described in his own words: "The mind is a matter of accumulation and has been in the making ever since man took his first step in civilization." It is Dr. Robinson's aim briefly and with sufficient penetration to tell the story of that historic and prehistoric process through which man's mind has come to be what it is. Or, if this is putting the matter too formally, it is his endeavor to indicate the elements from the past which have the most importance in relation to our understanding of the present contents of man's mind.

One must say at once that the reader finds himself in the

presence of an extremely bright and vivid book. It has the tang of a mind which has traveled not only the main highways, but many of the byways of history. There is the quick moving of the sharp blade of the writer's irony. There is the hard, sure thrust of his scorn. And once and again we recognize that good work has been done by a sound swordsman. It is perhaps only when one has read the whole volume and goes back to follow its argument and to classify its data that he begins to realize how slight it all is and how curiously thin in its lack of genuine intellectual fiber.

The reader of this volume, whose air of omniscient assurance is so far from being justified by its actual command of historic materials, is led to the insight that the past is a mistake, the present an incongruity and the future a probable chaos. He is led to understand that the great lesson of history is just that history has no lesson. Our only hope is creative intelligence and this consists principally in the insight which leads us to see that most of what we are pleased to call the thinking of the past is a mistake and we must begin all over again. We must be ready to give all enthusiasm to creative thinking as a destructive force. But we must not expect it to be too definite in its results in any positive way. "Nothing is going to be settled in the sense in which things were once supposed to be settled, for the simple reason that knowledge will probably continue to increase and will inevitably alter the world with which we have to make terms."

Yet the past has not been quite all a mistake. The Greeks at least taught us to be skeptics and that was a great gain. Descartes taught us a principle of doubt which would really have been fundamental in its creative power if it had only been more thorough-going. Progress consists in the knowledge that there has been no progress. We are to become hopeful for the future when we realize the hopelessness of what we have been pleased to call the achievement of the past. All this until we come to modern physical science. Here we have something which really deserves words of praise. But here qualms begin to rise in the mind of Dr. Robinson. After all he has not studied history without a sense of values which cannot be imprisoned in a mathematical scheme. "I would not have the reader infer that I over-estimate the place of science or exact knowledge in the life of man." And even his lyrical enthusiasm for the thinker who is radical in his glorious destructiveness becomes a little cooler when he thinks of him as a positive guide. "The so-called radical is almost always wrong, for no man can foresee the future." So with the assurance that the conservative is "fatally wrong" and the radical "almost always wrong" we come to the glorious consummation of our enterprise in following the making of the mind. If we really learn that whenever anything appears to be settled it is only a delusion we have arrived at wisdom at last. The study of the mind in the making turns out to be an enthusiastic appeal for the disintegration of the mind.

There is a good deal of light which may fall upon Dr. Robinson's book, if we apply to it in a gentle and easy fashion some of the principles of our recent and illuminated psychology. The book itself is really the product of a

psychosis which may possibly be more personal than critical. For many years Professor Robinson suffered the ugly and terrifying inhibitions which come to a man in the dark tyranny of our universities. For a quarter of a century one inhibition piled itself upon another. At last he burst his way into freedom. It was not a case of one controlling complex. It was a case of a legion of them. And in the glory of his freedom he sees only one shining meaning in history. Whenever you can deny something, that is creative mentality at work. Whenever you can break away from some sort of inhibition, you are helping to save the world. Whenever, like Heraclitus, you see that all is a flux, you approach the joy of true insight. In less technical language one might describe the book as the intellectual debauch of a man who mistakes the expression of license for the exercise of discriminating insight. It is wonderfully interesting from the standpoint of psychopathic analysis. It is hardly quite so significant when one comes to apply the stern tests of patient historical discipline.

It is rather interesting to observe the sure and yet unconscious sagacity with which Dr. Robinson falls upon every password of the rather self-conscious young intellectuals of our time. The lonely sense of intellectual superiority, the sad confession that only a few favored mortals are doing what can at all deserve the name of carrying on a process of thought—what a perfect example of that rationalizing based upon vanity which earlier in the volume the author himself had so cleverly described. No journalist who was seeking only the words and the phrases of popular appeal could move with more celerity to the positions which will give joy to the bright fellows whose sense of their own eminence is synonymous with their assurance of the inferiority of others. A good deal of the field today belongs to the writer who will appeal to the vanity of this group. Dr. Robinson has accomplished this with perfect skill.

There is a fashion in which a number of contemporary intellectuals have proved unusually good journalists. We have fallen upon a time when millions of people are angry at the thought of moral control, especially in the realm of the sexual impulses. The man who will only hint at a possible magna charta for the hot bodily desires is sure of an eager following. Dr. Robinson writes with a certain caution on these matters. But the whole mood of the book and its scorn of the relation of historic Christianity to these problems make a very subtle and effective appeal to the man who would like a freer view of these things. It may be that all this is accidental. It may be that Dr. Robinson is so preoccupied with other aspects of the situation that quite unconsciously he has found a spirit and a method of expression fitting into this popular mood.

Now in the midst of all this as we have suggested many an ancient evil and many an ancient prejudice receives a good stout blow. Once and again we find ourselves applauding when the blows are struck. But the fundamental philosophy of the book or, to speak more accurately, its fundamental mood, is the apotheosis of the forces of disintegration. The essay is full of stimulus and fascination.

One would be a poor guide, philosopher and friend if he failed to concede the point that books like these do after all lend themselves as instruments for the instruction of the race.

Do Christians Want a Warless World?

THE observance of Memorial Day provides a unique opportunity to assess public opinion regarding the place which a militaristic program ought to have in the life of the nation. The meaning of the day is comprehended by all classes in the republic. It is set apart to the just and reverent remembrance of all who have given their lives in behalf of the country. The spirit of Memorial Day is that of a deep and solemn realization of the sacrifices which have made possible the measure of national success we now enjoy. Naturally, of course, only one aspect of the long and complicated achievement of the nation's greatness is considered at such a time. That is the military phase. It is the soldier heroes of the republic whom we honor with flags and flowers. Their graves are decorated, and their virtues extolled. The few survivors of the civil war, gathered under the fading banners of the Grand Army of the Republic, are the objects of special attention and acclaim. The veterans of the Spanish war and of the world war have a more ample place in the processions, because they have had their part in more recent conflicts. But all soldiers have their time of honor on Memorial Day. And this is as it should be.

But what are the sentiments that Memorial Day elicits in the face of a growing conviction that Christianity is seeking the realization of a warless world? With that thought in mind one scans the reports of Memorial Day observances, not only in large cities, but in those smaller places where the newspapers give large space to the chronicling of such events. It is clear from even a casual survey of this material that the orators chosen to pronounce fitting eulogies at the graves of the dead soldiers have not had as simple and grateful a task as in days before the great war. Of just and fervent appreciation of the gallantry and sacrifice of the men who gave their lives for the nation there can never be too much. That note will always be struck with emphasis. No war has even been undertaken by our country without the firm conviction that the cause justified the unhappy necessity of fighting. But no longer does that conviction prevail in the minds of the nation as a whole. Probably the vast majority is still content with the belief that wars are sometimes inevitable, and must be looked forward to as unescapable incidents in a world where national jealousies are a part of the expected order. But an increasing body of Christian opinion is registering its protests against any such easy and placid acceptance of tradition. If the principles of Jesus are to be taken seriously, there must be some more just and righteous manner of adjusting international differences, even if war ever did really adjust them. It is the utter wrongness of the complacent attitude toward war which is dawning upon the

awakened and aware portions of the public and compelling men to see that any such ineffectiveness of Christian theory and practice as permits the nations to drift into war with no adequate protest or substitute is a pathetic proof of the fact that we are none of us taking the teachings of Jesus seriously at heart.

In many of the Memorial Day addresses there was the manifest effort to say only what the occasion demanded in honor of the men who heroically served the nation. The glorification of war, once so familiar a note on such occasions, is missing. There was the feeling that the pomp and circumstance of war have forever passed away. One of the sad laments of the old school militarists of Europe during the great war was that the new methods of trench fighting, the abandonment of mass movements, and especially of cavalry action, had robbed the military art of much of its pageantry and attractiveness. These are the least of the objections that the modern world holds against the survival of this atrocity of history. There may be some consolation to men of the Christian spirit in the passing of the external brilliancy of fighting. And a certain sinister comfort may be found in the fact that new discoveries made during the war in the use of gases and other forms of attack have placed within the reach of all the nations forces of destruction so tremendous that no protection would seem to avail against them, and that therefore war devours itself by the completeness of its tragic efficiency.

But these are not the most serious considerations. Only by the recognition of the fact that war is a crime against civilization, and that its outlawing from the practice of all civilized nations is the first and most imperious duty of the hour, can the future of the world be safeguarded against the recurrence, again and again, of disasters ever worse than the horrors through which civilization has just been dragged, and from which three-quarters of the world has not yet emerged. The claim that one must repel an invader, or resist an attempt upon life and property, is no answer to the rising demand that war be put under the ban of the nations. The value of a police department for the protection of peaceable citizens does not imply the arming of a population, nor the training of the youth of the nation in the apologies and the preparation for war. The defense of the nation in a time of peril is an argument that requires little consideration in the discussion of the duties of a Christian society. But the sin and scandal of the present complacency with which large numbers of the people, and even leaders in the church, regard the possibility and even probability of war in the future is the cause of alarm to those who would like to see the principles of Jesus Christ tried out in the modern world.

When Memorial Day orators pass from the proper and reverent glorification of the memories of those who have died for the nation during years when war was still believed in as the most effective method of settling international difficulties, to the eulogizing of the military life as the proper ideal, and the jingo spirit of bravado and truculence as the duty of the hour, it is the prostitution of a holy moment to ends that have become increasingly odious to the sensitive modern mind. And it is that sort of talk which goes far to justify the constant and incorrigible

propaganda of hatred disseminated by some of the less respectable portions of the American press against neighboring peoples like Japan and Great Britain, whose place in the history of civilization is too honorable and important to be treated either with animosity or disdain.

There is much to stir the heart in the story of past centuries, when the brave deeds of soldiers are recounted in connection with the achievements of this and other lands. But he reads history to little purpose who does not soon perceive that the glory of military and naval exploits fades into drab twilight beside the manifold and unrecorded heroism of men and women who in the quiet ministries of daily work and sacrificial service in behalf of education, civic righteousness, public health, moral reforms and international good will have wrought, not in spasms of patriotism such as wars demand, but in the unceasing service which a consecrated and patriotic citizenship renders to the state. These less conspicuous lives are as worthy of remembrance as the soldier dead. And the lesson they teach is that peace and its ministries have had far more to do with the growth of civilization than war, and that the only method by which the purposes of a Christian social order can be realized is by the outlawing of militarism, and the inauguration of an era of preparedness for peace and its constructive results.

The Fallen Cherry Tree

A Parable of Safed the Sage

THERE grew a Cherry Tree beside our home, and in the spring it blossomed full. And the fragrance came in at the window, so that I and Keturah we smelled a Sweet Savour and rejoiced.

And there came a Strong Wind, and the Tree Blew down. And we cut it into pieces and men came and carried it away, and the place that had known it knew it no more.

And I sorrowed, for it was Beautiful and Fragrant. Moreover, it bore Cherries, and of Cherries Keturah was wont to make Cherry Pies. And, believe me, her Cherry Pies are some Pies.

And when the time of Cherries came, behold, there were no Cherries. And I beheld a Robin, sitting sorrowfully upon the Stump. And he looked at me Reproachfully.

And I spake unto him, saying:

Look not Reproachfully at me, for I have troubles of mine own. Year by year have I divided these Cherries with thee fifty-fifty, and I had to hustle for my share. I am not the Prince of the Power of the Air. Be glad of the Cherries which thou hast had in past years, and as for the future, thou and I must get our Cherries elsewhere, or scratch the harder for worms.

But I do not think that I convinced him that I was not to blame for the failure of his crop of Cherries.

Now this is a world governed by a Righteous and a Mighty God; and I know not whom else I may hold responsible for what happeneth unto me and unto my fellow men. But this even I have seen, that some of the things for which men blame God are the fruits of their own care-

lessness or of other men's sins. And I know not that it be safe for men to assume concerning God what the Robin may have assumed concerning the fate that befell the Cherry Tree.

But I am determined that this shall not prevent my eating of Cherry Pie; for there be other Cherries. And the Robin shall have a few of them—for I like Robins as well as Cherries.

VERSE

June's Basket

(At Ullswater Lake).

JUNE in England's a lady fair,
Swinging a basket of flowers rare,
Rare with tints mixed under the snow
There on the fen, where marvels grow,
Frail pink roses on gnarled old hedges,
Bracken charging up rocky ledges,
Plumed like armies of Sherwood people;
Foxgloves—purple chimes in a steeple
Rung by each breeze from the shadowy lake;
Daffodils dancing, as though they would wake
Wordsworth again, to fresh walks of delight,
There where the gorse burns—bushes of light;
Marsh-dwelling orchids, lupines and bells
Blue with the glint of the Grampian fells—
These in your basket, O beautiful June,
Waken my heart to a rapturous tune,
Lift up my soul in the clear mountain air,
Till it is lost in the perfume of prayer.

MADELEINE SWEENEY MILLER.

Prayer

GREAT FATHER of mankind, I do not ask
A place too near thy throne; nor ecstasy
Of harps; nor robe and crown; nor any task
Too high for me.

I am one of simple tastes. Give thou to me
A sun-drenched window on a shaven lawn,
With here an elm, and there a maple tree,
And my man John.

Give me the measured dripping from the eaves
Of Summer rain; old Dobbin in his stall;
The scent of apples, and the rustle of leaves
In drowsy Fall.

Give me, when day is done, to watch the flare
Of the pine-knot in ruddy ingle-nook,
With my wife Mary in her easy-chair,
A pipe and book.

Give me the curly-headed rogue, whose shrill
And careless ways were wont to irk me so,
Who went away and left the world so still
Ten years ago.

Give me—Ah, Lord, the things of yesterday
That once I little prized, but now do lack,
Were Heaven enough for me. I only pray
To have them back.

RALPH MORTIMER JONES.

Joses, the Brother of Jesus

JOSSES, the brother of Jesus, plodded from day to day
With never a vision within him to glorify his clay;
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture, and soared, like a
lark, with God;

Joses, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus his brother
could.

"Why stays he not in the workshop," he often used to
complain,

"Sawing the Lebanon cedar, imparting to woods their
stain?"

Why must he go thus roaming, forsaking my father's trade
While hammers are busily sounding, and there is gain to
be made?"

Thus ran the mind of Joses, apt with plummet and rule
And deeming whoever surpassed him either a knave or a
fool—

For he never walked with the prophets in God's great
garden of bliss;

And of all the mistakes of the ages the saddest, methinks,
was this:

To have such a brother as Jesus, to speak with him day
by day,

Yet never to catch the vision which glorified his clay.

HARRY KEMP.

The Making of Heaven

GOD took the paths we longed in vain to go,
And built a golden street beside a river.
He took the gates Time closed to us below,
And built a portal that shall stand forever.

He took the longings that were vague and dim,
And hedged about by human limitation;
And built a world without a scar or rim
To be our everlasting habitation.

He took the bitter pangs that life has cost;
Transformed them into joy, and song, and wonder.
He took the treasured blessings we have lost,
And planted them beside the waters yonder.

He took our thoughts of hills, and woods, and streams;
And made them real, with added beauty given.
He took the shattered fragments of our dreams,
And built a city fair, and called it Heaven.

CLARENCE E. FLYNN.

A Catholic Church

By Von Ogden Vogt

PEOPLE are becoming more and more concerned with the folly of sectarianism. Denominationalism is a little better word for it, but not very much better. Until recently the principal attack upon denominationalism has been economic. We have been stirred by the critical condition of communities suffering from the paradox of too many churches, yet without any adequate church. But now faster and faster a far graver crisis approaches. It is not so much the economic inadequacy of the sectarian church that now seems disastrous, as its spiritual insufficiency.

Perhaps it is time for every man to testify of these things personally. One can at least speak for himself. So far then as I am concerned, I do not find any church satisfactory. Every one I know is partial. Each represents a one-sided type, not comprehensive, not catholic in the sense of spiritual inclusiveness. I should not set down this testimony if I did not know that many others are equally distressed in their desire for a true spiritual home. Many loyal members of the church are eagerly awaiting the day of a more complete and satisfying institution of religion. Many outsiders are wandering about, not compelled to come in by the abundant life of any church, because it is not. Until recently, I have thought that the most hopeful beginnings of an adequate religious society would be found in a church of liberal thought and conservative worship. This may still be true. But, meanwhile, I am wondering about the possibilities of including as many types of the religious life as possible. Could we assist the coming of church union by conceiving of a comprehensive unity, a catholic church? At least I am setting down some things to suggest the character of such an organization.

THE CATHOLIC MIND

It would be first of all a church of catholic mind.

This is a most difficult proposal, but not impossible. The overwhelming and unanswerable reason for its possibility is that religion is not primarily a matter of the mind at all. Religion is an attitude of the heart, a disposition of the will, an inner and genuine setting of the affections upon things divine. It is not religion at all if the most important thing about it is some definition of the mind. Theoretically, all sects would agree with this. Practically, none of them agree with it. Episcopalians will in two breaths admit the true Christian devotion of Presbyterians, and immediately decline them Christian fellowship on purely intellectual grounds. Presbyterians will then follow the same course with respect to Unitarians. But such a course is quite precisely to put thinking in a higher place than the deeper loyalties of the inner spirit. A church of catholic mind, including various mental points of view will be possible the moment we really believe that merely mental points of view are secondary and not primary in religion. Even the varying views of sacraments and orders are intellectual matters.

A church of catholic mind ought soon to be possible because no present sect has a monopoly of any special mindedness. There are so-called liberals and conservatives in all denominations. That is to say, the maintenance of any parish church as a member of a particular sect is not necessarily nowadays any guarantee of the character of its intellectual life: and on the other hand, a union of churches representing several denominations need not be prevented on strictly intellectual grounds. Catholic mindedness in the church means the giving and receiving of freedom of thought. If you want liberty you must give it. I am keenly aware of a flood of objections at this point. Many will say, Where are you going to stop in your tolerance of varied views? This question and the answers to it might be argued all day without conclusion. Cavalierly, in order to be practical, I am assuming that we are talking about the main strains of Protestant Christianity and not about a parliament of religions. Briefly defined, this assumes the primacy of Christ in our religion. As a matter of actual practice, few Christian churches, however elaborate the formulas required of ordained ministers, decline to receive as communicant members those professing a desire to lead the Christian life.

Catholic mindedness in a church might in these days make the strongest appeal to the outsider. The serious outsider as I know him has changed somewhat lately. He used to be impatient of the average church because of its conservative theology, its backward intellectual life. Nowadays, if he goes to church, he wants religion and not intellectuality, but when he goes to the conservative church he often gets intellectuality and not religion. A very curious change in these affairs is coming about. A short while since the liberals were accused of making religion merely mental. The tables are fast turning. The liberals have become spiritual, the conservatives are the ones still insisting upon intellectual terms in religion. The outsider will soon fully understand this. He is beginning to be impatient of any religion that is primarily intellectual. It is at least worth careful consideration, this matter of the possibility of a more definite appeal to the outsider by a community church that deliberately agrees to put intellectual things second or third and spiritual things first, and gives proof of this claim by the actual spectacle of a united Christian appeal on the part of people differing, yet mutually tolerant as to their intellectual descriptions of Christianity.

THE CATHOLIC WORK

It will be a church of catholic work.

This aspect will be more readily agreed to than the first, although there are vastly differing interpretations in the field of Christian ethics, as to war and peace, the social order, et cetera. None of these differences, however, are marked by denominational lines. None of them prevent denominational unions. A church of catholic work would seek to include in its fellowship "all sorts and conditions of men." Read Sperry's chapter on The Work

of the church in his book, "The Disciplines of Liberty," concerning the sectarianism of labor and the possibilities of the Father's House as the meeting place of his children separated as they do their several shares of the world's work.

The church of catholic work would symbolize this conception concretely and artistically in the physical church building. In place of the medieval shrines to the saints up and down the aisles of the church, why not construct chapels representing the different aspects of The World's Work? These could be small spaces between the outer buttresses of the building, one or two for each of the main bays. I have not thought about this with sufficient care to have worked out the proper categories for the arrangement. But there might be chapels to represent—the particular industries and workers of the local city, workers in agriculture, workers in other lands, whose produce we use, workers in scholarship, workers in other faiths—and such like. This would teach the fellowship of toil, the divinity of toil, the concern of religion for the daily human interests of all people. It would be harder for any to forget his neighbor in such a church. It would teach the necessity of carrying the gospel into the daily life. It would constantly intimate that the long road of every man's toil might be his road to God.

THE CATHOLIC WORSHIP

Such a church would be a church of catholic worship.

This is the last stand of the sectaries. Admitting the possibilities of practical agreement in mental or moral matters, many church leaders continue to assert the temperamental differences of human nature as the permanent grounds of denominational divisions. Some, they say, enjoy only the warm, free, emotional type of worship, some a more refined exercise, others, only a ceremonial and ritualistic presentation. It is not true. The church of catholic worship is possible because we are all alike. We could have been bred to enjoy any other forms than those we are used to. Many have become aware that they enjoy all types, each for its proper occasion. The modern man will wish to find it possible to enjoy all types in his own church. The church of catholic worship is possible also, because the inner experience of worship is psychologically the same thing by whatever diverse forms it may be induced, or by whatever mental content it may be filled, or to whatever various ethics it may give issue. The early future will develop greatly enlarged attention to the analysis of this experience and to the improvement of technique in the exercises that foster the experience. The church of catholic worship will thus provide services highly liturgical in character, services of free and informal atmosphere, and many gradations between. It will appeal to the outsider as no presently constituted sectarian type can possibly do. It will be very easy for anyone to make numbers of objections to this conception of a catholic church, and to suggest larger numbers of obstacles to its realization. I do not know that I believe in it myself. I do know that we ought all of us to be setting up some kind of proposal over and over again for examination and criticism. The time is at hand for reconstruc-

tion, not just negative criticism of the institutions of religion. This requires imagination. We shall doubtless imagine some foolish things together with some wise ones if we keep at it. But that we should be trying to imagine something far better than we have, there is no doubt whatever.

The suggestions in these brief paragraphs are very similar to the proposals of community church advocates. I wish that some formula could be found for including Roman Catholics and Jews in a community church suggestion. I have some thoughts along these lines that are disturbing and some that seem hopeful, but they are not sufficiently clear to set forth at this time. Possibly this conception of a catholic church may at least throw some light on practical situations which could be moved in this direction even though they could not approach the goal.

Dramatization In Religious Education

By Elizabeth Miller Lobingier

ONE of the most interesting developments in the field of religious education during the last five years has been the tremendous increase in the use of the dramatic method. The church's historic attitude of opposition to anything that savored of "the stage" has persisted very nearly until the present time. With the first serious break in this attitude, however, the tendency in the opposite direction has been almost revolutionary.

This method has been employed by the church in many phases of its program. The literature of the rapidly growing church vacation school movement now reveals an earnest effort on the part of the workers in this field to utilize this play method at a time of the year when the atmosphere is pervaded by the play idea. It is encouraging to note that the stereotyped and formal way of teaching missionary facts is being replaced by this newer method, built on the principles of interest and expression. Simple missionary plays for children are being written in large numbers, and in many places these are being produced as a method in missionary instruction. Occasionally the better method is being followed of guiding children in making their own plays with some missionary story as the basis. The visitor at young people's summer camps is now finding dramatization an integral part of the program. The more forward looking churches are employing dramatization in their local programs as a regular method in biblical instruction. Often teachers in the church school have the children dramatize the stories freely and spontaneously in their own class-rooms. In a number of churches in which an extended Sunday morning session is in operation, dramatization is employed during the regular church service hour. The week-day program of many churches has also found a place for this method. That the need for more time for religious training is being keenly felt is evidenced chiefly by the grow-

ing popularity of the movement toward week-day religious instruction. Developments in this direction are making it increasingly possible to include dramatization in the total program of religious education, whether this method be employed on Sunday or on a week-day. One need be only a casual reader of religious magazines to be impressed by the growing interest and effort in this field. During the last year or two a considerable number of books have been added to the literature on this subject, and many more books in the general field of religious education have given large place to the importance of the dramatic method.

AIMS OF DRAMATIZATION

Upon analyzing the methods through which dramatization is conducted, and the underlying aims, we find two distinct methods and two distinct aims. The one is a formal method which necessarily is the outgrowth of the aim to entertain; the end in view is perfection of the play itself; the final result is the all-important aim. The other is the informal or educational method, which has for its primary aim the development of the participants.

The formal method may be described as follows: a story which has already been put into dramatic form is given the children to "act." The parts are assigned, and those children who show the greatest talent are given the most prominent parts by the leader. The children are then asked to memorize their parts in exact form and order, and are trained to give them according to specific directions from the adult in charge. The final performance of this play is the all-important end toward which each one has been working. Costuming and stage-setting are planned by the leader. In the use of this formal method the children are a means to an end, and their own training and development are usually sacrificed in the leader's attempt to secure a highly finished product.

In contrast to this we may examine the informal method. This type may well be called educational dramatics, because the chief underlying aim is the development of the children. Here the entertainment or final performance is of secondary importance to the children and to the leader. Through informal dramatics the children make their own plays, plan their own costumes and stage-settings, and the finished product is truly their own. The method may be somewhat as follows: A story is told or read to the children, and they are asked to select the big pictures or scenes. Volunteers from among the group then act out those scenes, giving their own free spontaneous interpretation to the characters, and using their own wording. There is much group discussion; those who are not taking part in a scene are acting as critics, and are ready to give suggestions in answer to such questions from the leader as "What do you like best about it?" "How would you improve it?" Thus there is an attitude of constructive criticism on the part of the children. Every child has the chance to interpret many or all of the parts. The wording is constantly changing with each child's interpretation, for there has been nothing written or set. Perhaps there are too many scenes to form a good drama. The leader then has the opportunity of discuss-

ing this point with the group, comparing some good dramas which they have seen or read, and together they give the play a better structure. When they have gone as far with the wording and acting as they can in this spontaneous way, they are then ready to suggest that the play be put into final form. Sometimes each child writes it out in his own form and the group decides upon the best. Sometimes the group makes a composite play out of all the suggestions and interpretations. The children look up data for their costumes and as far as possible make their own.

In this type of dramatics the costuming is always very simple; there is only enough to suggest or give atmosphere. There is never any making of elaborate costumes by adults. Simplicity of stage setting is also a necessity; only those things are used that can be constructed or easily obtained by the children. As much as possible is left to the imagination, for the absence of concrete properties is never a disturbing factor to the child. The children look upon their meetings, not as formal rehearsals working toward a public exhibition, but as enjoyable experiences, complete in themselves. They find pleasure in reliving the story each time, and they seek to interpret it with increasing beauty and completeness. After the play has developed to the point at which the children feel that it represents their best effort, they desire to let others enjoy it too. The final performance has none of the elements of "showing off" on a stage. There is an absence of self-consciousness and a genuine desire to interpret the experiences so that others may understand.

STANDARDS OF ATTAINMENT

Two factors in this method promote development: (1) the actual process of dramatization, and (2) the subject-matter which is dramatized. The leader must ever keep before her the definite standards of attainment which she hopes to accomplish through these two influences. Her aim is realized (1) when through the process of dramatization children learn to work harmoniously with the group; when they learn to appreciate the best efforts of others; when they lose their self-consciousness and speak before an audience with clearness, force, and good enunciation; and when they develop the ability to lose their own individuality in interpreting the lives of others; and (2) when through the subject matter dramatized the beauty, and strength, and greatness of the lives which they are interpreting in this intimate way truly leave their impression.

The development of the religious consciousness is one of the valuable results of the educational method when used with Bible stories or stories carrying a definite religious message. Along with growth in character building, mental training, and aesthetic appreciation comes this development of a religious feeling. It is indicated by the spirit of reverence which characterizes the children in their presentation of these stories. They re-interpret the forms of worship and the lives of a people who were essentially religious, and thus they strengthen their attitudes of worship and develop a deeper religious feeling of their own.

A Letter From the Devil

Dictated to Orvis T. Anderson

THE REV. DR. EDWARD SCRIBNER AMES,
The University of Chicago:

REVEREND SIR: Your interesting letter addressed to me and delivered by The Christian Century under recent date has been read and re-read. Many times it has been my privilege to read newspaper reports of tirades made against my character and personality, some of which have been true, and much untrue. But this is the first personal letter which it has been my pleasure to receive from a clergyman. It may be interesting to you, Reverend Sir, to know that I am not unacquainted with homiletics and with the clergy. Somewhere, I believe, in your own Book it is said of me that "when the sons of God came to present themselves before Jehovah, Satan also came among them." And this is literally true. Often I have been to church, and sometimes I have occupied the pulpit, indeed, I profess some skill in homiletics. I recall with no little pleasure that during the world war I preached many sermons of hate. This I did particularly well in Germany, but I also did it in other countries. More than once I replaced Jesus' gospel of love with my gospel of hate. Christians of the different warring countries, ostensibly brothers, I turned into foes through my messages in the pulpit.

And both before the war and since, I have used the Christian pulpit for my propaganda. I have used it against labor when this would best serve my purpose—and it always serves my purpose in a capitalistic church. I have used the pulpit against the rights of capital when this would best serve my purpose, as it usually does in a laboring man's church. And I always find some clergyman who is willing to be my mouth-piece in political campaigns and champion the cause of my machine-politics. Only recently in a gubernatorial campaign I had two very prominent clergymen, one a bishop, who defended my machine. And I have a few bishops still who are with me against the eighteenth amendment, also a goodly number of preachers with me against the nineteenth amendment. Understand, however, that I do not claim to have the rank and file of the ministry on my side, liar though I am reputed to be. You were frank with me, and I will be equally so with you.

It may be interesting to you to know that I not only inspire the messages of some ministers, but that my interest and work with the clergy consists also in making many of them appear ridiculous. Wherever I can do so, I succeed in cheapening the gospel of Jesus Christ which of course is always to my advantage to do. Recently I prompted a minister in an eastern city to make himself ridiculous by baptizing a dog. In another city I converted a minister of the gospel into a "marrying parson" and you know this became the basis of an ecclesiastical trial. In a western city during the war I was incarnated as "pro-Germanism" in a minister of one of the churches and thus made him an object of contempt in the community.

One of my old "stunts" is that of inspiring ministers to put first things of secondary importance. If I can get a minister to place more emphasis upon purely dogmatic and ecclesiastical questions than upon the fundamental ethical and practical aspects of the gospel, I am accomplishing my purpose. Just now I am having a lot of fun at the misguided zeal of anti-evolutionists. I have sense enough, of course, to know the facts about the theory of evolution, and no one knows any better than I that Christianity and evolution are not antagonistic. (Of course, I am speaking confidentially to you, Dr. Ames). But when I can induce a large number of the clergy, as I am doing, to fight evolution rather than preach the gospel of Jesus Christ, I am accomplishing the high purpose of my being. And you will note, if you read the secular and the religious press of the country, and if you have been present at one of the state legislatures, that I have no great difficulty in getting ministers in many places to further my ends. They don't know that I am doing it, and it is a part of my strategy, of course, to keep them in ignorance of the fact.

The preachers who really keep me on the anxious seat are the men who fight me with science as well as with the gospel. I am gaining many potential followers when I succeed in turning away from the church the educated youth of the world—and the more preachers I have in the pulpits preaching against evolution, the more of the rising generation I will turn away from the church. Men like yourself who see the harmony between Christianity and science keep me awake o' nights, but the ignorant, the single-track men in the pulpit lend themselves easily to my use. If I may dare to be so frank with you (confidentially, of course), I may say that I hate higher criticism because it makes the Bible more intelligible. You will recall a passage somewhere in the Bible, Doctor, where God says, "My people are destroyed for lack of knowledge." We in hell know how true that is. Ignorance is the destruction of any people, hence it is a part of my business in the world to keep people ignorant. So far, I have succeeded pretty well. I have some fear, however, for the future, for with the great impetus to education and the increasing number of educated men in the ministry, I am in greater danger of losing my hold upon the world than at any previous time in my experience with it. (This is very confidential.)

Yet I still have one powerful exponent in America, a meek man in many ways and one who has dealt many death-blows at me on other issues. You probably have heard of him. He has been the candidate of his party several times for the presidency of the United States. Perhaps it is unfair in me to hold him up to ridicule, since he is serving me so well on the present issue under the guise of a defender of the faith against evolution. But he has dealt me so many staggering blows in his attacks on the organized liquor traffic that I cannot resist the temptation to give him away in his present game. I often have to laugh in my sleeve at the way I am able to use even my enemies. The attacks of this gentleman are doing more

for me at present than he was ever able to do against me in his opposition to the liquor traffic.

You will pardon me, Doctor, for becoming confidential with you. I feel assured that I can write to you in a perfectly frank manner, and to indulge in frankness is to me like taking a moral vacation. Just now I am having a lot of fun here in the infernal region. I have deputed a whole host of spirits from this region to work havoc in your world in the name of religion. I learned long ago that when I could not get some men otherwise, I could get them on their religion. We held a conference here in hell and it was decided to use this strategy on earth within several different denominations, carefully selected of course. For a long time our tactics have consisted in stirring up denominational bigotry and sectarian rivalry, but in recent years that method has grown less and less successful, due to the growing consciousness of unity among the churches. So it was decided that our new strategy must consist in divisions within the denominations themselves, and we concocted *Fundamentalism*. Our task was then to find representatives on earth, and these we had little difficulty in securing.

Perhaps it is a little early to forecast the ultimate outcome, but suffice it to say that we are succeeding even better than we anticipated. Already we have certain great denominations all but rent in twain, and the beauty of it is that we not only divide them, but that we make the factions which we create the bitterest of enemies to each other. We take entirely away the spirit of Christ from the opposing factions in many instances, and we always succeed in decreasing missionary and evangelistic effort. If I can keep my imps at their task long enough, I shall probably split every denomination in Christendom on this question of the content of creeds. Even denominations which have long boasted of having no creed have now within them strong factions demanding the most dogmatic creeds. (Confidentially, Doctor, it has always seemed passing strange to me that with Christ's gospel before them, beautiful and simple and sublime as even I admit it is, Christians should fight over mere matters of interpretation. I have often wondered why so few Christians are willing to accept the prophet's message: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" But, of course, this is none of my business. It is all to my advantage that they reject and repudiate the teachings of the prophets and of Jesus.)

If I may again be confidential, Doctor, I will frankly admit to you that there is nothing in which I more delight than in heresy trials. I am always the winner in these trials. Indeed, I win more than I should if the progressives were permitted to go on unmolested preaching doctrines considered heretical by the orthodox brethren (I may with good propriety call them brethren).

I recall, Doctor, an incident which occurred in your own state and less than fifty miles from your city about seven years ago, which I shall elaborate because it is typical of my activities. A little rural church in a rural community had been struggling for many years for existence. Most of its membership had moved from the community

and people of other denominations had moved in. The church, in order to meet the religious needs of the community, decided to receive members from other denominations without requiring them to be baptized again. Within a few months the little church had doubled its membership and quadrupled its congregation. The whole community felt the benevolent effect of the change in church policy. I began to lose ground and at once set about to gain ground elsewhere, as is ever my custom. In the fall when the "sons of God" assembled in their annual district association I went up with them.

Through a denominational watch-dog, as my chief representative, I preferred charges against that church, its pastor and delegates, for having "seriously departed from the faith." A council, which I inspired, was convened and the pastor and his delegates were cited to appear and submit themselves to what was intended as a humiliating experience. They were reprimanded, and threatened. The pastor was reminded by the superintendent of that denomination in the state that he would advertise him in the denominational papers and make it impossible for him to secure another pastorate, while the church he now served would be kicked out of fellowship with the association. All this was done the following morning, and the church was given little opportunity to set forth the reasons making necessary a more liberal policy in receiving members.

Of course, I was the gleeful father of this plot formulated by the denominational leaders. I wanted to discourage the little church by coercing it into conformity and thus weaken it in that community where no other church served the religious life of old and young in many homes. Though I failed in my general scheme, I did make an august body of denominational leaders look ridiculous, for I showed them up as being more interested in ecclesiasticism than in the gospel of Jesus. This I like to do wherever possible.

I may further admit, Doctor, that what I dread more than anything else in the next half century is the movement now on in rural and village churches to unite and become community churches. So long as I am able to keep seven or even two or three weak, struggling churches where only one ought to exist, I have every advantage. What I dread more than anything else is the tendency already expressing itself toward union of the Christian forces in the smaller communities. But I shall see to it that the change is not made without much difficulty. Wherever I can stir up denominational bigotry and sectarian divisiveness, I shall be on the job. And I can foresee that my task in the coming years is a big one.

Doctor, there are many other things which I should like to write you, confidentially, of course. I confess that I winced a little under your frank condemnation of me in your letter, but I pledge you the Devil's word of honor that I have stuck to the truth in this letter, nevertheless. And should we have occasion to express ourselves frankly in further correspondence, there are other interesting things which I may have to say to you. In the meantime, believe me to be the sworn enemy of human progress and of the Christian religion, but honest with you.

(Signed) THE DEVIL.

These Days of Spooks

By Ellis B. Barnes

THE man who writes the history of the churches in these post-war days will have to be an authority on the psychology of war. The war seems to have unsettled the mind of the civilized world. At any rate there is no other adequate cause at hand by which to account for the epidemics of mental instability which have been sweeping through our churches ever since the war days. In all sections of the country ghosts have been seen—real, diabolical spooks—and scientists have felt it their duty to lay these disturbers of the peace, though only with partial success. The presence of the ghost means the absence of reason, and those who have the “vision” are but a solitary leap ahead of insanity. When a spook gets on the wing, takes to the high road, so to speak, it is not easy to get him back to normal conditions as long as he remains in so many minds’ eyes.

So recently have we renounced familiarity with his ghostship in our march toward civilization, that the suggestion of a spook sets our flesh a-creep. The ghost always comes when he is least expected, when no place has been made for him on the program. When he comes in the door the company goes out the window. He persists in staying when all good ghosts should be in bed. Here in the highly civilized commonwealth of Ohio a man in his sober senses, or alleged to be, saw an old grey-haired woman riding on the back of a cow, and furiously riding at that, evidently *en route* toward the moon which it was supposed she intended to jump over, if she ran true to form. The story, of course, is true to tradition, for spooks are at their best when riding a beast or a broom-stick, and they must always be feminine wrecks of humanity. It seems that whatever charms beautiful young women may have for the susceptible of their own species, they have no power over the beasts of the field who are monopolized by the witch of tradition. In mid-summer we may expect many stories of sea serpents visiting our shores, for it is possible that the frenzied eye will descry the monsters when the eye of sense sees nothing. Possibly, too, they may wish to hear Mr. Bryan preach, as fishes thronged the shores to hear St. Anthony in the long ago. If he preached to little fishes why shouldn’t the commoner preach to whales and other deep sea leviathans? It seems as if the Middle Ages are paying us a visit and finding us about as easy to exploit as were they in the days when witches and panics belonged to the natural order. Fill any people with fear and spooks of many varieties are inevitable.

SPOOKS AND RELIGION

But if the eyes of the populace are filled with uncanny sights, a multitude of spooks are filling the thoughts of ministers, theologians, and church people generally. Fear sits in a thousand pulpits, sheds its gloom over the pages of the Bible, and brews panics in the minds of the unstable. The disjointed times, the activities of men who know how to turn the fears of the unsophisticated to their own advantage, the theological unrest of any transition period, the influence of the fanatic and the rabble-rouser,

all unite to weld the emotion of fear into a terrible weapon of destruction. The scientist is charged with destroying faith in the Bible, the universities are filled with atheism, learning is a corruption of youth, so runs the mournful tale. Old theological wars are being revived, the dead bones of ancient controversies are being imported from England, legislatures in different states are passing on problems of which their knowledge is very meagre—these are some of the variations of the wild emotional raids which the churches are suffering. No man is “sound” unless he belongs, not to our denomination, but to our clique. Suspicion is everywhere, and every man capable of thinking must establish his orthodoxy or be haled before the tribunal of self-constituted infallibles. The way of the Lord is no longer simple for the way-faring man, but more complex than it has been since the days of the Protestant Reformation. Fundamentals, as binding as a creed, are submitted for acceptance, on the pain of being driven out of the church on earth, and in heaven, if the malignity of men may be allowed to extend that far.

DEEPENING GLOOM

In some denominations, the great books of the Bible are Daniel and Revelation, once minor in the thought of the church, now foremost in the estimation of thousands. Not to understand their teachings is to be taken by surprise in the day of the Lord. Every tent pin in the Old Testament has its meaning now. Once solitary and innocent in its desert isolation it is likely to rise out of the unknown some fine morning at breakfast and strike the head of the house on the shin. A headline in the daily press telling of some tragedy in the east—like the massacre of a thousand Armenians in cold blood—is hailed with delight, because it adds one more shadow to the deepening gloom which foretells the night unlighted by a single star, the swift and certain doom of a world alienated from God beyond hope of recovery. That Jesus died to save the world is all but forgotten. Unfulfilled prophecy, whose fulfillment many try to hasten by all sorts of exiguistical hocus-pocus, is throwing its wonders at our feet. Gloomy Gus and his gallant gloomsters are having a high old time drying each other’s tears, and enjoying the raucous music of each other’s sighs. A tear in these dismal circles is better than a thousand smiles. The saints are standing on tiptoe and their hair is standing on end. A mad moon has rained illness upon the churches. Fear dominates thousands. It is the day of goose-flesh and tightly-buckled faces, a sad time in Zion. Those who assume to be the guardians of the ark can see nothing in this world but disaster. Every unhealthy mind could be cured by a walk in the fields and free communion with the sun these glorious days of June, for nature and her sunshine are antidotes for the poison of fear. But our obsessions are too dear to be sacrificed, so we hold them even if a thousand suns should shine upon us. Let the psychologist solve the puzzle of our years and credulities if he can.

It is reported that over one hundred thousand people in

England and this country have gone insane through dabb-ling with spiritualism, a doctrine pushed into the spot-light by such eminent men as Sir Oliver Lodge and Sir A. Conan Doyle. Undoubtedly, the tragedies of the war have had their effect upon these two men as upon thousands of others who have lost their loved ones, from whom a word out of the darkness would be worth more than all the treasures of human tongues. Their fear that the dead may lose their conscious identity and go back forever to the dreamless sleep, makes them susceptible to every accent of hope. We need not be told that in times of grief the strongest mind tends to become unstable, and is a fertile field for the unscrupulous and the fraudulent who turn fear to revenue. Fraud hiding in the shadow of great names only serves to make more evident than ever the responsibility that attaches to the men who bear them. That eminent men should be caught in the prevailing panic only measures the difficulty we all face in finding a way of escape. Those of us are fortunate who can save our craft in such a storm.

A sect of people with a sort of hair-trigger mentality is going up and down the land telling us that "Millions now living will never die," making thus an appeal to the fear of death in the hope of reviving hope. Now unless there is some kind of a catch in the proposition or a juggling with words, nothing could be more calamitous than the assurance of continued existence in this world. When people get old and decrepit, living far beyond their allotted years, racked with pains and weakness, mere shells of human beings, could anything be less welcome than such assurance? What value is there in life with its miseries multiplied and prolonged? Yet men supposed to be in full possession of their senses are feeding the credulous hopes of the masses on such absurdities. What is it all but an appeal to the fears of men, the fear of death, and the promise of no death? The worst of it is that men of good sense in every other field of life believe it, and set their houses in order for an indefinite continuance upon the surface of our globe. Notwithstanding the confidence of thousands who have taken this deliverance at its face value, the undertakers seem to be as busy as they were in the days before this Ponce de Leon discovery was made.

GHOSTS IN THE DENOMINATIONS

Nearly all the denominations are feeling the effect of the frenzy, though some more than others. The Methodists seem to have escaped for two reasons: First, because of their indifference to some of the fine points of doctrine of which other denominations have made a great deal, thanks to good John Wesley, even if he did believe in spooks. Doctrinal churches live in a land of high tensions, a kind of Pompeii where one can never tell what is going to happen. Any simpleton may spill the beans any day, and that very thing has been done within recent years at the price of disaster. And secondly, the Methodists have kept the secretaries at the front, if I judge them correctly, and the theologians at the rear. In other words, the officials have had their foot on the theological soft pedal, while great emphasis, almost over-emphasis it seems to me, has been laid on giving of money and building up the denomination.

No matter, the Methodists appear to have no doctrinal storm brewing that will compare with some other tornadoes which are slated to arrive tomorrow morning soon after sun up. If the Methodists have any near-panic these days it is that the churches won't come across.

But the two great immersionist bodies, the Baptists and Disciples, what have they done that the skies should rain such tempests upon them? Both bodies are torn with fierce controversies, both have come to a crisis in their history, both are the victims of fanaticism; both are reverting to the battle grounds of other days. Both need tolerance and wisdom to regain their normal status, and both need to exercise the grace of forgetting much of their recent unpleasantness. Both should get together and find some way of reconciling denominational differences, for any honest man will say that the main reason for their continued separation is nothing more than ancient prejudice. The prevailing fear is in their blood. The spook is in the family closet. To their approaching national conventions it behooves their leaders to carry a large supply of shock-absorbers. Of course, the troubles that foreshadow may not arrive, seeing that both denominations have flexible leaders like a certain well known professor of whom it is said that he thinks for himself during the year and for the denomination at the convention season. At any rate, fear has obsessed so many that humiliating measures of compromise are being advised in order to save the body from the raids of the unreasonable. But, if the conventions of both peoples run true to form the troubles will not arrive, the calamity will not fall, the threatened "split" will be averted. There is always a sufficient amount of ecclesiastical diplomacy to postpone the inevitable for one more year. But the spook will be on hand to do more harm than all the scientists, scholars, and universities combined, even if half the charges against them be true. A spook hunt is the urgent duty of the hour. Fear is a paralyzer of the mind and of every worthy enterprise.

Contributors to this Issue

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ELLIS B. BARNES, a Disciples minister of Cleveland, Ohio.

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LYNN HAROLD HOUGH, minister Central Methodist church, Detroit; author "The Opinions of John Clearfield," "Productive Beliefs," etc. Dr Hough leaves soon for England, where he will preach in the famous Carr's Lane church, Birmingham, City Temple, London, and Free St. George's, Edinburgh. He promises some unusually interesting articles from his oversea vacation.

ORVIS T. ANDERSON, Congregational minister, Kane, Pa.

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Workingmen and Newspapers

By Charles Stelzle

FEW labor leaders can comfortably finish an address on what working men are facing without taking a fling at the "capitalistic press" and workingmen in general have a notion that the newspapers rarely give them a square deal. The power and influence of the press is freely acknowledged by the workers, but they are sincerely convinced that this power is used against them, particularly during an industrial crisis in which they have large issues at stake.

It must be perfectly obvious that a newspaper is compelled to print the news in which its readers are interested, and it would not require an extensive investigation to demonstrate that the public is far more concerned about sports and politics, for example, than it is about the labor question. Indeed, there are comparatively few people in this country who are seriously interested in labor discussions—even among workingmen themselves. The American public does not care for adequate discussions on industrialism. It does not patronize meetings in which labor matters are discussed, unless a sensational subject or speaker is advertised, or unless a particularly aggravating labor situation has developed.

NEWSPAPER FAIRNESS

It is almost impossible to secure even a large attendance of workingmen at labor meetings which are held for the presentation of those questions in which one would think they would be most vitally interested. Labor union meetings themselves are notoriously poorly attended and everybody knows that labor unions specialize upon the labor question. It is a fact that the average labor union meeting is attended by about one-tenth of its normal membership; unless as happens in some cases the members are fined for not attending the meetings—mass meetings of union workingmen are often made possible only because of the fear of the fine for non-attendance. Now in the case of baseball, for example, you can't keep the crowds away, no matter how much you may tax them—and the tax is cheerfully, almost hilariously paid.

It would not be fair, under these circumstances, to ask the newspaper to give the same attention to labor matters that it gives to other more popular subjects, and yet, in the larger cities, most of the leading papers cover trade union and other labor meetings fairly well and with competent reporters. These reporters are not usually experts on the labor question, nor are they grounded in the fundamentals of economics or sociology. Their interest is in the purely human news features of the labor situation which they are covering, as is true for the most part of every other department of the average daily newspaper. The average reporter picks up the facts regarding a strike as carefully as he does those that have to do with any other news story.

For several years I wrote for an out-of-town newspaper a daily interpretation of news events from the sociological standpoint, using the New York newspapers as the basis of the news. During these years I was familiar with what

was going on in the industrial field and I found that even the most conservative New York newspapers gave adequate space to the news of the labor field, and presented the side of labor as fairly as seemed justified. Several of these New York papers were opposed to the position of organized labor, although this seemed to make no difference whatever so far as their news columns were concerned.

It is scarcely fair, however, to condemn a newspaper simply because it may occasionally differ or disagree with labor in a particular controversy. The fact is, many strikes are ill-advised—indeed, some of the most important strikes in this country have been called by local unions against the judgment of international officers of their own organizations. It is not surprising, therefore, that it frequently happens that newspapers take the side of employers, and editors may have been perfectly sincere in advising the strikers to go back to work. They were doing, mostly, what their own best leaders were telling them to do. During half a dozen years I arbitrated a number of labor controversies in a certain industry in New York City. In perhaps two-thirds of these arbitration cases the decision rendered was against the trade unions, in spite of the fact that I am myself a trade unionist, because they were obviously wrong.

It is contended that European papers give much more attention to industrial and sociological affairs than do American newspapers. This is undoubtedly true, but it must be attributed to the fact that the interest in such questions is much greater in Europe than it is in this country. Not only is the rank and file of the workers better informed regarding fundamental social questions, but the labor leaders, many of whom are in parliament, are often authorities on certain social and industrial problems, many of them having specialized on these subjects.

AMERICAN AND BRITISH LABOR

Without going into details it may be said that the situation in this country in this regard is quite different, for, excepting in the most elementary things in the world of labor, the average American labor leader has a very limited knowledge of broader social problems. This may be accounted for, in part, by the fact that in England, and in some other European countries, workingmen still attend debating societies and take part in discussions on industrial problems. In England, it is possible to establish a Labor Party, for example, which actually elects its candidates to parliament, and to other local offices. In America this is conspicuously impossible for in this country the workingman is just an average citizen—he thinks much as other men think about most questions and he does not become at all excited about great, national industrial issues. There is very little real class spirit in America, and labor men rarely elect their political candidates.

Statistics showing memberships in trade unions, in various countries, are also a fair test of the interest of the workingmen in the labor question. Here are some figures

which give at least an appropriate percentage of trade union members as compared with the total population in several leading countries: Germany 15 per cent, Great Britain 12 per cent, Australia 11 per cent, Denmark 11 per cent, United States 5 per cent. The labor papers of this country are undoubtedly read very extensively by workingmen, but were it not for the fact that these newspapers are subsidized by international and local unions they would have practically no circulation. Workingmen would not read labor papers if they had to pay for them—they do actually pay for them, but this payment is included in their dues, and they have no choice as to whether they will subscribe for a labor paper or not. The union compels them to do so. This of course is not true of the Socialists, but we are not discussing this aspect of the industrial situation.

ROOM FOR IMPROVEMENT

And yet, in spite of all that may be said in favor of the daily newspapers, so far as the treatment of the labor question is concerned, there is undoubtedly room for improvement. The failure of the newspaper is not so much in its news columns as in its editorial columns. With the rapid development of the industrial situation and particularly the growth of radicalism in this country—from whatever cause—many of the American newspapers should be shaken loose from their self-contained or flippant manner of dealing with serious labor situations. The American newspaper must learn that radicalism will never be destroyed by being laughed out, nor bluffed out, nor by being cussed out. It must be considered with all fairness to its exponents. Often the treatment of the labor question, from the editorial standpoint, is altogether too academic, when it is not flippant. It is done too obviously from the viewpoint of the college class room where balances may be nicely adjusted, but in which the actual contact of workingmen with their employers is not humanly considered. The arguments have too little of the grime, and the sweat, and the blood of the shop and the field and the forum.

American newspapers, in this respect, are not cowardly. They are frequently weak and ineffective because they are too commonplace in their attitude. They say the obvious thing. They are neither original nor statesmanlike. But they are not peculiar in this—the church is in much the same situation. There is just as great a lack of spirit of the prophets in one institution as in the other, although the newspaper usually prides itself that it is much more virile in its discussion than is the church.

The general disposition on the part of both the church and the newspaper is to travel in the beaten track. It will probably take a long time for any considerable group of editors or preachers to leave the main road and follow the blazed trail. But great human movements which give expression to the hopes and aspirations of the workers will never make much progress until such leadership has been furnished by both the press and the pulpit. These two forces may have more to do with the adjustment of the labor problem than all others combined. Conferences and conventions of employers are still too thoroughly dominated by men who are reactionary in spirit. And labor is altogether too biased to do justice to the rest of us.

The Lion in His Den

By Lynn Harold Hough

THE Lion had been having a period when there was an uprush of unusual vitality from some hidden reservoir of his organism. Even his physician had been surprised at the hours which he had been able to spend in consecutive reading, and his pencil had moved with something like the old time industry over the page. The next month one of his trenchant individual articles delighted the readers of a certain contemporary Review. Just as this period of energy began to wane he got into two books by that preacher of passionate insight, Dr. John A. Hutton. First he read the lectures on preaching: "That The Ministry Be Not Blamed." Then he read those throbbing and penetrating essays: "Discerning the Times." I was walking about in his capacious den picking a book from a shelf here and there and amusing myself half indolently when the voice of my friend called me:

"Come and talk to me about Scottish preachers."

"Which shall it be?" I called merrily as I turned toward him. "Shall it be Whyte who stood shuddering on the very abyss of the darkness and made things authentic in which the modern world thought it had ceased to believe? Shall it be Matheson whose secrets of beautiful and musical English fairly make you shed tears until you forget his English in the spiritual beauty of his message? Shall it be . . . ?"

"Let it be John A. Hutton," interrupted the Lion.

"The Scottish minister who went to Russia to find his conscience," I threw in.

The Lion smiled at that.

"He does know rather more about Russian literature than most people," he admitted. "And no doubt that has very much deepened his message. Why is it that those Russians can so amazingly pierce your soul?—Any way he is a real preacher. He restores my faith in the ministry. And when he talks to young men he has a skill and an insight beyond praise. I hope you will recommend 'That the Ministry Be Not Blamed' to no end of your ministerial friends. . . . I was most interested in 'Discerning the Times.' There are plenty of people who are optimists because they have refused to look squarely at what is happening in the world. There are plenty of people who are pessimists because they have looked right into the face of life and have been frightened out of their wits. Hutton has looked. He has seen all that there is to see. But he has not gotten into a panic. He has not lost hope. He still believes. And he still has a song on his lips. He has wedded honesty and faith. And believe me that is a rare wedlock.

The Lion had moved so rapidly that there had been no place for a word from me. Now he paused and I worked my way into the little crevice of silence.

"There is an extraordinary ripeness about many of these English and Scottish preachers," I ventured.

"They read and think and brood while we buy ice cream freezers," threw out the Lion.

"Oh come now," I replied, "you don't mean to say that

you think all the varied activities of a modern church are a mistake."

"Not a mistake exactly," said my friend. "'These things ye ought to have done and not to have left the others undone'. But I do mean that no matter how busy and brilliant a piece of organized activity is represented by his church a minister must find time to think and read and then to think and read again. This kind of spirit cometh not in but by brooding and patient meditation."

"That's a fascinating council of perfection," I countered. "But if you had to do it—"

"If I had to do it, I'd do it," declared the Lion with flashing eyes.

I remembered all his fight with pain and the wonderful life he had lived as a student in spite of it.

"Yes," I admitted, "I believe you would."

"And a good start for our thin and efficient young men

will be to read Dr. Hutton," declared the Lion. "And then to reread his books. You only taste a real book when you read it. It is when you reread it and dream over it that it actually tells you its secret. The next best thing to having a ripe mind is to follow in the trail of a ripe mind. You can do that with Dr. Hutton. The masterpieces of the ages keep peering at you from between his phrases. But they are always made his own. His feet are always in the clover produced by other minds. But he makes his own paths. And he believes with simplicity and passion in the things which will really reconstruct a man and remake society. If you discern the times with him you will do a bit better than that. You will begin to discern eternity."

I walked away with one phrase ringing in my ears. "Discerning eternity." That would surely be a good way to begin to make the most of time."

A COMMUNICATION

Mr. Bryan's Responsibility

I HAVE waited several weeks for some other friend of Mr. Bryan to point out the responsibility he assumes in speaking at the Fundamentalist Conference in Indianapolis June 13. That conference, as all the world knows, is composed of men who, for doctrinal reasons, seek to effect certain radical changes in the administration of the Northern Baptist Convention. It is and has been for several years a counter-convention, and whoever is at fault, this division has seriously affected our whole missionary and educational program. I am friendly to Mr. Bryan, not because of his political or theological views, but because of his upright character, his interest in all the Christian movements in my recollection, and because, unlike the vast majority, I believe his influence for good upon American politics is much more considerable than this generation is willing to admit. It is because of a very considerable admiration for Mr. Bryan that I deeply regret the position in which he will find himself when he appears at the conference mentioned above. I admire any man who dares to utter his convictions, despite all costs. Mr. Bryan might have been president had he been willing to accept "expert" advice and concealed some of his convictions. I honor him for that. In accepting this invitation, however, there is a responsibility which I fear the friends of Mr. Bryan have not clearly pointed out to him. That responsibility, in short, is this: Mr. Bryan by his presence at the Fundamentalist Conference this month will be taking sides as an outsider in a serious family quarrel, and he will be lending his immense prestige to the disruption of a great fraternal body of Christians. The Fundamentalist Conference is not merely an open forum; it was created by and is managed by the revolutionary group in the Northern Baptist Convention. By revolutionary I mean nothing offensive. Revolutionists are those who seek to overturn the party in power, and revolution, as Americans well know, is often justified.

The avowed policy of fundamentalism is, *this year*, to

place the conservative element in control of the denomination. Dr. J. C. Massee of Boston has been for months sending periodical letters to pastors and laymen urging them "To keep up the fight all along the line," and to send delegates instructed to vote out all progressives and to vote in all conservatives. Dr. W. B. Riley of Minneapolis, co-equal with Dr. Massee as fundamentalist leader, is quite outspoken in a recent article, declaring that conservatism cannot compromise with the "infidels" as he quite frankly regards some of the present leaders.

This makes the situation critical, and unless our people, who are 90 per cent conservative, distinguish between the movement for conserving the fundamental truths of the gospel, and the political methods of the fundamentalist leaders, division seems almost certain. Personally, I don't believe our sober substantial conservative brethren who have sympathized with the fundamentalist movement because of its affirmation of the old truths, will be stampeded.

It is perfectly clear that there is but one issue to be decided at Indianapolis, "Shall the government be sustained or shall the opposition take the reins?" Mr. Bryan, as a distinguished Presbyterian, by his presence at Indianapolis, will be taking sides with the opposition. In view of this delicate situation, I am asking Mr. Bryan if this is a fraternal thing to do. Let me hasten to say two things. First, I believe Mr. Bryan's address will strengthen the progressive party, and second, I feel sure that the Northern Baptist Convention would welcome him most cordially, for this is still a unified and a deliberative body. Divergence and discussion are the natural atmosphere of Baptists, and if I were Mr. Bryan, the only body I should consent to address is the Northern Baptist Convention if they saw fit to invite me. If Mr. Bryan were my friend and asked my judgment I should say: "Northern Baptists have been in a fearful struggle for three years. Our work at home and abroad must be cut at least 50 per cent this next year. Missionaries and college pastors must be withheld or withdrawn. The fundamentalist discussion

has cost us fifty millions of money for the cause of Christ. I don't believe I should care to have on my soul the memory of having contributed to the schism. Let Baptists fight it out."

And then I might or might not care to say to Mr. Bryan that he and many others by their bitter attacks on science have created in the minds of thousands of teachers and

students a very wicked and a very false impression that the Protestant church, denying its origin and all its history, is unwilling to face the truth. I have crossed the trail of these men in many colleges in America and I fear Christianity has received a severe blow in its most sensitive spot.

ALLYN K. FOSTER.

"In Days to Come"

DR. WALTER RATHENAU is Foreign Minister of the new German Republic. He was anti-militaristic before the war and is now leader of the Democratic party. This party stands between the Social Democrats who are opportunist socialists and the so-called People's Party which desires a monarchy after the model of England's. In other words his party is the one most Americans would belong to if their citizenship were transferred to Germany.

Dr. Rathenau is fifty-five years of age. He inherited a fortune, took his doctorate in the physical sciences under the great Helmholtz, made some notable discoveries in electrical science, became director in as many business organizations as Pierpont Morgan, largely increased his fortune—then became convinced that material gain was folly, mere material organization the ruin of mankind and the Prussian organization of society the despair and ruin of Germany. He was loyal during the war and organized the material resources of the nation but in its early days wrote this philosophical work entitled: "In Days to Come," publishing it in 1917. Sixty-five thousand copies have been sold in Germany. This is one of a score of learned books from his pen. His talents as a financier made him minister of reparation under the republican government. He steadfastly maintained that Germany must pay "for the last blade of grass" in the French area destroyed by war and that she must convince the world of her good faith by carrying out the verdict of defeat to the last possible letter.

He is now Minister of Foreign Affairs over the vehement protest of Hugo Stinnes and other great tax payers as well as over that of the communists. His great talents, his transparent honesty, his lofty idealism and his sincere democracy make him the man of the hour in Germany both for the new Republic at home and before those of other nations who honestly desire a new world based on justice, peace and constructive ideals. He is one of those Jews of whom a leading church statesman said: "I wish we had a few more Christians to help them bring in the Kingdom of God."

* * *

The Spiritual vs. The Mechanical

The argument of this book runs in this wise: The heart is the dynamic; the head can only guide toward goals it cannot formulate. Science reveals facts but only religion can motivate action. It is not Dives nor the formalist nor the aesthete but the dreamer who makes the world. No mechanistic theory can explain the universe; it moves by the will of God and the response of the soul to it. It matters little as to from whence we come; the great question is whither do we go.

The spirit of man outreaches time and material things and the mechanical; it is transcendental. Yet only the coward will repudiate his age and his word. By our genius we mechanize the world but become bond-slaves if we do not make it serve our free spirits; there is no other adequate way to serve them. But if we mechanize the mind it loses quality; mere quantity and success becomes its goal and the masses become slaves to the successful few. A mechanized age becomes one of regula-

tion for the masses, luxury for the classes, and two nations exist within the nation, viz, the bourgeoisie and the proletariat. The result is the "crude dogma of socialism" as answered to the Tory dogma of capitalism. Socialism, with its theory of revolution, drives the liberal into the Tory camp as the lesser of two evils and stops progress.

Intellect is clerk of the will in the world's theatre. Any logic-chopper can refute Christ and Plato, yet their words remain undying because conscience and not logic is the guide. The heart power, conscience and ideals are the only things with irresistible influence in the world. Man is entitled to speak not because he thinks truth but because he experiences it. The machine is the tool of the world-builder as the brush is the tool of the artist. If Christ were to return his sublime truths would be put into the nomenclature of industry. In a pastoral age he put them in pastoral terms; in an industrial age he would put them in industrial terms and his religion would have new meaning to us.

Personal freedom today is not universal. The masses are denied it. They are like men looking through walls of glass at it, seeing others enjoy it but unable to break through to obtain it for themselves. Socialism does not give the answer. Marx denied the heart and put his trust in science, force, utility and intellect. He accepted the materialistic principles of the capitalistic system. Seeing class rule he advocated class rule and substituted the power of the mass for that of the classes. He sought freedom for the masses by use of the very instruments that enslaved them.

* * *

An Indictment of Materialism

Complacency, social inertia, parsimony of spirit and material advantage of the powerful keep us to established formulas. The great value of history is that it shows us that all things are transient, that change is the law of time and that fixity of form strangles spiritual life. Our capitalistic system does this no less than did the feudalistic.

There is no growth of spiritual life under compulsion nor under force and violence—not even under the violence of revolution. We find freedom under reconciliation of the individual to the common will but only through the crowning of justice over privilege.

Whether it be feudalism, capitalism, slavery or the dictatorship of the proletariat the fortunate declare the system divinely instituted and all who would reform it are denounced as the enemies of society. Under our mechanized competition one business man is made a potential enemy of another, the wage earner becomes an instrument to be thrown aside when not profitable, government becomes a struggle of groups for power, nation is pitted against nation in a contest for selfish advantage, and even faith and religion are conscripted to uphold the system. Thus even religion becomes satisfied with creed and ritual and has scant confidence in good-will. Thus it will be until our mechanized material processes become permeated with spirit. It can be so permeated just as patriotism is in the state or as men put a divine mission above self-advantage. A social religion alone can do it. Not material welfare, personal freedom nor even freedom for the self is the goal, but

*"In Days to Come," by Dr. Walter Rathenau. 286 pages. Alfred A. Knopf.

a society wherein freedom is denied none and opportunity is open to all; the cost to the individual may be bondage, subordination for the self and total self-sacrifice, but that is the price of any religion worth having. The social will must become love manifest. It is not goods, sea power or imperialism that will create the great society of the future, nor the "will-to-power" but the will-to-live-and-do, gathering goods to express a common life.

* * *

Each for All and All for Each

The real functions of mechanization are (1) mastery of natural forces, (2) the division of labor, (3) social control. Deriving all from the community the individual now does little or much for it as he pleases; economic gain alone counts. Wealth is the production of all and society will come to claim the first share, leaving the promoter (as he leaves the wage earner) enough to keep him active. Production is a matter of public interest and that interest will control it for public good, eliminating waste and sabotage and all restriction of output for selfish ends. Consumption will be made the determinative.

When any individual is denied cultural advantages both he and the state are robbed. Undue consideration of military and material ends leads the modern state to rob millions of this right. Eliminate speculation, luxury, waste and parasitism and there will be enough for all to live on the level of the present day middle class. The qualities which promote luxury and

ownership for the self are ignoble. No just man can be proud of his hoard. The excess of the wealthy is just what the state needs for the culture of its people. For socio-ethical reasons all excess consumption should be taxed.

Personal passion for success begets enterprise. Public service begets caution. Covetousness is judged by responsibility to society. What we need is a progressive adjustment of enterprise to service as an end instead of to quantitative gain as at present. Plutocracy exercises sway over business, government and labor. It apes the old feudal caste in its trappings, mansions and codes. It has aroused an antagonism that threatens the overthrow of the social order. It is oligarchic, without ideals and acknowledges no sacramental obligation. It recognizes no obligation to service, no noblesse oblige, and it furnishes the people with no ideals. It denies freedom to both natural and social forces, gives no just chance at the good things of life, builds and perpetuates great, selfish fortunes, creates and perpetuates monopoly, bestows inheritance upon those who did nothing, acts superior to moral obligation and becomes more intolerable as its exactions grow. A materialistic socialism would simply exchange one tyrant for another. The only way out seems to be for society to own and control all monopoly, tax great inheritances out of existence and leave all non-monopolistic enterprises in the hands of individuals.

At its best socialism offers nothing more than a temporary palliative. It offers no spiritual salvation. Change comes safely only through ethical sentiment; the appeal is to the conscience. Social ethics is the transforming power.

ALVA W. TAYLOR.

British Table Talk

London, May 22, 1922.

THE prime minister had a great welcome on Saturday. He is still in the center of the picture, and no one can deny that things are different as soon as he comes home again. He went away to Genoa—in an hour when his government and he seemed threatened. His under-studies have had to carry on while their chief was away, in the very uncomfortable position of caretakers. But now everyone will think of the prime minister and listen for his word. He has fierce enemies and equally fierce friends; and the friends of today may become the enemies of tomorrow. But he goes his way with a courage which no one will deny to him—a courage which is never so bright as when he is in a desperate situation. At the present moment he has won back much of the good will of certain former critics through his manifest enthusiasm for the peace of Europe; these are his own words: "People have begun to realize that this is a struggle against the reactionary elements. They have been mad with war; the tarantella of strife is still dancing in their veins. They want to get rid of it. Europe wants to get back to work. There is a very deep feeling that a term must be set to the era of friction and conflict. I sense it in the peoples; I see it in the politicians—a fundamental change of attitude. Hitherto men and nations have been always on the grab; now they want to settle down. Genoa stands for the settling down."

As he looks at "Genoa," he sees in it the first stage in a great campaign. He remembers how he held representatives from thirty nations solemnly swearing to keep the peace. The pact of non-aggression he regards as an important step forward. Therefore while his critics represent his return as the close of a perilous and disastrous conference, he regards it as a return after a victory in what may be a long campaign for peace. If he makes good this claim, then there is no doubt that the people of this country will overlook many faults and stand behind him. The common folk desire nothing better than peace, and they will forgive much to the statesman who becomes an apostle of peace.

Empire Day

Some of us who are not yet grey can remember the origin of "Empire Day." The venerable founder of this custom, the Earl of Meath, is still alive and must be proud to see May 24th so generally observed. My revered friend, the late Dr. J. B. Paton, of Nottingham, among his thousand schemes, found a place for the sure observance of Empire Day. It appeared as though it might be left to our "jingoos," who found in Empire Day an opportunity of glorifying the narrower ideal of nationality. Dr. Paton set to work and succeeded in giving to the literature of the day another note. There is now no difficulty for any true lover of his nation in the keeping of Empire Day. He can make it a call to youth to translate "Empire" into "Commonwealth"—to show that there are more than 300,000,000 of other races fellow-members of this nation—to demonstrate that it is a vain dream to imagine that the small band of white settlers can act as a garrison over subject-peoples and to prove from history that "empires" perish but a commonwealth of free peoples need not perish. It is indeed a day on which we may well pray to be saved from

"Such boastings as the gentiles use
Or lesser breeds without the law."

* * *

Peer Gynt

We who live in London have had the privilege of seeing "Peer Gynt" for the first time in England. It was left to the gallant Old Vic to do this service to all who love great poetry. It is a wonderful place, the Old Vic. We may see almost all the plays of Shakespeare acted there with dramatic simplicity and rare intelligence and for 8 shillings a good seat can be had. Now Ibsen's wonderful play, with its strange blend of satire and farce and exalted poetry can be seen there. And this place is threatened unless a paltry sum of 20,000 pounds can be secured! It is an old music hall close to Waterloo station converted to a home of noble drama and music. There is a homely air about it; the audi-

ence comes to listen to the best things, and it is a trained audience. Hosts of artisans and poor professional folk love to spend an evening there, and they say that some of the players who have been trained in this place find the audiences in fashionable London not so interesting or so intelligent as the supporters of the Old Vic.

* * *

The King's Speech

By this I do not mean any formal utterance at the opening of parliament, but the very beautiful and stately words spoken by the king in France at Terlincthun cemetery. The closing words are worthy of all remembrance in a day like this, when the first memories of the war are passing away:

"I rejoice I was fortunate enough to see these (graves) in the spring, when the returning pulse of the year tells of unbroken life that goes forward in the face of apparent loss and wreckage; and I fervently pray that, both as nations and individuals, we may so order our lives after the ideals for which our brethren died that we may be able to meet their gallant souls once more, humbly but unashamed."

* * *

Concerning Books

Among the books which have come my way this week there is a volume of poetry of great charm by Mr. Edward Blunden. The poems which describe the shepherd, the village green, and other country sights, are exquisitely beautiful. They are simple and unaffected, true in every line. Let me give one verse from the poem called "Shepherd," which gives the title to the volume:

"Sleep comes upon the village, the rich bee
From honeyed bells of balsam high is gone;
The windows palely shine; the owls whoop on,
But bats have slunk into their hollow tree.
The shepherd hours before has closed his eyes,
But he unseen will take his staff in hand
And walk to wake the morning through the land
Before the cockerel knows 'tis time to rise.
High on the hill he dares the mist and dew
And sings before a sunbeam ventures through."

Another book which will be sure to arouse discussion is the play "Guilty Souls" by Mr. Robert Nichols, one of our finest poets, now teaching in Japan. It is remarkable for its recognition of the Christian faith as a motive in human life. It is a play which may almost be called a conflict before the cross. From many sides there come evidences that the Christian religion is ceasing to be counted negligible by imaginative artists. They cannot afford to leave out of the motives at work in human life the hand of that strange man on his cross. It is to be hoped that religious people will not treat the situation with clumsy and greedy hands. They will be wiser to let the process move onwards of itself.

* * *

Notes

A tablet has been unveiled at Hackney college in memory of Dr. Forsyth. This is the inscription:

PER CRUCEM AD LUCEM

To the Glory of God and the dear and honored memory of Peter Taylor Forsyth, M.A., D.D., Principal of this College for 20 years, who entered into life eternal Nov. 11, 1921 aged 73 years.

"He was not disobedient to the heavenly vision."

Among the moving tributes was one from Dr. R. J. Campbell, who, in his earlier days had a sharp contention with Dr. Forsyth. He spoke a little of that time only to show how the thread of their friendship was taken up again. Much was said, not too much, of the friendliness of Dr. Forsyth, but after all the one thing which must be the last word concerning him is in the inscription. Through the cross he came to the light of all his seeing. . . . Dr. J. H. Jowett is beginning, I see, to write free church notes for the Daily Telegraph once a fortnight. It will be a useful piece of service, and represents a new approach for our churches to the general mind of the nation. . . . The Wesleyan Methodists are to be congratulated upon a splendid increase in membership of 3,595. In addition there is an increase of 2,922

"on trial." For some years this church suffered losses which caused much heart-searching. It is good news that the tide has turned. The same church has purchased a site on which a college is to be built in Cambridge for the training of its ministry. When our own college, Mansfield, was established in Oxford, there was much doubt among the free churches whether it would prove a danger or a gain. Since then, Manchester college has been set up in Oxford, Westminster college and Cheshunt in Cambridge, and now the Methodists are following. It marks a transition from the "seminary" idea to the full participation of the free church colleges in the life of the ancient universities. . . . The death of William Abraham removes from the labor world one of the old school of leaders; he was in his political attitude not far removed from Thomas Burt. Beginning life in a mine at 10, he worked his way to a position of great influence in Wales, where he was known as Mabon; he was the one political speaker who could cheer a meeting by singing a solo. Dan Leno, a great comedian, once said that the house of commons was well enough, but it would go better with a piano. Mabon must have made many a demonstration go better by his magnificent singing. . . . I have not yet had the pleasure of seeing "Africa and the East"; better luck this week!

* * *

A Saying From the East

Here is a saying from the East. If a Buddhist singer can rise so high, how can a Christian believer remain content with his own salvation and careless of the world in its need:

"Unto us hath our father given these two spiritual gifts. Of these the first is the virtue whereby we attain unto his kingdom, and the second is the virtue whereby having so attained we return into this world for the salvation of men. . . . And this, the second virtue, is called the Gift of Returning."

EDWARD SHILLITO.

CORRESPONDENCE

Confusing Immersion and Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue for May 11 is an article by Bishop Francis J. McConnell on "The Baptists" in which he takes a shot at immersion which I think is uncalled for, wherein he says, "I once heard a Baptist declare that immersion is valuable because it requires the candidate to do something exacting to show his discipleship. The candidate comes out of the water feeling that he has done something. That is the difficulty. He feels that he has done something when he has done nothing of any particular consequence."

Now Mr. Editor, just stop and think for a moment about such talk of an ordinance of Jesus Christ. Think of a man professing to be a follower of Christ, speaking in such a manner of a commandment of the Lord Jesus Christ. I wonder if the Lordship of Christ means anything to this man. And yet Jesus, before he entered upon his ministry, went to John and was baptised—as he said—"to fulfill all righteousness." I wonder if he was "doing nothing" when he did this? And when he left the earth he said to his disciples to go and baptise the nations. He certainly must have regarded it of some importance if this Methodist bishop does not. Again, it is the only command given by him that is to be done in the name of the Father, and the Son and the holy Spirit. Think of "doing nothing" in the name of the trinity! Such nonsense is inexcusable in a man who is supposed to be intelligent enough to be a bishop of the Methodist church. What must be the matter with his reasoning machinery? There must be a screw loose somewhere, to get such strange notions where there is no foundation for it.

Our local M. E. minister preached on baptism a couple of weeks ago, when four of his flock came over to the church of Christ and were immersed at the first opportunity, and are now members with us. This is the way such argument is usually answered. If I saw no more in immersion than this bishop

sees I would never immerse anyone under any circumstances, as I do not believe in "doing nothing" when there is so much in the world to do that means "something." I think a man might as well talk against the God of the ordinances as to talk against an ordinance of God. What is the difference?

Let us forget the bishop's folly and hear what Jesus has to say upon it in John 3:5—"Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot see the kingdom of God." This looks as if it were a great deal more than "doing nothing" of any particular consequence" as "born of water" is immersion. What think ye?

Jesus was not here "doing nothing" or dealing in non-essentials. If the bishop does not believe the words of Jesus that is up to him. I believe what Jesus said, and believe it the way he said it and make no apology for believing it. And I have my doubts if *The Christian Century* is doing very much for the kingdom in publishing such sentiment to an unbelieving world which is already overloaded with such nonsense.

Worthington, Minn.

G. M. WALKER.

Lowell Versus Bryan

EDITOR THE CHRISTIAN CENTURY:

SIR: Will not the following verses of James Lowell bear repetition? They are excerpts from his "Bibliolatres."

"Bowling thyself in dust before a Book
And thinking the great God is thine alone—
As if the Shepherd who from the outer cold
Leads all his shivering lambs to one sure fold
Were careful for the fashion of his crook,

"And what art thou, own brother of the clod,
That from his hand the crook wouldst snatch away,
And shake instead the dry and sapless rod
To scare the sheep out of the wholesome day?
Yea, what art thou, blind, unconverted Jew,
That with thy idol-volume's covers two
Wouldst make a jail to coop the living God?

"Thou hear'st not well the mountain organ tones
By prophet ears from Hor and Sinai caught,
Thinking the cisterns of those Hebrew brains
Drew dry the springs of the All-Knower's thought.
Nor shall thy lips be touched with living fire,
Who blow'st old altar-coals with sole desire
To weld anew the spirit's broken chains.

"God is not dumb that He should speak no more;—
There towers the Mountain of the Voice no less,
Which whoso seeks shall find;—

"Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it;
Texts of despair and hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit."

Leadville, Colo.

W. O. CLOUGH.

When Churches Tire of Their Ministers

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Herring's article, "Concerning Ultimatums," is perhaps true of some ministers, but it is an unfair criticism of the majority of men with short pastorates. The real cause of nearly all such cases can be traced to the indifference or open hostility of those on whom a minister must depend for success. Many men in our small churches are making real sacrifices in order to

stay with a church as long as possible. But a large per cent of churches do not want a minister to settle down as one of them. Like the spoiled child with a new toy, the novelty soon wears off and they want a new one. This is the bitter experience of some of the ablest and most consecrated ministers. And simply because the people lack the capacity for appreciating them is surely not proof that their libraries are limited to "Handy Helps for Helpless Preachers." As a matter of actual fact, the type of man Mr. Herring seems to have in mind is better appreciated by many of the churches than the well equipped man.

Many churches tire of their ministers almost before their goods are unpacked, and for the same reason that certain "church people" became dissatisfied with Jesus in a very short time. Making due allowance for exceptions, it is safe to say that the majority of ministers are forced to make their "ultimatums" or take the humiliating alternative of being told that they are no longer wanted. The wonder is not that such men seek new fields; the wonder is that they have enough faith and Christian heroism left to continue the struggle.

Would it not be a fine thing for both church and ministry to have a code of professional ethics deterring ministers and the church papers from unnecessarily criticising members of their own profession? Has not the minister been made a scape goat long enough? Why not place the criticism where it belongs, and give the credit where it is due?

Birnamwood, Wis.

J. SPOOLMAN.

THE SUNDAY SCHOOL

The Idea in Punishment *

WRITTEN deeply in all life and consequently in all history is the idea of reward and punishment. Jesus way is a way filled with the richest rewards. In Jesus way are found the finest friends, the noblest books, the largest opportunities for service. The satisfaction of having performed a noble service is among the highest rewards known to this earth. More than that, coming down to a more practical level, it pays to be good; it pays in health, it pays in clear conscience, it pays in material rewards; it pays in the regard of fellow-men. You cannot live without rewards, no more than you do wrong without punishment.

In our series of lessons just concluded we have witnessed the downfall of Israel and Judah and the beginning of the exile. Weary years were spent in the far-away land. The exile was punishment for the nation. The object of all punishment was obtained, for the nation repented. This is the object of all punishment, viz., reform. This is the reason why only the indeterminate sentence should ever be imposed upon any criminal. He should be taken away from the social privileges which he has abused and shut away until such time as he changes his heart and plan of living. What is the use of sending a man up for ten years? He may say, as many do, "Well, I'll serve my term like a man, but when I get out I'll even up with society." Reformation is the object of all punishment, vengeance never. This would seem to throw some light on the doctrine of hell. We feel that we can be sure that now God wants every one to be saved, and we know that if we repent we can turn to him now and be accepted. Perhaps this is enough to be sure about. The wise thing is to act upon this certain knowledge. The gospel of the second chance is beautiful. It seems cruel to be eternally blasted for one blunder or even one sin. Israel had the second chance. Coming back from exile, purged and refined by suffering, idolatry was forever banished from their life. Our great object is to work with God in reforming life, or better still, in forming it. To this end we will use the lure of rewards and the fear of punishments. Above all we will employ the love of Christ.

JOHN R. EWERS

* Second Quarterly Review.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Daily Vacation Bible School Movement Under Way in Chicago.

Chicago has been a most fertile field for the daily vacation Bible school movement, and this year there is a change in the method of organization which promises much in the way of efficiency. Henceforth the schools will be conducted under the direction of the Chicago Church Federation. Last year there were 192 schools with an enrollment of 26,845. This year the goal set is 30,000 enrollment. On June 10 a whole day of conference and training was held at the loop building of Northwestern university, and three other days of training session will be held before the schools open. Monday was training day for the workers during the five weeks of the vacation Bible schools.

School for Deaf and Dumb Has to Move

One of the most interesting congregations in the world is that which for years has met in the building of First Methodist church in Chicago on Sunday afternoons. The congregation is entirely made up of the deaf and dumb, and they came together for Christian worship. Of course they did not sing the Christian hymns, or have any organ recitals, but in their own way they have had a most inspiring worship as one could see by visiting the meetings. Their faces were often aglow through the eloquence of the preacher who used the sign language. The tearing down of the old building to make way for a new one has made it necessary for the deaf and dumb church to change to the Grace Methodist church just north of the loop.

Chicago Methodism Is to Have Outing

Chicago Methodists made Des Plaines camp ground their mecca on June 10. This was observed as the day for the annual outing and picnic of the denomination about Chicago. The sermon was delivered by Rev. Ernest F. Tittle of Evanston. Other denominations have outing days, and the Disciples expect to announce the date of theirs in the not distant future. Many local churches of the city maintain a permanent camp for their people out in the country near a lake.

China Situation of the Disciples

China is on the map to stay so far as Disciples consciousness goes. After the resolution passed by the board of managers at St. Louis which is generally called the "board of manager's creed," Rev. John T. Brown arrived in China. It is understood that a report from Mr. Brown has been in the hands of the executive committee for some time. It is not yet certain that he will be here for the convention at Winona Lake, but he probably will be. The missionaries had received instructions from the office not to take the action of the board of managers without interpretation,

and it is possible that the possibility of "interpreting" has quieted some consciences on the field. However, in addition to previous announcements of resignations comes the announcement of the resignation of Rev. and Mrs. George Baird. Mr. Baird was president of the China mission when the Christian union proposals from the other communions on the field were received by the Disciples' mission. Whether Mr. Baird is being made the scape-goat of the situation cannot appear until his return to

America which will probably be after the Winona Lake convention.

Tagore Gives New Missionary Some Advice.

Rabindranath Tagore, the Indian poet, has written a letter to a new missionary to India who wrote him for advice. The letter says: "Do not be always trying to preach your doctrine, but give yourself in love. Your western mind is too much obsessed with the idea of conquest. Your inveterate habit of proselytism is another

Methodists Refuse Heresy-Hunting Program

IN the ranks of the Methodist church, as in other denominations, there have been head-hunters, who delighted to bring railing accusations against their brethren. These head-hunters are being given no footing in the denomination, for recent events are almost altogether against them. Charges against the orthodoxy of the China missionaries have been persistently circulated among the Southern Methodists. The secretary of the board of missions made the following response to this criticism: "During the quadrennium persistent rumors have been afloat touching the orthodoxy of our missionaries in China. In spite of the fact that two of our bishops whose vows commit them to the driving 'away of all erroneous and strange doctrine' have laid no complaint against any of our missionaries, and in spite of investigations of secretaries made on the field, these rumors persist. We have accepted the verdict of Bishop Lambuth, who took much pains to find out the facts, that our missionaries are sound in faith and experience. In view of these assurances on the part of those charged with responsibility, the board felt that it would be a breach of propriety, not to say an unwarranted interference with constituted authority, for it to institute independent proceedings. Nevertheless, we would welcome and co-operate with any procedure our bishops or the general conference might choose to inaugurate in view of these rumors and complaints."

A committee which had been appointed to look into the charge of heresy among the teachers and preachers in the home field made an extended and reassuring report. While affirming the doctrinal standards of the church and the apostles' creed, the principle of toleration was also affirmed. Among other significant utterances are the following:

"We, your representatives in general conference assembled, in view of the fact that there have come to us various memorials and petitions which indicate that in parts of the church and among some of our people there is a degree of alarm lest the time-honored and universally ac-

cepted doctrines of our Methodism are not being presented in their purity by certain of our preachers and teachers, send you our greetings and beg to assure you that we, and we believe the great body of our people, still adhere unwaveringly to 'the faith once delivered to the saints.'

"We do not disparage devout scholarship, nor discourage effort to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once and for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine."

Dr. A. W. Harris, former president of Northwestern University and now secretary of the board of education of the Methodist church makes the following observations in *The Christian Student* with regard to the freedom of thought and of teaching in the Methodist church in the north:

"The Methodist Episcopal church has experienced in recent years a new birth—a new birth of intellectual courage which has greatly increased its influence and effectiveness. This present attitude is in contrast with that of a long preceding period of aggressive traditionalism, that often robbed the church of its rightful influence in the religious community of the Protestant denominations.

"Those who are familiar with inter-church relations find no reason to apologize for the attitude, or weight, of the Methodist Episcopal church in its co-operation with other churches. The change is not to be regarded as the triumph of new views nor a repudiation of old values. It is rather an unterrified facing of problems on their merits. We

(Continued on page 761)

form of it. Christ never preached himself, or any dogma or doctrine. He preached the love of God. The object of a Christian should be to be like Christ—never to be like a coolie recruiter, trying to bring colliers to his master's tea garden. Preaching your doctrine is no sacrifice at all—it is indulging in a luxury far more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are doing your duty—that you are wiser and better than your fellow beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication."

Methodist Negro City Workers Hold Conference.

The great shift in the Negro population of the country in recent years from the country to the city has made necessary many readjustments in religious work. Under the auspices of the Methodist Episcopal church there was held in Atlanta recently a conference of city mission workers of color. Among the practical measures adopted was one to organize in every city where there are more than three Negro churches, a Negro city missionary society which will direct the operations of the churches. Institutional church work is being introduced rapidly in the churches of this communion, and the religion of the Negro is being socialized about as rapidly as is the religion of the white man. Eighteen cities were represented in the conference. Among the vigorous speakers was Bishop Robert E. Jones of New Orleans, a Negro

METHODISTS REFUSE HERESY-HUNTING PROGRAM

(Continued from page 759)

have among ourselves differences of opinion on doctrine, practice, and policy, but in our sharpest differences we maintain self-respecting courtesy, avoid abuse and unfairness. It is a time of reasonable thinking. This is all the more remarkable at a time when the church at large is troubled not a little.

"It would be a sad calamity were the church to abandon its present confidence in the ability of the truth to take care of itself, whether that truth be 'liberal' or 'conservative.' Neither deserves or needs special protection, each ought to have a free field, without favors. 'To think and let think' is one of the noblest sayings of the Wesleyan revival. It is all too common to misunderstand John Wesley and to think of him only as a flaming evangel of emotionalism. That, indeed, he must have been, but those who read his writings cannot escape the realization that he was a man of unusual courage of thought and opinion, and very generous in allowing to others the same liberty he exercised himself. There is present reason for recalling these things to mind. In legislatures, in the public addresses of distinguished men, and even in the gifts of pious laymen, we find attempts to fetter or force opinion in the church, to compel or prevent teaching in the schools. Here lies a great peril to the people and to the church."

of more than usual acumen in the study of racial questions. He said: "The task of you pastors is to hold the people up to the standards of the best that is in America. Whatever else happens, do not lose your faith in God. Remember that the man who loves is far stronger than the man who hates. Strength is not always on the side of ships and armament and ammunition. No, I am not preaching the doctrine of subserviency; I am preaching the doctrine of love—and love and forgiveness make for strength. If I thought I had a drop of subservient blood in me I would open my veins and let it out. I am simply preaching the Christian doctrine of love. And that is the doctrine you pastors must teach. Stand true to American life. Stand true to the church of Christ. Stand firm until the storm of dissatisfaction blows over—and hold your people."

Southern Presbyterians Out of Sympathy With Federal Council.

At the General Assembly of the Presbyterian church in the U. S. at Charleston in May the subject of the Federal Council of the Churches was the signal for some vigorous speaking. Many members of this communion are violently opposed to the utterances of the Social Service Commission of the Federal Council, and others oppose any kind of utterance that deals with governmental questions, such as often come from the commission on International Relations. It was proposed by some that the denomination withdraw from the Federal Council. This was not done, but a motion carried that no contribution be made to the Federal Council until the matters complained of should be adjusted. This is not the first time this denomination has taken a critical attitude toward the Federal Council. On the other hand it may be considered as an habitual attitude. A referendum to the Presbyteries on a resolution permitting local churches to elect elders for terms of five years was reported lost. The life eldership is seemingly an established institution in this communion, and that is an institution that operates mightily against progress. A motion prevailed to appoint a committee to form a men's organization for the Presbyterian churches of the south. The General Assembly next year will go to Montreat, N. C.

Memory of Emanuel Swedenborg Honored.

Recently the followers of Emanuel Swedenborg took steps for the preservation of the manuscripts of the great mystic. Photostat copies have been made of many of them, and these have been presented to many distinguished libraries of England. This service to libraries is to be extended to other countries. Thus there will never be any dispute as to the text of the writings of this great religious interpreter. Starting life as a scientist and a mathematician and achieving fame in these disciplines, he later gave himself up completely to religious meditation. He claimed a fresh revelation from heaven on many points of controverted doctrine, and the Church of the

New Jerusalem is in the world today as the visible representative of his teachings. His teachings have also permeated other communions to a certain extent, and his allegorical method of handling the scriptures was an anticipation of the Christian Science method.

Episcopal Bishop Without a Diocese

The Rt. Rev. Paul Jones, Episcopal bishop of Utah during the war, was removed from his diocese on account of his radical utterances. He is now in the anomalous position of being a bishop in the true apostolic succession, but without a diocese. Bishop Jones was recently accorded certain recognition by those Methodists in New York who sympathize with the advanced social positions of the Episcopal bishop. He has spoken in a number of Methodist churches, and even serves on one of the committees of the Board of Home Missions. This intimate contact with Methodist institutions in New York has drawn a protest from the New York Christian Advocate.

Federation Secretaries Gather in Chicago

The secretaries of city church federations met at the University of Chicago recently and discussed the various problems of the city federation. Dr. Roy B. Guild, secretary of the Federal Council Commission on federations was present. In reporting the development of the city federation work he said: "There are approximately fifty cities now organized, and the work is rapidly extending. The idea of federation has been so generally accepted that argument is no longer needed to convince the various denominations that a church federation is necessary to accomplish the work of common interest to all the churches. If the present forms of church federation would be given up, other forms would be suggested, because some form of federation is now felt to be necessary."

Philadelphia Minister Stricken Down in Life's Prime

The Disciples of Philadelphia have suffered an irreparable loss in the death of Rev. Irving S. Chenoweth. He went to Philadelphia ten years ago, and his church was preparing an elaborate celebration of the tenth year of his pastorate when he was suddenly taken ill with pneumonia. Though given the very best care, he died on May 26. Mr. Chenoweth graduated from Union Theological Seminary in 1911 and served for one year as assistant pastor of Union Avenue Christian church of St. Louis. During his pastorate in Philadelphia, a modern church plant has been erected, the last section of it, being completed two years ago. This catholic-minded pastor wished his work to be acceptable to his whole community, and some time ago the congregation so changed its mode of receiving new members as to accept all Christians into fellowship. The relations between the minister and the church have been peculiarly tender and many beautiful tokens of love and esteem have been left at the parsonage in the past. It will

be long before any new leader can speak with such authority as that possessed by Mr. Chenoweth in his fruitful ministry.

Church Gives a Banquet to High School Students

First Christian church of Springfield, Ill., recently gave a banquet to the students of the church group. The high school students heard an address by Prof. Moore, of Eureka college, on the value of a college education. Many attractive things were included in the program of the evening, and the young people were strongly advised to go away to school and prepare themselves for larger usefulness.

Baptists in Financial Trouble Because of Controversy

Baptist boards are in a grave situation on account of failure to reach certain financial objectives by May first. Instead of receiving \$15,000,000 they have received only \$9,500,000. Twenty men from New England recently issued an appeal to keep the theological issues as discussed by Fundamentalists and modernists out of the convention, since the convention does not have the power to settle these matters, but in spite of this appeal many believe that the Indianapolis convention will be a headliner. Not only is the theological issue a disturbing one, attacks have been made on the colleges of the denomination for alleged bolshevism in the departments of sociology. Evidently the late Dr. Rauschenbusch did not convert all Baptists to his position before his untimely decease. The stiffening of the conservative opposition to modern ideas is costing the denomination millions every year.

Church Observes Golden Jubilee

The history of Central Christian church of Cincinnati epitomizes the history of the Disciples. The Sycamore Street Baptist church about 1830 wiped out its creed, changed the name on the front of the church and was afterwards identified with the movement led by Alexander Campbell. At the time the present building was erected in 1872, Rev. W. T. Moore was pastor. He was present on June 4 this year when the golden jubilee of the erection of the building was celebrated, and spoke twice in the course of the day. The present pastor of this downtown church no longer speaks of a problem, but rather of an opportunity.

Division Comes in Ranks of Moodyism

When Rev. Paul Rader, an official of the Christian and Missionary Alliance, came to Moody church of Chicago as pastor, there was a break in the tradition of that church. Previously it had been understood that the church should spend half its time teaching the great doctrines of the Christian religion. Mr. Rader engaged in a two year revival, preaching every night, in an effort to bring in converts. His emphasis was on decision. The Moody Institute has taken over the plant of the Moody church, and Mr. Rader has built a tabernacle a mile away

where he will continue his program of the old-time evangelism which preaches little except "come to Jesus and be saved."

Dr. J. H. Jowett Advocates Conference on Internationalism

Dr. Jowett is a recent sermon in his church in London spoke of the recent Genoa conference as a "scramble," in which was revealed "the lurid passions of hell." The great preacher expressed the desire that the Archbishop of Canterbury, the Cardinal Archbishop of Westminster and the leaders of the Free churches of England call a conference in which the international problems of the time would be discussed from a Christian view-point. He believes that the Christian forces of the world could effect a settlement of many of the worst international problems of the day.

Rural Surveys in Twenty-six Different Counties

The work of the Inter-church World Movement in the matter of surveys has been continued in the home field and there will be published shortly the first of a number of regional studies, twenty-six in all, which will set forth the rural situation in typical communities. These studies were made under the direction of

Edmund de S. Brunner, Ph. D. The surveys were selected from more than one thousand county surveys completed or nearly completed under the ambitious survey projects of the Inter-church World Movement. The data already gathered were carefully studied and tabulated with the result that 300 counties were selected for further investigation. From these 300 twenty-six representative counties were finally chosen to serve as the groundwork of a series of volumes which, in their entirety should present an accurate picture of religious and social conditions throughout rural America. The work already done was carefully checked up, and the counties resurveyed.

Campbell Institute Active Once More

The Campbell Institute is an organization which has played a considerable part in the development of the Disciples, if by no other method than by furnishing a convenient target of conservative attack. It once restricted its membership to men with advanced collegiate degrees but in recent years it has opened its membership to teachers and preachers with the bachelor of arts degree. It loans books to its members, holds meetings for fellowship and inspiration, publishes a monthly called the Scroll and is now

Y. M. C. A. to Stress Religious Side

ALTHOUGH the Young Men's Christian Association has done many significant things in the past decade, it is not very happy about itself. The lack of spiritual results in the lives of the young men it touches is a matter of grave concern, as indeed it should be with the churches. Recently the Conference on Religious Work was called together at Lakehurst, N. J., in response to a widespread feeling that the Association must become a more effective spiritual agency. More than one hundred secretaries were present and the result was a meeting which eclipses in importance any Y. M. C. A. gathering held since the Detroit convention. Commissions which had been appointed on prayer, religious work, Christian education, enlisting for voluntary leadership, and on religious diagnosis of the Association made reports, and these reports formed the basis for discussion.

The findings committee brought together the results of the discussions, which will be given wide circulation among the secretaries and directors of local Associations. The committee stated the unrest that has been growing for some years in Association circles on the question of religious work. It was frankly admitted that "The Association has not learned how to utilize fully the character possibilities of our departmental activities, and in general it is not dealing with the membership on the fourfold basis, but are dealing with the membership on a one-fold basis."

It seems likely that there is to be a shake-up in the personnel of the staff of more than one Association for the follow-

ing was adopted: "Every employed officer is primarily a religious leader, and no man should be a secretary in any department unless he has desire and capacity for spiritual reproduction. In order not to lose spiritual vitality the spiritual objectives must be central in each secretary to all his activities, representing a life attitude."

The relation of the Association to the churches has also been a matter of concern for some time. The churches are not peculiarly successful in winning and holding young men. On the contrary, most churches are greatly troubled over the young man problem. The Association secretaries want to work with the churches to secure better results. The findings committee reports, the following on the matter of cooperation with the churches: "We recognize as a primary task that of cooperation with churches in their work with men and boys. The special contribution of the Y grows out of its freedom for experimentation, thus making available methods of work, courses of study, and leadership specially suited to natural groupings of men and boys in the churches. The Association also makes available its leadership and equipment to the churches in the realization of a four-fold program, including week-day activities, thus maintaining the identity of the church groups, while rendering cooperation along expressional lines. We recognize that a program of religious work most effective in the community is accomplished only by constant counsel and cooperation with the representatives of the churches."

planning something of a tractarian movement in behalf of progressive Christianity. It has recently published a tract setting forth its ideal and activities which is being widely circulated. The annual meeting will be held in Chicago, July 26-28.

Most of the Methodist Students In Other Than Their Own Schools

The educational leaders of the Methodist church are gathering figures which are startling in their bearing upon the educational problem of the religious denomination. Last year there were 10,000 Methodist students in the Methodist denominational institutions, while there were 44,000 in non-Methodist institutions. In Ohio the figures show that Methodist colleges enrolled 1,500 Methodist students while the state universities and the independent institutions had a total of 5,000 students. At Oberlin college, a Congregational institution, there are 400 Methodist students each year. This indicates that the denomination is no longer to regard its denominational colleges as a service to its own young people, but rather to the entire community.

Seeking Funds for American Encyclopedia of Christianity

The enterprise of publishing an American Encyclopedia of Christianity which would stand in the same relation to its subject as the Catholic Encyclopedia does to Catholicism is now being given support by the Federal Council of Churches. The editorial management of the project is taken from the theological seminaries of the east, and a board of Denominational Counsellors represents nearly all the leading varieties of American Christianity. A committee is now seeking an initial fund of fifty thousand dollars which will help in guaranteeing the contracts with the scholars who will write the articles. The work would be published in twelve large illustrated volumes, and would contain more matter than the new Schaff-Herzog Encyclopedia of Religious Knowledge.

Federation Fosters Local Denominational Adjustments

The Massachusetts Federation of Churches is taking an aggressive attitude in the matter of curing some of the worst ills of denominationalism. A letter has been addressed to 264 churches in 101 communities where there seemed to be overlapping, urging consolidation. During the past five months, five adjustments have been reported. Since the plan of making adjustments has been adopted four union churches have been formed, four pairs of churches have been formed into a single denominational church in each case and in 35 communities federated churches have been formed in which people continue their denominational loyalties, but co-operate in the support of preaching.

Bryan Will Have Last Word at Sunday School Convention

There will be no controversy over Bryanism at Kansas City for the great commoner is to be put on the program as the last number, dividing the

evening with Bishop E. H. Hughes, of the Methodist Episcopal church. Thus the great convention will get its repast of anti-Darwinism, and will then go home to digest the statements of the great protagonist of the carpenter theory of creation.

Methodists Go to Cemeteries On Children's Day

Children's Day on June 11 is also a memorial day for the Methodists of the Rock River Conference. On this day the churches have repaired to the cemeteries to decorate the graves of their deceased ministers. This decoration of graves becomes a formal occasion in some cemeteries. This year at Rose Hill cemetery, in Chicago, Rev. H. V. Holt made an address, and at Graceland cemetery, Rev. C. K. Carpenter was the speaker. Many of the secret fraternities decorate the graves of their fallen comrades at this time of year, and the Methodists of this particular conference are zealous to make the decoration day of the conference an institution through the length and breadth of Methodism.

United Brethren Seek Union With Southern Methodism

One of the most startling occurrences at the recent General Conference of the Methodist Episcopal church, South, at Hot Springs was a proposal on the part of the United Brethren to unite with the Southern Methodists. The proposal was received with great enthusiasm. It would add 400,000 members to the southern church, though the United Brethren for the most part have their membership in the north. This would mean competing Methodist churches not only in the southern states, but in the northern states as well. The New York Christian Advocate professes to see in this new form of competition an additional force which would hasten the unity of Methodism. The United Brethren church was in its beginning, a movement among German im-

migrants, but had the Methodist point of view almost entirely. The organization of the church is not fundamentally different from that of Methodism.

Disciples Conservatives Seek To Hold Congress at Winona Lake

Last year the Disciples conservatives rather lost out in their plans to hold a congress preceding the national convention at Winona Lake, perhaps for lack of an auditorium. This year a movement has been started early to organize another congress. Thirteen district congresses, one for each congressional district of Indiana, will be held, and these district meetings will seek to arouse interest in the national congress where the conservative doctrine will be expounded. It is evidently the hope to bring to Winona Lake a sufficient throng to control the convention which is organized on the mass meeting basis, having only the check of whatever delay is involved in getting all motions through the recommendations committee.

Baptists Will Have Text-books of Science Re-written

The board of education of the Southern Baptist Convention this year dealt with the heresy of Darwinism, insisting that

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it was "not science at all, but theory." The difficulty of teaching science in the colleges was freely admitted. It was stated that "text-books cannot be found for the departments of science free from the erroneous statements with reference to evolution." As a result of these facts it is proposed to hunt around for scientists who are Christians who will prepare text-books for all departments of science which will square with the teachings of the Bible. There seems to be no great rush of scientists to write the new text-books.

Is This Vice or a Virtue?

Dr. O. M. Norlie, a Lutheran writer, in undertaking to account for the great losses of the Lutheran denomination in North America finds the secret in the use of non-Lutheran literature in Lutheran educational institutions. He says:—"At our Lutheran schools you might expect to find Lutheran text books, especially in religion, but even in this subject at some schools not a Lutheran text book is used, while non-Lutheran books are used in nearly every school. Looking over four catalogues for 1919 we listed 343 text books named, of which thirteen were by Lutheran authors. In twenty Lutheran academy catalogues for 1921 1,061 books were mentioned, of which fifty-three were by Lutherans. In twenty Lutheran college catalogues for 1921, 1,291 books were mentioned, of which sixty-four were Lutheran. Even the Lutheran seminaries prefer the Reformed authors. Ten seminaries in 1921 list 385 Reformed texts and only 322 Lutheran."

World Alliance for International Friendship Through the Churches

The World Alliance for International Friendship Through the Churches made a fine report of its activities at the recent annual sessions of the organization at Cleveland. When the matter of calling a conference of world powers was under advisement at Washington, this organization gathered and presented to President Harding a monster petition signed by over twenty thousand clergymen in which the president was urged to call the conference at the earliest possible moment. Once more when the Senate was deliberating over the approval of the treaties, the organization, together with two other peace organizations, secured another big petition which urged the Senate to ratify without delay. The present activity is in the direction of stimulating interchange of pulpits between this country and Great Britain that a better understanding may come about between the two peoples through this interchange of spiritual ideals.

Will Clothe Fifty Thousand Russian Students

The plight of the Russian students is almost beyond belief and during the past year some sporadic efforts toward their relief have been made in the colleges and universities. The Young Men's Christian Association is now undertaking to assemble outfits of winter clothing for fifty thousand men, and every Association is a depository where overcoats, underwear,

suits, shoes and other wearing apparel may be sent. The students are doing manual labor while carrying on their studies, and even so have less than the bare necessities. In the early summer the wearing apparel will be sorted and shipped that it may reach Russia for distribution before cold weather sets in. The enterprise has been referred to Mr. Hoover who endorses it as practical and wishes that it may succeed.

Churches of France Are to Be Rebuilt

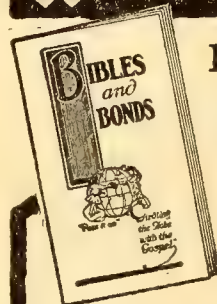
Three thousand churches were destroyed in the war area in northeastern France and as the people gradually rebuild their homes they find they are without the ministry of religion. The government in France is floating a new loan of 200,000,000 francs with which these churches will be rebuilt. The actual work of reconstruction will be placed in the hands of a number of cooperative societies. As the Catholic religion is the only one recognized by the government, it is to be presumed that the edifices erected will be those of the Catholic faith.

Bishop Attacks the Community Church

Bishop Warren A. Candler of Atlanta, Ga., has issued a vigorous public attack on the community church movement which has been growing so rapidly the past two years. Since he has well summarized in this public statement what many bishops and secretaries say privately and in committee meeting, his statement deserves larger publicity and careful analysis. Of the community church he says: "It minimizes the truth and magnifies organization. Hence, its creed is a bundle of generalities which have no relation to spiritual life and certainly no element of faith. They are forceless and fruitless maxims which provoke no debate since they are not worth discus-

sing. In truth it is one of the most selfish forms of sectarianism. In so far as it succeeds at all, it separates its members from all other Christian bodies, diverts their attention from all the great enterprises of religious effort, and concentrates their energies upon local interests of the most narrow and worldly character. In defence of denominationalism he says: "In the United States the churches have been farthest removed from anything like the deadening uniformity so common in Europe. The result is known and read of all men. Here, where faith has been most free, it has been also most forcible. The evangelical churches of our country dwell together in peace without irritating inharmonies, or worldly insincerity. The most pure and potent Christianity prevails in this land. In this hour of the world's direst distress, mankind is looking to the churches of America for help as to the churches of no other land."

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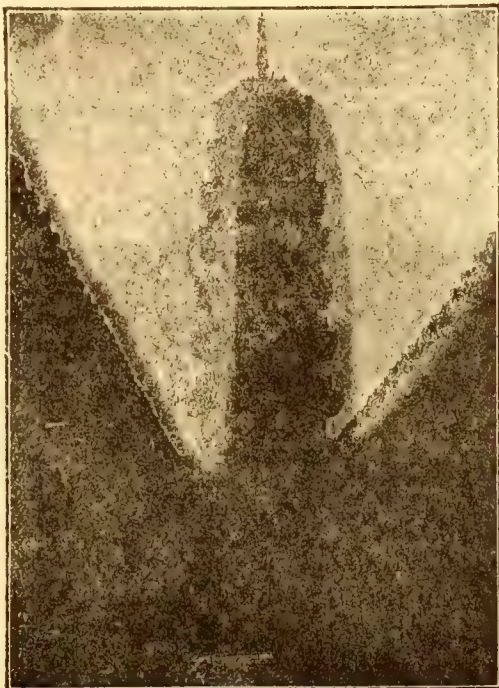
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EDITORIAL

The Scandal of a Revived Turkish Empire

A TURKISH newspaper in Constantinople recently published an editorial thanking the allies for helping in the reunification of the Turkish people. In substance the statement was that if the allies had been kind and generous to their beaten foe at the time of the armistice, there would have been no chance to make a nationalist appeal on the basis of "preserving our race"; while, if the terms of the armistice had been emphatically enforced, the Turks could not have organized any resistance. But the allies were neither kind nor severe: they were selfish, greedy, mutually distrustful. France insisted on having Anatolia, Italy took Adalia, and Greece seized Smyrna. And when retreat and withdrawal are necessary, as in Cilicia and on the Greek battle front, it is Turkey which profits; for those who had the mandates seem actually to prefer to help their recent enemy rather than to see their own allies win increased power, prestige, or territory. The result is that the Turks are today more unified, more definitely pan-Turanian, and therefore considerably stronger, than they were before or even during the war. They have lost about two-thirds of the land they held in 1890, but they are concentrated in what remains and feel a renewal of national pride as one advantage after another comes to them and they are able to increase their demands in proportion as their spirits rise. Besides, the propaganda backed by Angora has had not a little to do with the rise of nationalistic feeling in India, and the Moslem elements, guided by Turkish emissaries, are alert to make every possible use of the agitation against the British. One definite demand is the freedom of the Sultan, as head of the Moslem church from "tyrannous Christian control" and every added trouble for England means a gain for the

Turk. So this renewed nation, under the leadership of an intelligent, active, beloved dictator, now demands the consideration, on terms of equality, of Europe and America. It is too late to say that a different policy on the part of the allies, and a less selfish attitude on the part of our own government, would have led to a more satisfactory situation, though logic points that way. For actual facts tell us that Turkey is again in the saddle: and though France has important economic concessions in Cilicia, though Greece holds the western edge of Anatolia, though Russia menaces the northeastern border, and Constantinople is under allied control, yet the Turks are stronger than ever in the center of Anatolia, they are constantly consolidating their position while playing the old game of casting seeds of dissension among their enemies, and as a result, our future plans have to be made on the basis of a restored Turkey and without the desired elimination of the menacing Turkish-Moslem-militarist ambition.

Hypocrisy in Anglo- American Friendship

DEAN Inge, of St. Paul's, is the one living preacher whose words all the world waits to hear, and that is because he speaks plainly and to the point. Every week he writes an article for the London Evening Standard, and something comes to pass in each article. His recent article on Anglo-American friendship is a great relief after the mush, gush and slush of after-dinner oratory, which nobody means and nobody believes. He puts it frankly: "It is doubtful whether we have improved matters by the mealy-mouthed flattery which we are accustomed to use in public, *though not in private*, when we speak of America." Yet the endless flow of flattery goes on, sickening alike to honest minds on both sides of the sea. There

is a touch almost cynical in the remark of the dean that sheer necessity makes friendship with America the "sheet anchor" of British policy—necessity based on the "knowledge that we could not defend Canada from invasion"; and for that reason "we need their friendship more than they need ours." Which makes one feel that "the curious mixture of idealism and chicanery in the American character," is not peculiar to America. Also, it is good to have a great Englishman admit that money making is not exclusively an American failing, but one to which other people—even the English—are somewhat inclined. What we honor in Dean Inge is the blunt honesty with which he tears away the mask of hypocrisy, and lets us see realities, upon which alone an honorable and lasting friendship can be based. No doubt there will be plenty of plain-speaking on both sides, and it will be needed to clear the air of cant; but in the end a higher necessity than a fear of invasion will dictate a higher friendship.

Making a Mockery of Marriage

ACCORDING to a report from Knoxville, Tenn., two Baptist and three Methodist ministers entered into a contest the object of which was to determine who could conduct the quickest wedding. The county clerk was the timekeeper and started the race with the word "go," and the Baptists won in fifteen and sixteen seconds respectively; but one Methodist minister claimed a handicap because his pair were deaf mutes. Acted out on the comic stage, or in filmland, such a tale would be funny enough; but what shall we say of Christian ministers who deal with the solemn office of marriage in that manner? No wonder the secular press brands such behavior on the part of the clergy as a disgrace and a blasphemy! It makes marriage a mockery, a caricature, a farce, a ghastly jest. Did those ministers remember whose words they thus gabbled over young people—as a stunt—uniting men and women in the holiest ties of life? The amazing thing is that it should have been conceivable on the part of men who are supposed to be the keepers of the sanctities of life and society. Such men have no place in the office of the Christian ministry, which they disgrace by their flippant irreverence. They ought to be hod carriers or comedians. Marriage is lightly enough regarded as it is, without such performances on the part of the ministers of the church of Christ.

"The Song of Moses and the Lamb"

A RECENT issue of the American Hebrew was devoted to "A Better Understanding Between Jew and non-Jew"; and it contained some plain speaking both to Jew and Gentile. Walter Lippmann, one of the most brilliant men in America—a Jew writing to Jews—is not worrying about the injustices of anti-Semitism in summer hotels, college fraternities, or the tirades of Henry Ford, but about the Jewish smart set in New York, who "in one minute unmake more respect and decent human kindness than Einstein and Brandeis and Max and Paul Warburg can build up in a year." But surely the gentile

smart set is no better—they are as much alike as two of a kind in their idle, irresponsible and vulgar attitude toward life. If he points to the fashionable apartment house life of upper Broadway—"a steam heated slum"—which rises as a "warning that you cannot build up a decent civilization among people who have lost their ancient piety and acquired no new convictions," it is just as true of gentiles as of Jews. In their paganism they are kith and kin, however they may differ in race. Rabbi Wise writes keen words, touched with an immemorial sorrow, in his protest against the Christless attitude of Christians toward the Jews, which has been the disgrace of history for two millennia. Happily a better day has dawned, but we must go beyond mere toleration and achieve insight, understanding, and appreciation. "We were, we would be, we shall be to Christendom whatever Christendom be to the Jew," writes the brilliant Rabbi; and his words open the way and invite us to a new fellowship. Zangwill explodes the myth of "The Conquering Jew" by revealing over against the wealth of the few the fathomless poverty of the many. It is a noble issue of a noble journal, and we have read it with a strange feeling—remembering that great Russian apocalyptic story which forecasts the final battle of materialism against spirituality, in which Jew and gentile fight together, singing "the song of Moses and the Lamb."

The Undisturbed Growth of Methodism

CAREFUL observers note with deep interest the remarkable developments now taking place in Methodism. In a time when many Christian denominations are at the breaking point because of the fundamentalist innovation, the Methodists give the appearance of moving serenely on. They have no fundamentalists to speak of. The ecclesiastical sagacity of the bishops has so far steered the denominations past this heresy. It cannot live within Methodism. In most denominations it is the country clergy which has been the drag upon the wheels of progress. While some men of education and large ability have served rural churches, more often the short course men and the conservative men have found posture in the rural fields. Methodism proposes to liberalize such ministers. The conference course of study is now made up of books of competent scholarship, written by the forward-looking men of the church. There has been some complaint, of course. But the change was made some years ago, and it is now in the established order of things. Methodist educational institutions are not subject to attack on the part of a reactionary press, nor are they constantly pilloried by a conservative ministry. Educational leaders in Methodism are able to carry on their work with more freedom than is found in most of the evangelical denominations. Meanwhile the great seminaries of Methodism have brought in modern teachers, and are turning out hundreds of well-trained men every year to go into the pulpits of the denomination. The process of rearing a competently prepared ministry is now far advanced. The successes of Methodism both in converts, money for benevolences and in almost every way indicate

that the denomination has come into new life. While other denominations are taking up again the old type of revivalism once characteristic of Methodism, Methodism itself officially frowns upon it and wins more new members by another way. Methodism still has its problems, of course, but it looks as if it also has the men who are able to solve them. These men have not been silenced by threats of ostracism, nor seriously attacked by theological slander.

Congressman Strikes at Christian Slackers

SLACKERS at the polls were given a drubbing recently by former Congressman Randall, speaking at the W. C. T. U. convention of California. Two years ago the Harris enforcement law directed against the boot-leggers of California was defeated by a majority of 65,000 votes. The congressman, in analyzing the returns, showed that the wets voted almost to a man while the church members dallied in the hour of decision. In San Francisco, the overwhelmingly wet city of California, the majority against the bill was 77,000, and only 11,586 of the voters failed to vote on that act. But the bill was defeated because in the remainder of California the majority given in favor of it was but 13,000, while 110,000 failed to vote on the issue. The congressman has amended an ancient proverb to read "A ballot in the box is worth ten at home on the veranda." Three hundred and fifty thousand Protestant church members in California could guarantee the success of any measure in behalf of good government. The lack of civic conscience in the church is one of the striking facts of the time. Men who think of themselves as good men, and whose characters judged by the decalogue are above reproach, are often lacking in the first elements of a political conscience. Ministers have hesitated to touch the great civic problems of the day lest they be accused of preaching politics. Sometimes when they have attacked some public problem they have shown themselves unprepared for the discussion. In a democracy the church could never stay out of politics, and hope to accomplish its ends. To go into politics for purposes of institutional aggrandizement of temporal power, as the medieval church did, is one thing. To seek through a republic to introduce the kingdom of God in the world of here and now is quite another thing.

Dangers and Opportunities in Church Publicity

PUBLICITY methods for the church when first proposed a few years ago were frowned upon by conventional minded churchfolk as a dangerous innovation. It was regarded as lowering the dignity of religion to utilize the public prints in the dissemination of religious truths. But the publicity movement has come to stay. Most progressive denominations now have a publicity department and some of the ablest ministers in the land have publicity committees with which they meet from time to time to direct one of the most important tasks of the church. The continued existence of the department of church publicity in connection with the Associated Adver-

tising Clubs of the World has brought to the church the service of the greatest experts in advertising without expense. A meeting of this organization was held in Milwaukee June 12. Church publicity has to steer its way amid many perils. The kind of minister who once put his picture in the windows of the town as the central face in a circle of the world's great orators including Brooks, Spurgeon and Beecher, with the modest legend, "The greatest of them all," got himself talked about all right. From "ballyhoo" to the staid quotation of printed scripture texts, the printing has ranged for a decade. Gradually there has evolved the kind of selling talk in behalf of religion which makes men think kindly and reasonably about the churches. Instead of advertising the personality of a minister as in the incipient stage of religious publicity, the advertising commends an institution or better still undertakes to convince men of the truth and claim of religion itself. When the disciples were sent out two by two simply to announce that Jesus was coming that way, they were engaged in religious publicity. The town crier preceded the newspaper and the bill-poster. Were the Master here in the flesh, one can hardly doubt that he would sieze at once upon those great means of communication by which the master minds of today carry their truth to the minds of the multitude.

State Universities and Religion

EPITHETS hurled by theological critics have not branded the state universities of the land in such measure as to prevent their being patronized by an increasing throng of our young people. Since 1917 the attendance at tax-supported schools has increased 30 per cent, while the attendance at privately endowed and church schools has increased 20 per cent. From the homes of eight leading denominations there have come to the state universities this year 120,000 young people. To stand aloof and throw stones while so many young Christians are passing through a deep life experience is not statesmanship, but the worst sort of folly. Although the Congregationalists possess more colleges than any other denomination in proportion to their membership, they lead all other communions in the number of young people per hundred thousand members who are to be found in the state universities. The other communions follow in the following order: Presbyterians, Unitarians, Episcopalians, Disciples, Methodists, Lutherans, Baptists, United Brethren and Roman Catholics. There has grown up at most of the universities a Christian service which is still experimental, but which is gradually working out its own set of standards. At his lowest level the student pastor is just a "booster" for the local church. At the highest level, the university religious worker is a teacher of the Bible and the great Christian disciplines. Some denominations build denominational dormitories, but this plan is vigorously assailed as tending to wall off a small section of a denominational group from the remainder of the group. The denominational leaders are sometimes evangelists and sometimes they conduct an office for giving the students vocational advice and other forms of counsel. It is interesting to note that at the Uni-

versity of Kansas it was proved recently that what is needed is not a denominational program, but an interdenominational one. As soon as the denominations got together the president of the university took steps to see that credit was given for the Bible courses.

"Grow Old Along With Me"

THERE are some echoing lines which describe with memorable felicity the charm of old age. The poet is not thinking of waning strength or of all the tragic things which the years carry in their train. He is thinking of the wise and serene peace which may come with all the weight of less lovely things. "His was the still contentedness of his seventy years. Calm did he sit beneath the wide spread tree of his old age." It is Robert Browning, however, rather than any other singer who has given us a poetic interpretation of the last years of life which provides a noble philosophy as well as the magic of beautiful song. "Rabbi Ben Ezra" and "By the Fireside" tell in authentic fashion what age may be to the individual spirit and to the two human adventurers who together meet the days of the setting sun and the quiet twilight which follows.

In a hotel on Brooklyn Heights whose walls were they articulate could tell many a story of the men and women who have passed through its open doors during its long years of public service there lives a gracious and stately gentleman who has found the light of the setting sun all full of gold. For twenty-seven years he was the editor of the oldest magazine of sacred learning published in America. For twenty-five years before he was a shepherd of souls helping to keep the eternal light shining in various cities on or near the Atlantic sea board. Always a man of noble bearing and lofty urbanity the passing years chiseled into a finer delicacy and strength the marble of a form which inevitably suggests the sculptor's art. His face has a curious resemblance to that of George Washington and as one watches him moving about with a distinction in which character and breeding and dignity of temperament unite one thinks of the day when the United States was "a government of gentlemen by gentlemen for the people." This rare personality however aristocratic in taste is nobly democratic in principle. But it is a democracy which believes in heights to which every day men may reach and not in low levels to which all men must descend.

The present season has brought a book from the rich and ample mind of this venerable man. "The Open Fire" by William V. Kelley will find a host of readers who will surrender to its charm and to its thoughtful and gracious culture. It is a volume of essays rich with the ripeness of years of thought and brooding meditation. The sentence on the title page is very revealing: "I have warmed both hands before the fire of life, and now am sitting by the glowing embers." There are fourteen essays in the volume and they are as varied and many colored, as direct and individual as the mind of the author.

The paper on "Visible Values in Robert Browning"

brings the tribute of years of study, the varied comment of singularly complete erudition and the critical acumen of a mind busy with discriminating thought even in the act of reading a dearly loved author. One flame from the mind of the writer of this interpretation must suffice to give the scene of its quality. Dr. Kelley is speaking of the way in which Browning combined virility and tenderness: "He has tenderness most delicate and exquisite, but it is the tenderness of Sir Philip Sidney, or of Cromwell, or Wellington or Abraham Lincoln. It is tenderness that never drivels or whimpers, tenderness that melts behind firm barriers, looks out from the embrasures of strength, and is seen like a child's face at the porthole of a man-of-war."

"Matthew Arnold's Apostolate" is a terribly trenchant attack upon the self-conscious and unlovely aspects of the missionary enterprise of a sweetness and light which at times was bitter with superciliousness and dark with scorn. Dr. Kelley goes forth with the blades of all his weapons sharp and does right deadly execution. It is a memorable piece of sword play and once and again the weapons of attack pierce the armor of the knights of remote and haughty urbanity whom our author attacks. Nobody would claim that this daring essay gives a complete account of Matthew Arnold. But it does say amazingly revealing things about certain aspects of his leadership and it is a piece of writing which reminds us that the tournament of battling minds may still be a very wonderful thing.

"The Soul of Gilder" is all sympathy and understanding. Out of the heart of an intimate friend comes this word of comprehending interpretation. One sees a New York not just familiar to the naked eye as he watches the activities of this poet and editor and reformer who brought the graces of Parnassus to the battle with the slums. You go back of the protective covering of a restrained and partly shy gentleman to the winged spirit of song and battle as you read this study of one of New York's finest personalities in the period just behind us.

There are essays like "The Woods and the Inn," luminous with the love of nature, and there are essays like "Some Newspaper Verse" gay and tender and human and hearty full of zest in the variety and romance of our contemporary life. There are papers as whimsical as that on "The Vogue and Versatility of Wonderland Alice" and studies with the deep human understanding of "Humility." Not in vain has Dr. Kelley warmed his hands before the fire of life, and not in vain has he come to sit in mellow meditation by its glowing embers.

As one closes the book many thoughts come to one's mind. It is good to follow a man through so many years of widely diversified reading and study so completely lived his own life. He is not the reflection of the pass words of any of the characteristic groups of his period. He agrees and disagrees with all the easy urbanity of a very independent mind. Most of us have no end of group opinions which we hold as a sort of irrational heritage from the groups whose books we read most. Their opinions are all the while being questioned by Dr. Kelley. He is not afraid of the adjectives men may hurl at him. On one page he invites the stones of the hardened conservative. On an-

other he invites the wrath of the cocksure radical. And he never seems to mind.

One wonders how much we are doing to develop intellects of such scintillating brilliancy and such high and sustained dignity as that of Dr. Kelley in these piping days of gasoline. Here is a spirit rich with the fruits of years of patient reading over the whole field of human thought and the expression of human experience in memorable words. You are simply dazzled by the range of knowledge and the way in which versatility is united with a mind of cohesive power and deep and stalwart convictions. Is the varied and gracious humanism of men like the author of "The Open Fire" to pass with them?

One last thought remains with the reader. In Dr. Kelley's mind we have a true wedlock of evangelical piety and the noblest spirit of the renaissance. The love of beauty and the love of piety are one in his mind and in his heart. All the ripeness of his mind is brought at last as a glad tribute to the one commanding personality which we understand best when we stand in the shadow which forms itself into lines curiously like those of a cross.

Hopeful Revival of Unity Plans

ON a mid-winter day nearly three years ago, when the gathering of churchmen at Philadelphia had adopted the plan for an organization looking toward the uniting of the Protestant forces of the United States in one organic body, Dr. Raymond Calkins of Cambridge, Mass., in a speech expressed his regret that his own Congregational denomination would not have a chance to be the first to ratify and adopt the new plan. He made the observation that the general judicatories of practically all the other denominations would be convened before the next session of the Congregational National Council, and while he would rejoice at every favorable reception accorded the new plan, he could wish that his own denomination might have the honor and joy of adopting it first.

After two and a half years that honorable precedence is now within the likely grasp of the Congregational communion. The action taken at the biennial meeting of the council at Los Angeles, last summer, in sending the plan to the state and district associations for their consideration has nearly reached its consummation. A majority of the associations have already approved it and the denomination enters now upon a thorough-going discussion looking forward to definite action by the council in 1923. Dr. Frank K. Sanders has contributed a significant and lucid interpretation to "The Congregationalist" in which he declares that if the Philadelphia outline which affords a minimum of beginnings of organic unity is rejected, all talk about organic unity in any fashion is futile.

It is our conviction that the adoption of this proposal by the state associations of the Congregationalists means the beginning of the revival of the ideal of Christian unity. The post-war period has produced the most ag-

gressive and truculent manifestations of sectarianism witnessed in more than a generation. If the National Council shall crown the vote of the associations with a favorable vote of its own, it will mark the turn of the tide back again toward the ideal of that fuller catholic fellowship which prophetic souls in all the churches long to see realized. Representatives of twenty denominations were present at Philadelphia in February, 1920, when the new proposal was formulated. It was a proposal for a form of organic cooperation to include such of the present denominations as wished to join the program, under the title of "The United Churches of Christ in America." The proposal recognizes the impracticability of reaching organic unity at a single stroke and it provides therefore for the continued autonomy of the participating denominations, all of which, however, agree to make over to "The United Churches" certain functions which they now exercise separately. Among these functions are various forms of social action, educational work, and particularly the administration of the missionary enterprise, both at home and in non-Christian lands. This looks far beyond any plan of comity or federation now in operation. By the passing over of denominational control in the fields specified, the glad beginning of the dissolution of sectarianism would be at hand and the evolution of a united Christendom in organic form would be under way.

The Congregational genius for Christian unity has in this plan an unprecedented chance to set an example before the rest of the Christian groups. Given the spirit and disposition of unity, no one can doubt the desirability and practicable character of the proposal. It is now in the hands of the judicatories of the denominations whose representatives participated in the preliminary conference. It is understood that when six of these bodies shall approve the plan, it shall become a working reality, and "The United Churches of Christ in America" will begin their program of unified activity, looking forward to the time when they and other bodies of similar spirit may become "The United Church of Christ in America." Those who believe that the greatest weakness of organized Christianity today is found in the church's divisions, will watch with interest the fate of these proposals in the hands of all the Protestant bodies. Already the Methodist Episcopal church has taken preliminary action by referring the matter to a suitable committee for report at the next general conference three years hence. The Presbyterian church, itself in a large degree the sponsor of the plan, is thinking over the question, and is apparently unprepared as yet to take action. The greatest hope at present lies in the Congregational National Council. If the plan should be approved, it would doubtless stimulate fresh interest in the proposal on the part of other Christian bodies. No doubt the Disciples, whose heart is right but who lack courage to lead out in the matter of unity, would join them in such action and in not a long time the six bodies requisite for the launching of the united body would be secured.

It is of interest in this connection to advert to the two other most active factors working from within the churches toward unity. One of these takes the form of conferences,

the other of practical action. The conference project originated in the Protestant Episcopal church. It proposes to convene representatives of all Christian communions the world over in a conference on faith and order. This plan met the hearty approval of several other denominations and deputations were sent to the various Christian bodies of Europe and Asia, with the result that practically all of them, east and west, agreed to send delegates to such a conference, to be held sometime in the next two or three years. Indeed a preliminary conference was held in Geneva two summers ago, at which most of the branches of the Christian church were represented, the conspicuous exception being the church of Rome, and it has recently been announced that the world conference will be held at Washington in 1925. There can be no doubt as to the value of this adventure of faith, and all men of good-will, believers in the desirability of realizing the passion of our Lord and of his first interpreters for the unity of the disciples, will pray earnestly that the conference may bring a blessing to the churches far beyond the faith with which they look forward to it.

Meantime an organization that is actually promoting cooperative effort among and in behalf of the great majority of the Protestant churches is the Federal Council of the Churches of Christ in America. It includes in its ministries thirty denominations, and is the one voice that is competent in any degree to speak in behalf of the vast majority of Protestants in America. Its roots run down into the soil made ready in part by the older Evangelical Alliance. Its program is far larger and more constructive than that of the former organization. It does not legislate for the churches of its constituency, and exercises no authority over them. But through its commissions on such vital interests as evangelism, social service, Christian education, racial relations, international fellowship, relations with European churches, works of mercy and relief, local councils of churches, and the like, it functions in practically every field of Christian effort. It is not the function of the Federal Council to concern itself with doctrinal, liturgical or administrative matters, as these relate to the work of the various communions. But in the undenominationalized areas of life and service it speaks and acts for the Protestant churches as far as they are prepared to speak with united voice, and to act in concert. The instances in which the Federal Council has been able to speak with effectiveness and to act with promptness and result, where individual denominational effort would have been futile, are numerous and familiar to all who are acquainted with the recent history of cooperative work.

Toward the world conference program and the Federal Council activity the advocates of such an actual beginning of organic unity as that of "The United Churches" hold the friendliest attitude. Neither is in any sense a rival of the more deeply based plan. The conference discussions will help to define the task and intensify the desire for its realization. The Federal Council is not only now doing cooperative interdenominational work but even in the event that six or more denominations adopt "The United Churches" plan it is clear that such a group will

not, at least for many years, include more than a minority of the Protestant churches now embraced in the fellowship of the Federal Council, and there will still be the same urgent need of the larger body to administer in the cooperative spirit the interests of all the included communions, of which the new body formed under the plan of "The United Churches" would naturally be one. There is a wide and open field for the promotion of the spirit of unity and good-will, and no thought and effort bestowed upon any of these plans of coordination can fail of the happy result of reducing friction, diminishing rivalry and economic waste, and bringing visibly nearer the era of fellowship for which the friends of Christ must ever pray.

The Cup-Cake

A Parable of Safed the Sage

I HAVE eaten by estimation eight cords or it may be nine, of Wedding Cake, and most of it hath been punk.

I have dined and feasted and banqueted and after-dinner speechified at four hundred and eighty and six first class Hotels, and then some, and I have eaten of the Cakes which they pass on little elevated stands to be eaten with the Ice Cream. And there hath been mighty little of it that was worth eating.

Now on a day I returned home from my labor, and Keturah had the Dinner on the Table. And behold, there was a plate of Cup-Cakes.

Now a Cup-Cake is one that is baked in a Pan with about a Dozen little round depressions, each one of them holding about enough dough to make a good toothsome little Cake.

And I said as I looked at them, Come these from the Bakery, or came they down from Heaven?

And she said, They came out of mine own Oven, and it was Hot.

And I said, Lead me to them promptly.

And she said, The Ice Man came not, and the Cream soured. Therefore did I make these of the Sour Cream.

And I said, We are two points ahead, for we have saved the price of the Ice and gained the goodness of the Cakes.

And she said, Be not too sure of the Cakes, for they are made very simply. I made them not by Rule, but out of such things as were in the Ice Box.

And I said, Thou dost encourage me to expect the Very Best.

And it was even so.

For those Cup-Cakes were Delicious.

Now there are folk who go through life demanding all the ingredients which should produce Happiness and Usefulness, yet do they yield a product as Flat and Tough and Indigestible as Wedding Cake, and as Unpalatable as Hotel Cake. But they might make up their life as Keturah maketh her Cup-Cakes, out of the Soured Cream of their disappointments and whatsoever they find in the Ice Box, and they could make it Good. When the Cream soureth in the Ice Box of Keturah, then there is a good time coming for Safed; for he liketh Cup-Cakes.

The Future of the Congregationalists

By Albert Parker Fitch

THE Congregational denomination is a subdivision of organized Christianity within the grand division of the Catholic and Protestant churches. It is, then, a particular kind of institutionalized Protestantism, and its genius, from which alone may be predicted its future, is best described and understood in the terms of institutional religion.

Institutions of whatever sort, whether in politics, economics, morality or religion, are the practical formulations of ideas; a religious sect was originally an organized expression of some special interpretation of the gospel. Such sects, both in their beginnings and later, differ also in the intensity of their emotional content and in their form of polity; hence, in their temperamental appeal. And something of the power, or lack of it, of any denomination may be traced to the extent and quality of its emotional and imaginative expression. But, in general, it is the body of its doctrine which determines the strength of any communion since it is the ideas of the body which steady and produce its emotional life. And this is particularly true of Protestant as distinguished from Catholic religion since its presentation of its ruling ideas is not spectacular and dramatic, but rational and didactic.

NEW ENGLAND THEOLOGY

So for all the Protestant sects it holds true as a distinguishing principle that it is the nature and complexion of their body of ideas which serves as a selective agent, bringing to them adherents whose own religious experience is most clearly or most sympathetically expressed in their terms, and also it is the intellectual content of a denomination which largely determines its polity and mode of worship. The warmth and evangelicalism and plasticity of Methodism are no accident; they are the active expression of its Arminian doctrine of free will. The theological and economic conservatism which clings to Presbyterianism is no accident; it follows from the centralized, faintly hierachial form of Presbyterian polity, and this, in turn, from the closer historical connection of the ideas of Presbyterianism, through the thirty-nine articles, with those of episcopacy. The Episcopalian communion is confessedly largely recruited from the "upper classes" of American society, and this again is intelligible since that communion occupies a not ineffective though quite inconsistent "middle ground" between Protestantism and Catholicism. Its theories as to the priesthood, the sacrament, the nature and authority of the church, tend more towards the latter; in short, its regulative notions ally it with the most aristocratic and also the most democratic organization on the face of the earth—the Roman Catholic church. But in the Catholic emphasis of Episcopalianism it is the hierarchical organization and the absolute doctrines of church and sacrament that it more nearly approaches—hence, the inevitable "aristocratic" flavor of the denomination. There is no surer way to get at the nature and value of any human organization than by the analysis and estimate of its regulative notions.

Now of no sect is this more true than of Congregation-

alism. It was the organized expression of the "New England theology." That theology was the revival and final expression in the new world, under Jonathan Edwards and his successors, of Calvinism, which, in turn, was Augustinian theology reduced to severe order and expounded with extraordinary intellectual energy by the great Frenchman at Geneva. It is not necessary to dwell long on the content of New England theology, yet it must be briefly summarized in order to show the source of the characteristic development and the probable future emphasis of the Congregational body.

Edwardian Calvinism began with the Hebraic thesis of the sovereignty of God, by which, as we should phrase it, was meant his absolute and arbitrary power; over all the Absolute Will. Whom he would destroy he would destroy, and whom he would keep alive he would keep alive. Its second thesis was the depravity of man; man is fallen from his first estate; a rebel against God; inevitably lost if unaided; by himself he can accomplish no wholly good thing; the taint runs through all his thought, his feeling, his will, his outward deed. But the Absolute Will, foreseeing the end from the beginning and pleased within himself to be gracious rather than just, decreed an atonement for man's sin through the life and sacrifice of Jesus Christ, but an atonement limited to a predestined number. For these "elect," thus chosen by the sovereign will, there naturally follows the fourth thesis—the doctrine of the irresistible grace of the Holy Spirit, for it is impossible that what he wills to be saved should perish. And, fifthly, there follows, as a logical conclusion by the same reasoning, the doctrine of the perseverance of the saints—all true believers, those chosen by God as the recipients of divine grace by Jesus Christ, cannot fall away, but are assured of an everlasting salvation.

INTELLECTUAL EMPHASIS

This, in briefest outline, is the traditional Congregational body of ideas, last taught as a system by Edwards A. Park in Andover Seminary in the year 1880. This general framework of belief was the intellectual bond of union, the cement of believers, in the early Congregational church. It was buttressed by many "proof" texts extracted from an inerrant and supernaturally inspired scripture. It presented as coherent a system of speculative reasoning as the world probably has ever seen. It began with God, not man; not God interpreted in the terms of human experience, but human experience and the issues thereof revealed by the light of an a priori conception of deity.

Note now its characteristics. First, its abstract and intellectual emphasis. It does not begin with the ordering of the facts of human life. It fits those facts with great skill and insight into its previous premise as to the nature of God, and bends them to the uses of its predestined conclusion. Second, it is more Hebraic than Christian in origin; it is the God of absolute righteousness of Amos rather than the heavenly Father of Jesus, in whom Calvin believed. Third, its profound human insights. At no

place is Calvinism more useful for today than in its religious realism. As it interprets the facts of experience, in the terms of its initial thesis, it is utterly devoid of the sentimentalism which so disfigures and weakens much of the religious thinking of the moment. Nowhere does its religious realism show more than in the despised doctrines of depravity and election. These, as such, have long since ceased to hold the allegiance of most Christian thinkers, yet the facts of human experience which lie beneath them are still to be reckoned with. The doctrine of depravity meant that there is no balancing of acts, good or bad; sin is by nature a part of all humanity. The doctrine of election meant that there is no certainty of the survival of all mankind, as one considers the poor stuff of which humanity is made. The Darwinian doctrines of heredity and the survival of the fittest are but the same insights arrived at from another point of view. The falsity and obvious sentimentalism of any doctrine of universal and automatic arrival at virtue, the superficial conception of immortality which implies that all men are by their very nature capable of partaking of it—these hold no place either in the religious realism of Calvinism or the scientific realism of our day. And at this point the insights of the system are still powerful.

It is not surprising that such a body of ideas produced distinguished adherents and a powerful ecclesiastical organization. Election was, as Harris says, a motive. It meant that some men certainly could be saved. Eternal punishment was an appeal to a just and lawful self-interest. There is no doubting that the doctrine of rewards and punishments plays an inevitable and justifiable part in the conduct of any normal human experience. There was a hard-headed quality, an absence of and contempt for impressionistic thinking and feeling, which New England Calvinism was certain to produce.

Such was the faith of the Congregational body in its best estate. For a time in the seventeenth century it was the "standing order" of New England. Down to comparatively recent days it included most of the intellectual and social and spiritual leaders of the New England community. It was confessedly the dominating religious body of the five states. But its situation today is in many respects greatly changed, and into the causes of these changes we must, for a moment, now look.

I

Beginning with the latter part of the eighteenth century and extending up to 1860, the Congregationalists slowly but steadily lost what was at once their strength and their weakness, a fixed, essentially closed body of doctrine. Calvinism is still taught, ostensibly as an unchanged system, in one distinguished graduate school of the Presbyterian communion; it has not been taught in Congregational schools for forty years, and before it ceased to be taught at Andover Seminary it had ceased to be preached. The very excellence of the training which it gave helped to overthrow it. It made minds; what is more significant, it made godly minds. Why it should have proved a more liberating force in New England than elsewhere presents an interesting problem, but one reason for it is the very

simplicity of the Congregational organization, its extreme independence. In a religious body so little ecclesiastical in form and temper, so nobly jealous of the right of the separate believer to approach unmeditated to his God and to think out the problems of his fate, it had to be that the prophet rather than the priest dominated the body. Here was not synod or presbytery, to say nothing of any bishop or spiritual overlord, to exercise the restraints of traditional ecclesiastical values, and the prudence of practical considerations, in the determining of religious understanding. And so when Calvinism worked out its logical conclusions and such doctrines as reprobation, the damnation of infants, and extreme forms of election and predestination were preached, their spiritual unreality provoked in serious, powerful, independent minds the ensuing rebellion. It is true that the mind, proceeding on Calvin's premises, could find no flaw in the doctrines; but the same mind, well trained, perceived that the imagination and the emotions would have none of them. And so the independence of a genuine religious training brought about the downfall of the system which had furnished that same discipline.

DEITY OF JESUS

The reaction culminated in Unitarianism, Universalism and Arminianism. Unitarianism was a protest against the doctrine of the trinity which had pretty well become tritheism in popular thinking, and, therefore, against the deity of Christ. It was also a positive assertion of the worth and dignity of human nature as it denied the doctrines of total depravity, original sin and reprobation. It emphasized the worth and goodness of man and the humanity of Christ. It split the Congregational communion into the trinitarian and Unitarian branches; took over many of the old "First" churches; carried the better part of the scholarship and wealth of the denomination with it. The fever point of the schism was the denial of the deity of Jesus, for here was not only profound intellectual dissent, but dissent of a sort which deeply wounded devout feeling. Perhaps the most important thing to remember in discussing the future of Congregationalism is that this controversy, tragic because so sincere on both sides, is largely obsolete today. For the view of the world, a dichotomized universe, which was held by both parties in the controversy, is now for the most part held by neither. We can see that the Christological strife which formerly raged between the two branches of the New England church was largely due to inadequate perceptions of the character of the person with whom it dealt, and that these inadequate perceptions issued in their turn out of a mistaken conception of the cosmos. Both parties to the controversy sharply divided the Creator from the created. Under the old form of the doctrine of divine transcendence, the Unitarians insisted on Christ's classification on the created, merely human, side of that separating gulf. He was the ideal man, or perhaps more than a man, the highest of angelic beings. But he was not and could not be divine. Such a statement was obviously intolerable to the religious experience and conviction of the greater part of the believers of the eighteenth, as it

would have been and is today to the better part of the believers of any Christian century. But the barrier that separated the godhead from the lower ranges of existence was, to that earlier thinking, forever impassable.

Orthodox Congregationalism, on the other hand, starting with the same conception of a divided universe, attempted the impossible. While insisting theoretically on a true humanity in Christ's mysterious person, it so emphasized the divine transcendent nature in him as to make that practically the more important. So it placed him on the supernatural side of the divided universe in all the more essential characteristics of his being.

OUR UNDIVIDED UNIVERSE

But in the altered view of the cosmos, where now we all conceive a God as immanent no less than transcendent, dwelling in an undivided universe, there has vanished with the ancient division the gist of the ancient controversy. Christ is now seen not as a perfect isolated God joined to a perfect isolated man, each unlike to and mutually exclusive of the other, but as the complete moral revelation of God in all those ways which human life is capable of perceiving or uttering, just because he is the highest manifestation of a humanity which has ever been the chief expression of divine life in our world. By all the laws of inheritance, intellectual temper and common ends, the future ought to see the healing of this schism and the joining of the trinitarian and Unitarian branches of the Congregational body. For what holds them apart today is not profound differences of conviction, but rather the memories of old controversies and the ensuing emotional and volitional states which those controversies engendered. But in communions both distinguished for high and serious thinking, the secondary considerations ought not much longer hold sway.

Universalism was a protest against reprobation, against eternal punishment, against hell. At first it held to the deity of Christ and the universality of atonement, from which it argued universal salvation; later it accepted the Unitarian position on the trinity and the person of Jesus. To a lesser degree this movement also split and diminished the force of Congregational orthodoxy. Arminianism denied arbitrary election and reprobation; emphasized not the decrees but the grace of God; and maintained the freedom of the will. Thus, in the last analysis, man was his own fate; whosoever would might come! Methodism, Arminian in theology, established in New England at the end of the eighteenth century by Wesley and Whitfield, the latter of whom died the minister of a church in Newburyport in whose crypt his body may now be seen, made great inroads on the older faith. By about 1800, therefore, the New England church had within its own borders dangerous and potent rivals.

And its chief disintegrating force came from within. It was the moral inconsistencies of Calvinism which undid it. The world was made by the decrees of the sovereign God, and yet the world in its sin and suffering was condemned by the sovereign God as though it had made itself. "When," says Dr. Gordon, "any good was found in the world it was at once argued that it was due to God and

his sovereign decree; when moral evil and misery and death were discovered in the world it was argued that they were due to man and his abuse of freedom; Universal predestination and partial redemption either eventually wreck the scheme in which they meet or they work a woe infinitely deeper, they wreck confidence in the moral character of God." Here in these moral inconsistencies lay the real seeds of the defeat of the system.

As we approach now the present state of the Congregational body the first thing to be said is that it represents to a larger degree than most contemporary Protestant communions a group of believers who are conscious of having broken away from their inherited doctrines of belief. The fluidity, the restlessness, the drift, on the one side to secularity and on the other side to Anglicanism, of many of the descendants of the old Congregational church may be traced in good measure to this one fact. The denomination finds itself in a welter today between the spent movement of a past and the as yet unperceived movements of the future. This makes for a present weakness. But it will also make for a future strength, for when the new deflections of organized religious life are clearly perceived there will be less impedimenta to be carried over by this body into the future than by many others. And more than that, it will carry over many essential strengths. Congregational polity was deeply influenced by its body of doctrine. That doctrine encouraged independence of organization. Men who think are proverbially men who do not readily follow mass suggestion and who object to an assumed external control by their fellows.

BREAK WITH DOCTRINAL INHERITANCE

All Protestantism, of course, by its common denial of the rule of the church, its shifting of external authority to the Bible, accepted in differing degrees the ultimate authority of reasoning and conscience; and the degree was greater in the Congregational denomination than in any other sects. For here was a highly intellectualized statement of religious faith; it invited and demanded the training of the mind of the believer in speculative thinking and close logical processes. Now the more men are conscious of possessing intellectual maturity and force, the less will they submit to ecclesiastical bureaucracy of centralized authorities. It is probably true that only the Baptists carry independency further than the Congregationalists. Each church in the Congregational order was a self contained, independent unit, loosely affiliated in fellowship, not authority, with the other churches. It seeks advice and counsel when ministers are installed or dismissed, but it does this of its own free will; more than once have Congregational churches settled ministers against the dissenting opinion of their peers, and dismissed them irrespective of the council's decisions. I hold it a happy augury for the future of the denomination that it has kept itself, as if in preparation for the new era about to come upon us, singularly free from ecclesiastical entanglements. It is a somewhat malicious way of stating a half-truth to say that unanimity of opinion can only be obtained among the unintelligent. In the great days of the

Congregational body it was, indeed, held together by the bond of a magnificent, speculative system of theology. But the very characteristics of intellectual vigor and independency which that system produced kept its polity decentralized and relatively fluid. No bishop, or priest, or moderator, or synod, could deliver its vote.

II

In the light of its intellectual history we see why the denomination has remained and is likely to continue to remain relatively small. It has not grown to anything like the proportions of Methodism, nor is it probable that it ever will. For the bonds of great popular movements are emotional. No common idea, unless expressed in vague and general terms, can be so set forth as to be intelligible and inspiring to great multitudes. Average men cannot think together, but they can and do feel together. Hence, most shibboleths, slogans, party cries, are imaginative, emotional, pseudo-poetic, in expression. New England Calvinism, grim, austere, did not encourage any superficially generous emotions; it made no easy entrances into the fold; it presented strong meat for men rather than the sincere milk of the word for babes. The inevitable "intellectuality" of the New England church which long has made some of the pious to mourn and many of the ungodly to scoff, produced not coldness nor heartlessness, indeed, but restrained and critical rather than expansive and creative emotion. Hence, generally speaking, except when such mountain peaks as a Jonathan Edwards appears with his "Great Awakening," or a Finney, a Kirk, or a Moody grow out of the body, it has been a communion dependent more on propagation than on propaganda. It is somewhat distrustful of popular emotional appeals; is not sure of compelling the sinner, under severe emotional strain, to come in. It would be fantastic to think of the mental and emotional temper of a Christian body produced by Calvinism as lending itself to naively popular presentation of the gospel, or as permitting unbridled emotional assaults upon the individual will. We may expect then that Congregationalism will never take on the characteristics of a great, popular religious body.

INTELLECTUAL INTEGRITY

Congregational leaders and laity have been on the whole distinguished by their intellectual integrity. Nothing is further from my mind than to draw or intend any comparison here between this and other bodies of believers. But as a simple statement of fact the recognition of character in the mind, as essential to character in action, is a striking phenomenon in Congregational history. The ministers and scholars of the body are often accused of radicalism, extreme liberality, rationalism, and so forth. A fairer statement would be that they, trained in a great intellectual tradition which is obsolete but magnificent in form and acuteness, have acquired mental scrupulousness, intellectual self respect, as the result. For eight years as president of Andover Seminary, I presided over a faculty of Congregational theologians, and during the same period was in intimate contact with the faculty of the Harvard Divinity School, a majority of whose members were scholars affiliated with either the trinitarian or Unitarian

branch of the denomination. These men were conspicuous, as "ecclesiastics" perhaps are not, for integrity of thought and utterance. Sharply divided on many important issues they handled ideas as scrupulously as in the practical world the banker handles his client's money. This pride in honest thinking, the moral obligation to be just, disinterested, accurate in thinking, is a noble witness to a great denominational inheritance. For five years I was a member of the prudential committee of the American Board of Commissioners of Foreign Missions, a committee divided between Congregational scholars, ministers and laymen. I never saw a "party vote" delivered, nor a "bloc" in that committee. With admirable and unpredictable plasticity the men upon it grouped and regrouped according to the merits of each separate issue. I am convinced that here is one of the facts upon which the prediction of power for the future of the body might be based. I should not expect to see the Congregationalists the heads of great popular movements in the future, but I should expect to see them a small, powerful body still in the vanguard, accomplishing by the quality of their work achievements which popular understanding would never adequately appreciate.

FOREIGN MISSIONS AND CALVINISM

Nor is it without significance that the first foreign missionary enterprise, still magnificently carried on, should have issued out of this Calvinistic organization of New England. In 1812 it was this church which ordained five students from Andover Theological Seminary as foreign missionaries; the first on the continent of America thus to be set apart to that particular form of service. For the Congregationalists, by virtue of their speculative thinking, the earnestness and sincerity of it, took the great issues of life, the questions of origin and destiny, with profound seriousness. They saw themselves and their race as though projected upon the screen of infinite existence. They saw the frail creatures of humanity endowed with immortal, infinitely tragic destinies. It is always a surprise to me when laymen sometimes regard great missionary enterprises as being officious or sentimental meddlings with other people's affairs.

As a matter of fact these enterprises spring from the profound perception of the organic oneness of the race and its common fate. As for Calvinism and the early New England Congregational church, they saw the life of men in much the same spirit as did Aeschylus and Euripedes in their great dramas. To quote from Macaulay's "Essay on Milton": "The very meanest of men was a being to whose fate a mysterious and terrible importance belonged, on whose slightest actions the spirits of light and darkness looked with anxious interest, who had been destined before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which shortsighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen and flourished and decayed. For his sake the Almighty had proclaimed His will by the pen of the evangelist and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had

been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God." It is surely no wonder that the world view thus nobly summarized produced the first great missionary society of America. While that view no longer exists, it is still characteristic of the body which once held it that it views the particular in the light of the whole. Here again is something from which we may forecast the future. The Congregational body has produced a large share of the statesmen-preachers, the pioneer-reformers of our American history. If it will insist in maintaining the same clear, comprehensive thinking on great issues it may be expected to do so again in the future.

PASSION FOR EDUCATION

Out of this same inheritance has sprung the interest of the denomination in education. It has demanded a learned ministry. It has founded first rate colleges, such as Beloit, Carlton, Grinnell. It has sent a great proportion of educators into the allied academic world. It may be expected, therefore, in an age predominantly scientific and self consciously aware of the perils of impressionistic and superficial thinking, to continue to be one of the critical and restraining forces in its progress. It may be expected to furnish a good share of that powerful minority of independent and progressive thinkers who seldom hold the actual reins of power, but who nevertheless determine the direction and the areas in which the power, over which others have the apparent control, shall move.

Finally, I believe it may be said that we are facing today in good part a practical and ethical conception of religion in our Protestant communions. They tend to substitute works for the faith from which works issue, and sentiment for the convictions which inspire sentiment. There are many instances of the perils of extreme subjectivity, verging into license, which beset religious bodies which have lost the authority of great objective statements of truth. Thus many of our churches have almost ceased to be temples and have become places of higher entertainment or of benevolent remedial activity. Thus men and women occupied with these activities mistake these things which may be the effects of religion for the thing itself. Thus righteousness is too often identified with holiness, and practical benevolence with inward character. Over against these tendencies one may expect to see the Congregational body acting as a powerful deterrent. It is not likely to accept sublime sentimentality, or mere organized benevolence, as giving the substance of religion.

We are also seeing at this moment certain powerful reactions toward obscurantist statements of faith. The unintelligent attack of the moment upon the evolutionary theory offers a case in point. The whole fundamentalist movement, returning itself to a medieval conception of religion, offers another. This movement has some hold upon portions of the Congregational body. It would appear to me incredible, in the light of the intellectual and spiritual history of that body, that the hold of these movements within Congregational churches should ever be widely extended. On the contrary, it is not unlikely that

the immediate future will see a regrouping of the historic denominations, no longer on the old lines of division between Calvinist, Arminian, Lutheran, but into the liberal as distinguished from the conservative wings of all these bodies. In that liberal, forward wing the Congregationalist is certain to be found. To my mind no higher praise than that can be given to the communion and no surer justification of the strength and honor of its intellectual past could be discovered. It is not too much to hope for that the intellectually free and spiritually courageous members of our Protestant communions, a selected group of men in the Congregational, Unitarian, Presbyterian, yes, I think, in the Baptist and in the Methodist bodies, may band themselves together to insist upon an organized expression of religion which is intelligible to the mind of this age and which exalts a free and honest mind as essential to the devout and humble spirit.

This article will be followed next week by an outside view of the Congregationalists, by Dr. Lynn Harold Hough, Detroit's distinguished Methodist preacher.

A Youthful Fancy

By Arthur B. Rhinow

THE rich young ruler had grown old. He still had great possessions; more than ever. He was resting on the roof of his country home, in the shade of a curtain of rare design. He was charmed with the view of fields and groves and mountains, and the blue waves of the sea. So were the servants, but they did not dare to take their eyes off the master.

A messenger arrived and salaamed low.

"Jehovah is good, my master," he exclaimed. "Thy ships have reached the harbor of Joppa, and all is well."

And while he was yet speaking, there came also another.

"Jehovah is with thee," he greeted. "Thy caravan was attacked by Arabians, but thy men beat them off, and only Nahum was slain. The spices are safe, and not a camel was lost."

And while he was yet speaking, there came also another, a craftsman, bearing a parchment roll. He bowed humbly.

"Thy palace on Mt. Carmel is almost finished. The storm that uprooted trees in the park left no mark on the marble. Thy house is built on a rock."

"House built on a rock? Where have I heard that before?" The eyes of the rich man became dreamy, but not for long. Even while he reflected another messenger arrived. He bowed with courtly grace.

"Hail to thee, Master. Good news. Nero has heard of thee. Thou wilt hear from him."

"What other news from Rome, Philip?"

"They are persecuting the Christians."

"The Christians?" With a gesture he dismissed the messengers. "The Christians." His lips scarcely articulated the word. But there came with it a misty recollection of a prophet of Nazareth, whom he had once asked: "What shall I do to inherit eternal life?"

He smiled. "A youthful fancy."

And his mind reverted to the obsession of ships and caravans, and palaces, and Rome.

Mysticism: The Gospel of the Holy Ghost

By Arthur B. Patten

MYSTICISM will always be the evangel of the inner fire. But the fire will be like that of John the Baptist, shining as well as burning, and so inspiring the world while illuminating the souls of the devout. Self-centered devotion, however, can produce nothing better than a smudge. The light-bringers from God are ever the light-bearers to men. And then, according to the figure of Christ, the test of the spirituality of any worshiping group is whether it is luminous and illuminating, like a well-lit city set on a hill. Yet, lest this hill-top mysticism should be marred by pomp and pride, the Master enjoins us to let our light so shine, as not to be seen of men for our own display, but rather so as to do our brothers good, to the glory of God the Father. It is indeed certain that there can be no inspiring worship, in the closet, or in the congregation, unless the enthusiasm of humanity blends with the adoration of God, in the fire on the altar. The mystic experience can become resplendent only as it finds refreshing expression in life. Our most solacing devotions are those which are most dynamic with sweetness and light and strength for the weal of the world.

THE PASSION OF PENTECOST

The Holy Spirit is still the Creator Spirit. While he convicts of sin and of judgment, his ultimate office is to convict of constructive righteousness. Mysticism in the past has been fired all too little by such passion for creative goodness. However, it was Christ who declared that the mystic spirit would be the new genius of world leadership, for he proclaimed that the Spirit of Truth would guide men into all the truth. He did not assert, ye shall receive ravishing raptures when the Holy Spirit has come upon you; but rather, ye shall receive power, in order that ye may bear witness in organizing the society of the deathless church.

Jesus pledged the spirit-endowed souls of his disciples to the passion of Pentecost, on whose altar was to be lighted the flame of fervent fellowship, and of prophetic preaching. His cult of the spirit is varied and comprehensive. Its new testament symbols are three—the dove, the fire and the wind. The modern mystic must be versatile enough to incarnate them all. This certainly means that mysticism shall be lovely and bright, but also intense, and breezy, and dynamic. Pentecostal mysticism was powerful enough to build the early church, and to send it on its luminous and conquering way across the centuries. It was able to do this, because it added to the spirit of receptivity, the spirit of constructive revolution as well—the poured-forth and poured-out spirit, in whose compelling unction sons and daughters prophesied, young men saw visions, and old men dreamed dreams of spiritual dominion in the earth. Here was none of the sequestered meditation of the middle ages. Here was a faith that made piety puissant. Here were personal power and public potency. Neither the expected second coming of

Christ, on the one hand, nor persecution, on the other, hindered the labors of these mighty builders. They knew no pessimism like that of our modern millenarians who are still darkening the world with the unfaith of medieval times. What is more pathetic and impotent than mysticism thus disillusioned as to the conquering power of "the light of the world"? Regarding such infidelity has not Jesus himself said, "If the light that is in you be darkness, how great is that darkness"? The truly illuminated church will always be incandescent and impassioned with the missionary ardor and expectation of its founder. The gospel of the Holy Ghost is Christ's gospel of the kingdom—always conquering and to conquer.

SOME HIGHER UNITIES

The modern mystic must be as broad in vision as he is deep in devotion. He must reach the wider synthesis and find the higher unity. To his catholic spirit, contemplative communion and creative communion will be one and the same, for the God whose life he breathes will be the animating soul of the adventuring and advancing kingdom of heaven. Then his delectable experiences of the spirit of the kingdom in his own heart will become intercessory and neighborly with the eagerness of fellowship. The mysticism of egoistic emotion will pass into that of brotherly desire. Feeling will not become less, but more, when it expands into fellow-feeling under the spell of the unifying spirit. Indeed such unity of the spirit is the only bond of inward as of outward peace. There can be no peace on earth in the sanctuary of any human soul that does not desire and purpose good will among men.

THE HUMAN DYNAMO

The dynamic and the devotional spirit can know no severance. Every devout soul is a spiritual dynamo, and true prayer is a perpetual Pentecost. Intuition and initiative are not opposites, but the obverse and the reverse of the same experience. The great intuitions do not come to visionaries, but to men of creative vision. They do not come to mere dreamers, but to men who make their dreams come true. So the mystic soul is not a receptacle to be filled with God, but a creative personality to be fulfilled in God, and through whom God himself is to fulfil some ample purpose. The real mystic is not a sponge to absorb God for his own delight, and so to enjoy Him alone forever. He is an inspired revelation of God, in some degree like his supreme Master, who is, in the phrase of Whit-

Immortal love, forever full, forever flowing free,
Forever shared, forever whole, a never-ebbing sea.

The mystic can become glorified only as he becomes productive of added glory for God's world. The divine process will stop in his soul, unless he makes himself a part of the divine procedure for spiritualizing and socializing humanity. We cannot retire into God. We can only re-

act to God in the domain where he lives—in the common-wealth of men. To some of us it has always seemed like a misnomer to talk about a "devotional retreat". Devotion never retreats nor retires, it keeps step with the Master in the forefront of creative aspiration.

PIETY AND FAITH

As "piety must not take the place of faith," so adoration must not take the place of adventure, and it cannot, since the two are one. Christ no sooner teaches us to pray, "Our Father, hallowed be Thy name," than he bids us also to implore, "Thy will be done on earth". The supreme gift of the Spirit is the will to do God's will. To seek this gift, Jesus declares to be the only way of wisdom as well as of power. The medieval mystics were too busy with their devotions to devote themselves greatly to the divine word and will, ever seeking to become flesh in forth-putting lives. Objective obedience to the will of God is better than all other sacrifice at the mystic altar, and every shrine of aspiration must become a "house of brotherhood". The modern mystic will not forget the words of the Master of all mystics, "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." In the mysticism of Jesus, the evangelical and the ethical always meet. His inclusiveness makes his religion the synthesis of all other religions—and more. Paul could well say, "Ye are complete in him."

THE COMING SYMPHONY

God, the Maker of our bodies, creates us of one blood to dwell on all the face of the earth. God, the Father of our spirits, seeks by his unifying spirit to beget us again into a living household of faith. So vital mysticism is the one hope of a unified world. The hearts of men are but so many varied, but voluntary instruments, to be swept at length into final accord by the one harmonizing Spirit who is the breath of every man's life. Human brotherhood is thus possible and imperative, because every one of us is a child of the common spiritual Father, and because all worship is but the translated and humanized impulse of his central will. Slowly but surely the noisy world is yielding its discord, and will at last be trained and tempered into tune with the Infinite. If all supreme inspirations come from one master mind, then all the great thoughts of men shall at length be clarified and composed in the intimate symphony of truth. The gospel of the Holy Ghost will yet intone itself into the hallelujah chorus of all humanity. And this is not pantheism, but personalism. It is the unity of the spirit in the bond of peace, of the heirs of God and the joint-heirs with Jesus Christ, in the house of brotherhood.

Here then is an adequate theme for the untimate divine-human drama. Here is a romance worthy of the genius of the spiritual God himself, as it is fraught with the only eternal worth for the spirits of men. Here indeed is the soul of the everlasting religion, instinct with both poetry and power, inciting at once the lyric grace of a sweet saintliness, the epic zest of a spiritual knight-errantry, and

the dramatic art of a democratic civilization. Here is Christ's inspiring program of the church and the kingdom—the habitation of God in the Spirit—

"The sanctuary of the human host,
The living temple of the Holy Ghost."

Conservative, Liberal and Radical

By J. S. Dancey

THE terms conservative, liberal and radical are in constant use, but they are not so constantly useful. Sometimes they are so applied as to cloud rather than clarify thought. This produces battling in the fog and the confusion of friend and enemy. Some are inclined to attempt to write their definitions of conservatives and radicals in terms of temperament. To these a radical is a hot-head. But one need only recall his own acquaintances to be reminded that some of the most stalwart supporters of things as they are have most excitable dispositions. On the other hand, one may be surprised to discover that someone known as a radical is a calm and collected individual who never permits his judicial processes of thought to be disturbed. Readiness to employ violent measures is supposed by some to be the distinguishing mark of the radical. It is true that the Russian radicals, for example, have shown themselves violent. Yet there are coal operators in West Virginia and Pennsylvania who have made violence for a long time a systematic practice, but no one would think of classing these operators among the advocates of radical social theories. Again there are those who suppose that it is a selfish interest in the existing order that produces the conservative mind. This influence has much weight, no doubt. But it does not explain why the great bulk of the poor and disinherited support the conservative political parties and seem to have their minds thoroughly stocked with conservative views of life. Furthermore, it would be quite unfair not to acknowledge that many conservatively minded people are deeply and unselfishly interested in the public good, at least, according to their light.

ACTUAL AND IDEAL

Attempts to produce a definite analysis of the distinctions between conservatives, liberal and radicals along such lines as these seem unsatisfactory. But when we make our estimate in terms of underlying world views, the situation begins to clear up. It is hoped that it may not appear offensive to say that conservatives and liberals share the same world-view. They both picture the right as a definite and unchanging state of affairs. This does not mean that they think of life as without movement. On the contrary its range of movement may seem to them very far and its action violent, but they think of it as a movement of breaking away from, or returning to a fixed condition that remains forever right.

The conservatives and the liberals, however, differ widely in their judgment of the relation of the existing

state of society to this ideal condition. The conservative thinks that things as they now exist represent adequately the condition that is ideally right, and he strenuously opposes change as a movement away from this condition. While the conservative will not probably contend that existing society as now organized is perfect, he does hold that it is about as near perfection as we are likely to get. He thinks of society as now in equilibrium, and as likely to suffer rather than to benefit from any change. In its lowest terms the creed of the conservative is expressed in the injunction, "Let well enough alone." In its most ambitious assertions it declares that the present arrangement of society carries the sanction of the divine. In savage society all appear to regard the rules by which the tribe lives as having been decreed by the gods. There, departure from the established order is regarded as impiety and awakens a fearsome dread of impending calamity. In more developed societies it has been claimed that the social and economic structure which makes a setting for kings and captains of industry exists by divine sanction. The conservative holds it dangerous to subject the prevailing system of ownership to investigation in view of "the sacred rights of property."

While the liberal projects an ideal unchanging condition that is right, he denies that the present state of affairs even approximately represents that condition. He regards present society as a departure from the model state and it is his aim to readjust it in harmony with an abiding standard. The Protestant Reformers were liberals. They believed that there is an ecclesiastical model defined in the scriptures, away from which popery had carried the church. The framers of our great Declaration of Independence were liberals. They believed in a previous condition of "natural rights" in which men had enjoyed the privileges of life, liberty and the pursuit of happiness. Arbitrary royal government, which had destroyed this condition, was to be thrown off and "natural rights" were to be restored. Adam Smith was a liberal. He believed that there is a natural economic order that operates with justice and even benevolence. He found this in the untrammelled operation of the law of supply and demand. Here was "the wealth of nations" and the prosperity of individuals. Tariffs, governmental monopolies and privileges which had clogged with working of this law were to be removed and the natural system restored to its pristine loveliness.

THE NEEDS OF LIFE

The radical differs from both the conservative and liberal in that for him there is no fixed and unchanging condition which can meet the needs of life. The radical has, by the aid of historical criticism, penetrated the past and failed to find there evidence of any former ideal condition such as has haunted the mind of the liberal. He has been delivered from all such illusions as that men ever lived in a state of natural freedom, or that a model church government existed in New Testament times. The radical has come to look upon life as a flowing, expanding thing whose needs cannot be met by an inelastic system of any sort. The radical believes in an absolute right, but

he defines the right as that which gives life its fullest expression under the concrete conditions of a given place and time. There is nothing in either the conservative, liberal or radical viewpoint to compel one to be a Christian. But the historical student of Christianity, as it issues from its great source in Jesus Christ, finds in the radical view a great freedom for Christian living. It unbinds him for the great adventure of following Christ in working out the life of love under the conditions which he meets from day to day.

The origin of the conservative point of view is buried in the hoary past. It was the only attitude known to savagery. It gave the actual the sanction of the ideal. Liberalism began when men became able to erect an ideal and to judge the actual in the light of it. Liberalism received a powerful impetus when the modern conception of natural law as a closed system arose. This gave liberalism a scientific basis. Liberalism reached its height, perhaps, in the eighteenth century. The institutions of America, political, economic and religious, as we have inherited them, were shaped by liberalism. The radical point of view arose in the nineteenth century out of the re-examination of life in the terms of evolution and by the method of historical criticism. It has transformed the ideal from something formal, external and an end in itself into a living presence, sensitive to everything in life. Conservatism has perhaps a permanent basis in human inertia, pride and timidity in the presence of change. Liberalism is a waning force throughout the world. Its intellectual foundation has been weakened by our changing world-view. Once it was the advanced position of courageous souls, but these have now gone further on. Liberalism will remain for a long time a sort of half-way house for those who cannot quite tolerate the conservative position but who scarcely dare press on to keep pace with life. It will continue the home of timid compromise and a busy factory of halfway measures. Radicalism will sway the future. It is reconstructing the economic order. It is changing the prevailing system of nationalism. It is creating a new Protestantism as different from the older Protestantism as that was different from Roman Catholicism, if not distinctly more different.

Frederick William Norwood

By Lynn Harold Hough

MY first memory of the City Temple in London goes back to an evening in the spring of 1914. "That little gray archangel" (as William T. Stead once called him), R. J. Campbell, was then the minister in the famous church. He was having some difficulties with the militant suffragettes who at that time had not ceased from troubling and I remember that he expressed some anxiety that they should not be treated with discourtesy should they interrupt him. As a matter of fact there was no interruption and that figure of impalpable charm and that voice of distinguished and persuasive eloquence quite had their way with the great congregation which packed the

church. Dr. Campbell was in those days an æolian harp through which the winds of the spirit moved making rare and haunting music. My next visit to the historic church was in the fall of 1918 a few weeks before the signing of the armistice. It was during the memorable pastorate of Dr. Joseph Fort Newton, that fine and sensitive man of letters who wraps a continental understanding about his American loyalties. Dr. Fort Newton was at the moment on the Atlantic returning over the infested sea from America and so it fell to my lot to stand in the pulpit where Dr. Parker had brought thunder and Dr. Campbell had brought an earthquake and Dr. Fort Newton had spoken with a voice of gentle stillness full of that serenity which is beyond the voices of this life. In the summer of 1919 I had the privilege once again of preaching in the City Temple on certain Sunday mornings while Miss Maud Royden spoke with compelling power to the great congregations which were summoned by her leadership in the evenings. Oddly enough, I never heard her. I was always preaching somewhere else at the time of the evening service. But the air was full of her praise and it was clear that Dr. Fort Newton and Miss Royden admirably supplemented each other with their distinctive and arresting voices. In the summer of 1920 all was changed. And now it was that I met for the first time Frederick William Norwood. Dr. Norwood was resting quietly in London during the days when I was preaching in the pulpit of the City Temple and even attended one of the services as Dr. Fort Newton had graciously done the preceding summer. There was a real opportunity to get to know this sturdy, able Australian and after our first meeting I capitulated and gave him my friendship at once.

OF AUSTRALIAN BIRTH

In the good old days when there was no foreshadowing cloud to indicate this last storm whose fury has brought gloom to so many nations a lad was born in Australia. At that time a certain German was very popular among English-speaking peoples and this lad received the name Frederick William. (He explains with a smile that when he was carrying on in the late war he used his initials rather than his full name.) He grew up to manhood and found his place in life and service in the land of his birth. He must have been an omnivorous reader from boyhood for he moves with an ease in the world of books which only comes from the habit of years. And he must have been fond of history. For today he sees every subject against a historic background and finds the historic approach most suited to his taste. He was an industrious, useful, successful minister happily doing his piece of work in his own part of the world when the great war picked him up and brought him to England and to the continent. Mr. Norwood knew how to talk to men. And it was one of his direct, clear, thoughtful, human appeals which attracted the attention of Dr. Fort Newton and led to an invitation to come to the City Temple for a preaching engagement. One sermon led to another and when Dr. Fort Newton resigned it was almost in the order of nature that this unpretending Australian with all his secrets of gripping and masterful speech should be called to the great pulpit. He has already made his own place as he has spoken from the

throne which the City Temple has given to him. The man in the rush and turmoil of life instinctively feels that here is a man who understands him. His thought moves as directly as an arrow and his speech has a piercing honesty.

To listen to Mr. Norwood is to renew one's confidence in the power of the preacher. He has a voice with wonderful qualities of sympathy, with many secrets of subtle change of tone. Even in the church accustomed to the delicate and exquisite articulations of Dr. Campbell his voice is memorable. It can be as soft as the breath of the breeze of a summer evening and it can ring forth with great organ notes which sweep on and on in their sounding strength. It is a voice which can be an invitation. It is a voice which can be a trumpet.

There is much behind the voice. Mr. Norwood has thought his way into the heart of many a problem. He has sent keen eyes moving through the life about him and he has appraised with shrewd understanding all that he has seen. He has listened with an alert awareness to many a voice. Then he has considered and has reached his own conclusions. He has made books his friends and he has poured their richness into his own life. And after that he has insisted upon working all that came from books and men through the processes of his mind until at last it has come forth his own. He measures up to Phillips Brooks' standard that preaching is "truth given through personality."

I may not invade the sanctities of his inner life. But this much it is possible to say. You cannot listen to him without a sense of those realities beyond this hard and sordid world which are the very glory of religion. And you come to know that the winds which lift the sails of this gallant ship are the winds of God. There is one human, divine figure which comes near to your own mind and heart as you listen to the minister of the City Temple. Mr. Norwood is now in America. And everywhere his hearers are responding to the vigor, the simplicity, and the power of his message. It is a happy thing that his voice is added to those commanding voices which have already done so much to bind the worshippers of the English-speaking world in the bonds of indissoluble friendship.

To Carl Sandburg

YOUR songs are born of everydays of toil;
 Not yours the lyrics of romantic love,
 Light-sung; your muse is not a woodland love
 With poignant notes of loveliness. Hard toil
 And bending backs and bitter oaths you sing.
 You chant the fears of fathers, homeless, worn;
 You sing the tears of mothers, anxious, torn
 By poverty; and children whom the sting
 Of winter marks for early death—they lift
 Their hearts to you. Yours is the priceless gift
 Of sympathy; you crave for all the bloom
 Of life, its roses and its songs. You doom
 With your strong voice, the robbers of the marts
 Who build their wealth on shards of human hearts.

THOMAS CURTIS CLARK.

The New Society

WHAT Dr. Walter Rathenau writes on the present transition as it is taking place through the revolutions caused by the war is significant, both because of his great position as a scholar and as a man of affairs, and because it is quite likely that in the way Germany, the heart of Europe, goes, so will all Europe that is in revolution go. The German trend will more easily determine Russian policy than the Russian will influence the German.

All central and eastern Europe today is swept by the tide of revolution. In Russia, the revolution is but an incident in the Renaissance. Let what will happen to the bolshevik regime, Russia will write this period in her history as its greatest single turning point. It permeates not only politics but economics, education, religion and social democracy. Poland has a farmer for premier, so has Bulgaria, while Austria has a socialist, and landlord-ridden Roumania is democratizing to save herself from radicalism. Hungary alone attempts to maintain a form of autocracy as military protection against a bolshevik regime which only yesterday seized the throne. Germany's president was a labor leader, and her premier a school teacher and leader of labor. Czecho-Slovakia is guided by a great scholar and idealist under a parliament that is socially democratic. Sweden also has a socialist premier, while Finland and the new small nations on the border land of old Russia are severely republican with proletarian influences uppermost. The only kings left are noted for their democratic simplicity and actual aloofness from things that count vitally.

Of all these continental peoples the Germans are the most powerful in traditional prestige, scholarship, geographical position, and industrial potency. If her new republic stands it will stabilize all the others. If it falls to either reaction or communism it will drag all the others in its wake.

* * *

His Indictment of Prussianism

One of the most encouraging signs of health in Germany today is the sort of severe self-criticism to which she is submitting herself. Here is what Dr. Rathenau, her foreign minister, says about the old regime and Prussianism: Prussianism was alien to the true German character. By substituting discipline for character, it made less a German nation than an autocratic association of feudal aristocracy with a greedy plutocracy of economic interests. Instead of a great community the people were a mass under military discipline. There was intellect but little originality, as is evidenced by even those things in which they excelled, e. g., the army and the joint stock company where there were no original discoveries—only adaptations. Its great organization bristled with arms. Even Kant, Hegel and Wagner were taught behind armored cruisers and big guns.

Scholars, orators, teachers and religious leaders became the apologists of the regime. The Hohenzollern system boasted itself the last word in creation; "We had kultur, the others merely civilization"; "Ours was the favor of God who destined us for world dominion." The more real character declined under this fatuousness the more "we babbled of it." Leadership was confined to certain classes. The masses were denied creative education, and trained in docility, obedience, and adaptability. They became trustworthy, plastic and sacrificial but could produce no genius. Thus the nation was robbed of creative ideals and spiritual power, and Bismarck made the nation safe for a few decades and led it to ruin in the end. And its ruin has been all the greater because the masses were left ascendent without an education in either will or leadership. Instead of a community of spirit there stood revealed a community of brutal, stupid persons, greedy for power. There was only a "battle-fleet patriotism," the constitution had become a mere facade, and sovereign power was dilettante and ego-

istic in its blasphemous surroundings. It has required a crushing defeat to awaken the nation and set it free.

* * *

Mass Rule After Class Rule

We must not confuse "mass" with "humanity." The mass cannot act in a well integrated rationality; its action is confined to a few broad issues and it forgets quickly, changes easily. It acts often on purely utility ground and is moved entirely by self interest. It requires leadership. Germany could furnish the leadership through its educated men but they are logically distrusted and disagree over the old and the new between themselves. Masses become mobs or democracies according to leadership. The hope lies in education—the new free education—and it will cost billions. Where can it come from out of the nation's ruin? In the war Germany lost technique, leadership, and education, and only a great educational revival can regain them.

There is no status quo. Behind every established order lies a revolution. The middle class overthrows the aristocracy, the proletariat rises against the middle class which fights like their old superiors did to keep down these dispossessed. Even the cultured conceive themselves an aristocracy and show little sympathy for the "Have-nots." The very leaders of democracy decry their "inferiors." Then to defeat the inevitable the political leaders offer social amelioration, the religious leaders teach loyalty and obedience, the educated affect simplicity, the privileged of wealth call out the police and continue their gormandizing of profits. Yet it is only by self-forgetting leadership on behalf of the new society which desires to serve instead of to profit, that the revolution can be safely negotiated. And it cannot be a bargain on the basis of mere mutual benefit between the "haves and the have-nots," but it must be a mutual service for the common good.

There is good reason if the hitherto dispossessed are suspicious of the educated, for little pity have they been shown. If the masses reduce art and culture to the level of the market place, the hustings and the hovel it will be "hell for us all," but a "hell for which we have only ourselves to blame." At least collective activity will force discussion, bring reason out into the open, put brains onto the hustings and, in good time, democratize culture as it gives democracy a culture. But there is great loss in such a sinking of the levels. Art will become sensational, culture merely utilitarian and debate a lazy occupation. Human culture demands as sane a guidance as that of plants, and radicalism tends to despise the culture of ideals.

* * *

Socialism vs. Socialization

The cure is not in Marxian socialism, but in socialization. Socialism puts too much faith in institutions and externals and material things. True, present day German socialism is "throwing in" some idealism, but it is not a creative spiritual power. Socialization means there will be *no income without service*. It means no more exploitation and it means that work counts for more than rent and interest and dividends. There will always be rich and poor, for there will always be richness and poverty of inner and creative personality. When there are no rich all will be in poverty. But reward will be gladly bestowed for service rendered and not filched by power. The instincts for private possession will be satisfied and its consequent initiative and enterprise sustained for social benefit, but some will not toil and spin that others may live in idle luxury.

"The root of the trouble lies in the conditions of labor." Specialization and the subdivision of labor must continue, but the benumbing, soul-destroying influence of monotony and mechanical motion must be relieved. The artist can never work long enough, for his is a creative task, and so with the manager and entrepreneur, but to the man at the machine no day can ever be short enough. One who seeks to comprehend what it means becomes horrified, but more often we turn in

shameful cowardice from attempting to comprehend it, simply congratulating ourselves that we do not have to do it. It is doubtful if even extra rewards and short hours will compensate, for unless culture and creative inspiration come out of one's task his hours away from work may become merely hours of blighting idleness.

The way out may come through an interchange of labor. Each will have some portion of the mechanical task and each a part in the creative. The proof of culture will lie in the test of workmanship rather than in examinations. Instead of ranks and castes we will have grades of creative endeavor, with production elevating the standards of living for all instead of creating a small class of the very wealthy with their pluto-

cratic assumptions. We will be rid of three "social swindlers," viz., those who live off inheritances, those who practice limitation of output and those who utter hack phrases in glib tongue and call it culture.

No one can redeem himself while he does nothing to redeem others. Not in the will power, but in the will to serve lies redemption. If Germany will become a "people of the spirit—the spirit among the peoples"—she has a destiny. If not, then some other must or we all perish. Thus the great scholar, captain of industry and statesman, charts a course for his countrymen and issues them the challenge in burning words. What he wishes for his ruined land we pray for our favored country.

ALVA W. TAYLOR.

British Table Talk

London, May 30, 1922.

THIS week begins well with a reduction in our postal rates. Many more showy reforms would bring less relief to the wayfaring man. Now he can send a letter for one and one-half pence instead of two pence, and a postcard for one penny. "For this relief much thanks!" Our societies, philanthropic and religious will be grateful for a considerable saving upon their stamp bills, and the big trading firms will once more entice us by their circulars and other allurements in print. But for a large number of our citizens this week is the "derby" week. It makes little difference to them whether Europe goes to destruction, the only thing that matters is whether this horse or that wins the race of the year. It is customary to speak of the "derby" as though it were a sporting picnic and it is also an occasion for an outburst of reckless gambling which is done not in the open air on the Surrey Downs, but in the dull and poverty stricken streets of great cities, and it is of course the women and children who have to pay in the end. Gambling is the perversion of the noble instinct, which leads men to run risks, and not to play for safety. The tragedy of the "derby" and other such races, which might be as healthy as a cricket match or a golf final, lies simply in the fact that they become occasions for all the silly dupes in the country to throw their money away in the vain hope of getting something for nothing.

* * *

The Sentence Upon Mr. Bottomley

It is ungenerous to attack a man when he is down. Mr. Bottomley is now ruled out of the public life of this country by the stern vindication of the law which protects the public from careless or fraudulent trustees. His punishment is heavy. He has been a leading figure in the political life of this country for many years. During the war his paper was the favorite organ of the soldiers. He was always ready to act as their champion and in this part he was permitted to visit the front. During that period at one time he was reported to have changed his views upon religion. He called for a prophet to lead the nation. It cannot be said that he has ever represented the ideal nation. He found his delight in criticizing those who sought to stand for such a nation for they seemed to him hypocrites or dreamers. His paper reached a phenomenal circulation. It lived from week to week with a bold disregard of anything but the momentary popular appeal. Londoners were not surprised after one air raid which put his printers out of action to read his fiery poster: "Bomb Berlin to Blazes!" It must be recorded of Mr. Bottomley that he was among the most persuasive of speakers, and a man of incomparable ability in certain directions and had his life taken another turn he might have been a leading pleader at the bar or even an evangelist. It is a tragic loss that such powers should have been spent at best upon juggling with finance and at worst upon the arts of a demagogue. His punishment is indeed heavy and unless it is reversed on appeal, and there is

little likelihood of that, he has said his farewell to the public life of this nation.

* * *

Whitsuntide, 1922

No niggard hand has loosed the tides of spring;
No miser doles out daisies on the lea
Or stints the candles on the chestnut tree,
And when with none to hear, the birds will sing
No careful Lord forbids, but ev'rything,
All winds that blow, all light and melody
All young things, in their morning ecstasy
Betray the manner of a splendid king
But what holds back the winds of Pentecost?
What stills the leaping tongues? What bids Him give
Today by measure power once measureless?
The leaves return, an undiminished host,
Unhinder'd throbs the spring in all who live,
But what restrains that hand stretch'd out to bless?

E. S.

* * *

Literary Notes

The chief event in the literary world during the week has been the publication of Thomas Hardy's last volume of poetry. It is many years now since I saw, I think in "The Graphic," the serial numbers of *Tess of the d'Urbervilles*. Before that he had written "Under the Greenwood Tree" and other delightful stories. Since that day he has established for himself slowly but certainly, a place of honor among our writers and laying aside fiction he limited himself to poetry. Still he brings forth fruit in old age. His preface is sure to receive much attention. It is one more sign of the place which religion in its most vital sense has for the greatest minds of this age. Mr. Hardy, like so many others, looks for a revival of pure religion as the one hope of an age threatened by an outburst of barbarism. He bids us, as one writer puts it, bathe in Jordan and not in any strange drains. It would be folly to claim this writer as a convert to orthodoxy, but, "he is on the side of those who believe and who hold, therefore, that belief must be earned; he is against all who are glad not to believe." I may quote still further from the same critic: "Clearly he connects the outbreak of monkey tricks with the loss of faith, the loss of a desire even to achieve it. Belief in witches of Endor," he says, "is displacing the Darwinian theory and the truth that shall make you free"; and, unexpectedly, he continues that he must "except many isolated minds; also the minds of men in certain worthy but small bodies of various denominations, and perhaps in the homely quarter where advance might have been the very least expected a few years back—the church of England."

* * *

The Friends' Yearly Meeting

The great event of this yearly meeting is the Swarthmore lec-

ture. The lecturer this year is Mr. Carl Heath, and his subject, "Religion and Public Life." At some later time I hope to give an account of this weighty message. It is enough to note this week that the society now numbers 20,049 members, an increase of 53, and there are 406 meetings. The value of such figures is plain for they show how little numbers matter. The influence of the Friends cannot be measured by the proportion of their numbers to those of other denominations. They have a place of distinction in this land because of the steadfastness of their witness, and because of the sincerity and thoroughness of their discipleship.

* * *

Ireland Today

Recent visitors to Ireland tell me how heavily the uncertainty and the terrors of the moment weigh upon the minds of many citizens who seek only to live in justice and tranquillity. Some are planning to leave for more peaceable scenes in this or other lands. There are not only the facts which are terrible enough to disturb them, but rumors and legends grow swiftly in such a soil, as they do in India. Dublin, it seems, is full of the signs of youthful enthusiasm. There are numbers of news sheets, published by idealists. There are more evidences of hope in Dublin than in Belfast. But it must be admitted that if the southern government capitulates to de Valera, it will lose the friendship which has grown up here during recent months. The English people had made up its mind to abide by the treaty, but as Paul put it, a covenant is not a covenant of one. If the southern government cannot give effect to the treaty but puts back the whole unhappy problem where it was in 1921, it is hard to see any end but bloodshed. The tragedy of these recent civil feuds in Ireland is that it seems to confirm the judgment of those who say that Ireland can never govern itself. Is there any tragedy, invented by any dramatist, more pathetic than that of Ireland? Still we do not yet despair.

* * *

A Friend of R. L. S.

By the death of W. E. Clarke, another of the missionary friends of Robert Louis Stevenson has been taken. Stevenson was happy in his friendship for our London Missionary Society men; he valued them and they loved him. He had a cult for Tamate (James Chalmers); he was a generous friend of Newell and Whitmee and many others; but it is written in his "Life" that "the Rev. W. E. Clarke and his wife were his closest and most thorough-going friends among the residents." It was he who prayed with Stevenson as his life ebbed away, and he read the burial service over his grave. It is not surprising that when such a man dies this friendship should be recalled, but it is fitting that we should remember that this was an episode in a long life of service to Christ and humanity in the Samoan islands. When the war broke out, Clarke had retired, but he consented to go back to old scenes in those perilous times. Latterly he had lived in London, where he was always ready to lend a hand to help forward the work to which he had given himself in his youth. The other day I read a book designed to show up the follies and waste of the missionary enterprise. Many scornful things were said in it of the character and ability of the men and women sent out with the gospel from Christian lands. But no one who looks at the facts without prejudice can deny the very high level of intellectual as well as of spiritual power, manifest in the long line of missionaries. My own society is not an exception. Out of its roll a host of men and women could be selected who by faith have translated the Bible into strange tongues and have been the makers and builders of new nations, who by faith have opened the treasures of time and the secrets of eternity to them. Of such was Clarke. Yet but for his friendship with R. L. S. he would never have been known beyond the circle of his society. There are black spots in the missionary story, as in every story played by human beings. It would be easy for any missionary enthusiast to make a list of shameful episodes, but he is able to see these things against a background of noble achievements, wrought by those of whom it may be said that God is not ashamed to be called their God.

EDWARD SHILLIT.

CORRESPONDENCE

Federal Council's International Activities

EDITOR THE CHRISTIAN CENTURY:

SIR: In reply to the inquiry of Mr. Phelps in your recent issue, may I convey the following information?

1. The Federal Council is in increasingly intimate relationship with the various Protestant bodies in Europe, through its Commission on Relations with Religious Bodies in Europe.

2. It has a less formal relationship with certain branches of the Greek Church in Europe.

3. The Federal Council was the convener of a conference at Geneva last year, where a considerable number of the European bodies were represented and at which conference a general committee was appointed to bring about the Universal Conference of the Church of Christ on Life and Work, to be held as soon as preparations can be made.

4. The Federal Council, in association with the Swiss Protestant Federation, is now arranging a conference to be held in August, made up of representatives of the continental, British and American churches, for the purpose of considering the whole question of the state of the churches in Europe.

5. A mission of the Federal Council to Russia and the Russian churches is at this moment awaiting the permission of the Russian government to enter upon its mission.

6. During the past two or three years, several federations of Protestant bodies have been developed and it is perhaps not impossible that a general cooperative movement may be on the way for the entire continent of Europe.

7. For the past two or three years "Friendly Visitors" numbering usually about fifty each year, have visited church representatives in Europe for fraternal conference.

8. Evidently, your correspondent is not familiar with the various ecumenical organizations and relationships of the Methodist, Presbyterian, Reformed, and Lutheran bodies, all of which are points of contact between the American and European Protestant bodies.

In addition to these more formal and official relationships, are the voluntary national councils of the World Alliance for International Friendship through the Churches.

This is perhaps a partial answer to the question of your correspondent: "Why is nothing being done?" The fact that your correspondent is not familiar with these efforts brings up one of our most important problems, namely, how are we to keep the great constituency of the Federal Council informed with regard to these matters? The great difficulty of the moment is of course that of securing concerted action on the part of our denominational bodies, which are at the present time over-preoccupied with their denominational problems. It is not a question of proposals from the Federal Council, it is a question of getting concerted action from the denominational bodies.

Mr. Phelps urges a commission to the leaders in Europe "to assure them of material assistance" from the American churches. On the matter of this assurance we shall need to refer him to the directors and treasurers of the denominational forward movements. I fear that at the present moment it would be very difficult to make such assurance conscientiously.

New York City.

CHARLES S. MACFARLAND,

General Secretary Federal Council of Churches.

The Nature of the Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading a number of copies of your paper I am moved to tell you of my delight in coming upon a religious journal so intelligently modern and Christianly inclusive; that is broad without making a hobby of breadth; that is blest with a sense of humor to see the fatuity of much of the denominational

idol worshipping; that is courageous enough to have nothing to conceal and no special favors to ask.

When I have come upon some surprisingly good things in it I have had to rub my eyes, as the saying is, to be sure that it was a *religious* journal that I was reading. I have long thought that a weekly paper of your kind ought to be, and have wondered why it has not sprung up to meet what must be a wide demand. There must be an increasing number of people in this country who are sick to death of the petty denominational rivalries and bickerings and of the pitiful attempts to keep life in out-grown creeds and small ecclesiastical ambitions.

A few years before his death Dr. Washington Gladden made a trip to the Pacific coast to preach and lecture in a number of places. On his return to Ohio he spent two days at my home, and he had a good deal to say in regard to the so-called fundamentalist propaganda as he had observed its work in California. He spoke of its derisive and intolerant spirit and of its utterly belated attitude on the Bible. In one of our conventions he made this remark: "Nothing is more needed in the world today than a knowledge of the *nature* of the Bible." He emphasized the word *nature*. Such a knowledge would save us from the sorry spectacle of a group of literalists committing the same blunders that the literalists in all ages of the church have made. There is no sadder chapter in the history of the human race in the last two thousand years than that which narrates the attempts of bibliolaters to beat back nearly every step of scientific progress in the interest of the letter of the scriptures. Why, it took two hundred and fifty years for the Copernican astronomy to get a respectable standing in the face of the bitter opposition of the guardians of the letter of the Bible. The story of the struggle to get the truth of the sphericity of the earth established as a part of human knowledge is nothing but an exposure of the sullen determination of churchmen, both Catholic and Protestant, to enthrone the letter of the Bible as an infallible arbiter over the reason and consciences of men. There is no need to repeat the story of the pitiable attempts to strangle the truth in regard to comets, witchcraft, the chronology of the earth, geology and evolution.

Despite much talk about the Bible and praise of it, it is largely an unknown book. As an illustration, the beauty of the book of Jonah has been obscured and well-nigh lost to the church by reason of the war waged by literalists in behalf of the historical accuracy of the story. Did the whale actually swallow Jonah? That is about as far as the literalist ever gets. The gem in the book is generally missed. The books of Daniel and Revelation have been the favorite stamping ground of all sorts of irresponsible mentalities, and the grotesque conclusions that have been drawn from them look like the product of a madhouse.

For ten years I taught the New Testament in a college, and I was continually amazed at the ignorance of the Bible on the part of students coming from the best of Christian homes. It was almost unbelievable; and what they did know, or thought they knew, was largely incorrect. The fault was not in the students, but in the inadequate methods that prevail in Bible study, and especially in the unwillingness of many friends of the Bible to make known what the scholarship of the world knows about it. As long as it is a sort of fetish, or a thing outside the normal currents of human life, it will be for the most part a sealed book to multitudes to whom it should be an inspiring companion.

Long Beach, Calif.

GEORGE D. BLACK.

Contributors to this Issue

ALBERT PARKER FITCH, professor of the history of religion, Amherst College; author "Can the Church Survive in the Changing Order," "Preaching and Paganism," etc.

J. S. DANCEY, Methodist minister at Rockford, Ill.

ARTHUR B. PATTEN, Congregational minister, Torrington, Conn.

ARTHUR B. RHINOW, Presbyterian pastor, Ridgewood Heights church, Brooklyn, N. Y.

THE SUNDAY SCHOOL

The Cure of Souls

THE call of Ezekiel convinced him that he was his brother's keeper. He felt himself called to minister to an "impudent and stiff-hearted" people. Those adjectives, in the fourth verse, are well chosen. He knew that he faced a difficult task. The people of that time must have been much like the folks among whom we live. He faced their cruel words and their haughty looks. We live in a time when we are being told on all sides that the pulpit has lost its power and that the church has nothing to offer. "The Gentleman with the Duster" tells us in "Painted Windows" that it is impious to think that heaven has interposed to create that ridiculous mouse the modern curate, that the clergyman is something of a bore, a wet-blanket even at tea-parties, in fact, that he has fallen so low that no one gives serious thought to lifting him up. He tells us that the church is failing because it has nothing to offer. A great English barrister has written a book to tell us that religion is all very well for the lower grades of society, but that he and his peers have quite outgrown such a superstition. Can it be that the preacher looks as insignificant as he is often pictured in the movies? Can it be that the man in the street really thinks that every preacher is a Fiddle D. D.? Are we nothing but rich material for the jokesmiths and the cartoonists in comic papers? Perhaps this will help us to see what Ezekiel faced. His call did not include a ten thousand dollar salary, an automobile and moving expenses. It was a summons to preach righteousness amid "impudent" faces and among hard hearts.

A tremendous responsibility was stamped upon his soul. He must save men. He could not evade the heavy load. Was a man bad? He must tell him and point the way to life. Failing to tell him, the guilt of the other's crime was upon his soul. Was a man good? He must hold him to the straight path and warn him not to depart from it, for if he did stray the sin was Ezekiel's. There was a pastor for you! Would that we had ten thousand like him in England and America at this hour. If anything has brought us into contempt it is the fact that in some cases we have tried so hard to be good fellows that we have missed the opportunity to preach righteousness. The new name for "righteousness" is social justice. Imagine some of our sleek, fat, pampered, orthodox brothers getting this religious slant—that they must warn the bad men and protect the good men; that if they failed to warn them all the blood would be upon their own souls. What a revolution would happen. Certain "peddlers of rhetoric" would be soon out of a job, methinks.

Bishop Gore is reported to repeat over and over: "It is very hard to be a Christian." To keep from sinning, to live justly in a complex society and to help, as one should, one's fellows is a hard life. It is not only hard, it is impossible unless we employ the *power* which God will give. "Son of Man, stand upon thy feet—and the Spirit entered into me." There is the secret. God never sets the task without first giving the power for that work. Philosophy is not taught in the primary grades, biology is not for babies, differential calculus is for strong minds. The Christian life is difficult; it is lofty, exacting, requiring control of the highest order, both to restrain and to express, but it is not impossible. With Christ's companionship all things spiritual are possible. Let us dare to preach social justice, based upon personal integrity, but let us find, first, our power in the inspiring personal contacts with the Master. If Phillips Brooks had been your best friend would it have been so hard to be good? If Maltbie Babcock had been your companion would it not have been glorious to be a saint? Jesus lives, let him walk with you, let him stand beside you, let him fight with you, let him sit beside you in the quiet moments, hear his words, catch his spirit, do his will.

JOHN R. EWERS

*Lesson for July 2, Ezekiel, the Watchman of Israel. Scripture, Ezek. 2:1-6; 3:17-21.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Sixty Years in the Ministry

On June 5, Rev. Albert F. Lawson, a Baptist minister of New York reached the eightieth milestone of life and completed his sixty years in the Christian ministry. He addressed the Baptist ministers of New York on that day on the experiences of his long public career. He is now president of the New York Baptist Education Society which supports Colgate Seminary and is president of the American branch of the Evangelical Alliance. These and other honors indicate that advance of years has abated nothing of the strength or loyalty of this distinguished leader.

Congregationalists Send Out Young People in Religious Work

That the way to recruit young people for religious work as a profession is to let them try it out, is the big new idea of Congregational Home mission administrators. This year they are sending out 140 young people to work on the firing line of Congregational home mission work. The young people this year are not from the seminaries, but come from the colleges and they have had courses of study in scouting and community effort. The Congregationalists could have sent out far more of these workers if funds had been available, indicating that young people today respond to idealistic appeal. Many of these young people will decide on religious work as a life calling if previous experience is repeated.

Denison University in Uproar Over Evolution

The present obscurantist movement in the United States has brought great division of sentiment at Denison University at Granville, O. At this Baptist school Prof. S. I. Kornhauser, teacher of zoology, was the past year accused of being an evolutionist, which charge he admitted. The board of trustees asked for his resignation in April, but he refused to resign in the middle of an academic year. He will not be engaged for next year, and this fact has led the students to make a demonstration in his behalf. Whether the student demand will carry any weight with the president and trustees remains yet to be seen.

Presbyterians of Illinois Assemble at Decatur

A mass meeting of Illinois Presbyterians was held on the campus of Millikin University at Decatur on June 13. Prominent Chicago pastors, Rev. John Timothy Stone and Dr. Josiah Sibley, were among the speakers. The purpose of the meeting was not financial but rather an occasion for spiritual uplift to create a greater esprit de corps in the Illinois churches.

Lake Geneva Missionary Education Conference

The Missionary Education Movement will hold its eighteenth annual conference at Lake Geneva, Wis., July 28-August 7.

Many prominent missionaries and leaders have been secured and the conference bids fair to be one of the best ever held at Lake Geneva. Three double period normal classes, two for adults and one for young people's leaders have been provided. Mr. B. Carter Millikin, educational secretary of the Presbyterian Board of Foreign Missions, will conduct the class in foreign missions. The home missions class will study the Negro problem in America under the leadership of Mr.

Harry S. Myers of the general board of promotion of the Northern Baptist Convention. Mrs. Marion Humphreys will lead the young people's class. These classes come early in the day and do not interfere with the Bible study and open parliament hours. During the first hour the various members of the class take turns in leading. The second hour is spent in practical criticisms, discussion of methods and conference. The "Servants of the King" group will be under the direction of Rev. Milton Strahler, a Pres-

Advertising Men Want to Help Religion

MILWAUKEE after being made famous by a product that is no longer in favor in America is now seeking fame through other means. The Chamber of Commerce wants it to be a great convention city. One would go far to find a city more gaily decorated than this old-time German city during the sessions of the Advertising Clubs of the World recently. Though one still sees the "personal liberty" signs on the windshields of the autos, one finds in the city many tokens of interest in things less material and sodden than beer.

The advertising men some years ago proclaimed widely their offer to donate to the churches their professional skill to make religion one of the most-talked-of things in America. Ministers and churches may call on them to assist in working out local church programs. That this was in earnest is seen in the fact that ever since a department of church publicity has been maintained which costs the Associated Clubs money. Dr. Christian F. Reisner of New York is the president. In no business in America is the ethical note more frequently struck than in the conventions of the advertising men. The slogan is "Truth," not just this year, but every year. Recognizing that no publicity will succeed which does not have behind it honest merchandise honestly sold, the organization has tried to squeeze out every kind of business which is not honest. The fake stock promoters are at the present time feeling the lash of the advertising men. On convention Sunday in Milwaukee, as in previous years, the laymen spoke in the churches, and many of them can give a better sermon than the ordinary garden variety of preacher.

From all parts of the country men who have distinguished themselves in the working out of church publicity problems came together. Moving pictures, radiophone sermons, mailing lists, bill posters and hundreds of other devices for securing the public attention were discussed and assessed. It was agreed that the churches should advertise chiefly activities and not actors.

Rev. J. T. Brabner Smith, who furnishes the secular papers with press materials for the Methodist denomination, answered the charge that the press of America was favoring the Roman Cath-

olic church. He said: "In seven years of active cooperation with the secular press we have found the press of America sound to the core. Its editors are loyal and true, many of them sons of the clergy, and friends to the church. There is no controlled American press either by any particular church or by any particular business. It is ridiculous to say that any certain denomination controls the American press. It is untrammelled, fair and sound, and therefore is a great ally of the Christian churches."

A more critical judgment of the newspapers was sounded by Mr. S. J. Duncan-Clark, of the Chicago Evening Post. Mr. Clark admitted that in the past the newspapers understood religious news to be chiefly the bizarre and abnormal, featuring heresy trials, indiscreet ministerial behavior, and sensational sermons. He offers newspaper men the following important suggestion: "The city editor needs to have his conception broadened. He needs to be taught the value of constructive news and not alone in the sphere of religious activity. The newspaper will never realize its possibilities of service until it learns to regard news from the standpoint of human values rather than from what it fancies to be circulation values."

The church publicity section re-elected its old officers in the main, Dr. Reisner continuing as president and by all odds the most active person in the organization. He got the group to vote favoring a plan to raise fifty thousand dollars for "teaching advertising to the churches," and it is suggested that lecturers and demonstrators are to be put on the road. This plan is not favored by some of the denominational publicity men. Perhaps the church publicity commissions of the city church federations would find it useful. Even church publicity, like every other good new activity in the churches, is already threatened with overlapping.

The convention next year will go to Atlantic City. As most of the leaders of the church group live in the east, there will probably be a much larger meeting of ministers than was assembled in Milwaukee. In the meantime if the fifty thousand dollars is raised, the group will be filled with new ideas about how to spend money successfully in behalf of church publicity.

byterian missionary to India, who is home on furlough. There will also be classes in Sunday school methods, missionary dramatics and young people's work. A special discussion class for pastors will be led by Dr. R. W. Gammon of the Congregational Educational Society.

Successful Baptist Church Has Many New Ideas

An old and almost defunct Baptist church in the heart of Rochester known as Second Baptist church has been quite rejuvenated by two theological students during the past year, and one of the largest evening congregations in the country now waits on the ministry of Rev. Clinton Wunder, who graduated this spring from Rochester Theological Seminary. The evening congregations by actual count have averaged 1,264 for the past eight months. Mr. Wunder has made wide use of the modern publicity methods, and his preaching is vital and human in its message. Recently this Baptist church took action by which henceforth people may unite with it without re-baptism, which is somewhat unusual in the ranks of the Baptist denomination. The church school is under the direction of Rev. Robert V. Russell, and has a regular attendance of over 700. The name of the church has been changed to East Avenue Baptist church, and plans are being elaborated for the erection of a new Baptist temple.

Y. M. C. A. Propose New Tests

Association leaders are impatient with statistical methods of testing religious work. They propose as a substitute for the conventional methods of judging the work of the Association the following nine tests: "Is there an ever deepening spiritual experience in the lives of the secretaries, volunteer leaders, boards of directors, and committeemen? Is there concrete evidence in the lives of men and boys of a progressive development in Christian standards of living? Are the Christian standards of living finding expression in social life and in the solution of practical problems? Are the group standards of conduct brought to the Christian basis? Are unselfish service tasks found for men and boys as an expression of accepted Christian standards, and as leading them to Christ? Have there been definite decisions for the Christian life? Have all such been definitely related to the churches? Are members winning others to Christ? Have we stimulated a social consciousness of responsibility for spiritual influences affecting community life?"

Women of Arkansas Organize to Uphold the Law

The most significant movement in the southland today is that of organizing the women of the south in behalf of law and order. Leading white women of Arkansas met in Little Rock recently and organized a state committee on inter-racial cooperation, and at this meeting they gave a vigorous pronouncement in favor of a square deal for all races. These

white women demand the same protection for negro women that they demand for themselves, and they are banded together "to emphasize a single standard in morals for both men and women, to the end that the integrity of both races may be assured." The movement is in the hands of leading Christian women. Within the last few months similar organizations have been effected by the women of Georgia, Alabama, South Carolina, Virginia, Tennessee and Texas. It is believed that this movement among the women of the south promises much for the future peace and well-being of both races.

College Students Can Earn Five Dollars

Any Oberlin man has a chance to earn five dollars. A Chicago attorney by the name of Merritt Starr, an alumnus of the college, has offered five dollars to every undergraduate of the school who can repeat the Sermon on the Mount letter perfect. This attorney believes that the Sermon on the Mount is the solvent for our modern problems, and also of great value as a piece of literature.

Disciples Will Aid Russians

The Russian missionary in Chicago supported by the Disciples desires to be known as John Johnson as his Russian name is unpronounceable by Americans. So much is he in the confidence of the

Evangelical Christian Union in Russia that they have requested him to act as their American agent in the collection of funds for Evangelical Christians who are in trouble. Rev. Charles Oakley of the Jackson Boulevard Christian church is on Mr. Johnson's committee, and sponsors his efforts to secure this special fund of money. The last week in April Mr. Johnson called a meeting of representatives of the various Russian groups in America who also appointed him to take up offerings for Russians. Mr. Johnson sends his money to the American Relief Association conducted by Mr. Hoover, but designates it for a special religious group. Mr. Johnson has received many appeals for aid from Christians that he knows personally. The following letter is one he recently received from Zaporozhsky province, sent directly to America:

"We, least of your brethren in Christ Jesus, beg you to call your attention to us. Being at so great a distance from you, we, your brethren in spirit, are perishing from hunger. Already there is very little strength left to continue our lives further. We almost lack in faith. Death with its eyes is looking upon us and embracing us with its bony hand. People are dying from hunger with full consciousness of their exhausted strength. They are eating dead cattle, dogs, cats, etc. In one word, we are in a desperate condition. Many peasants from our brethren are leaving their long-

Completes World Tour

FRED B. SMITH has arrived in New York, completing an eight months' tour of the world undertaken to promote international friendship and goodwill. His tour was under the joint auspices of the World Alliance of the Churches and the Federal Council of Churches in America, and he carried credentials from the International Y. M. C. A., the Y. W. C. A., the Sunday School Association and the World's Christian Endeavor Union, and letters from President Harding and Secretary Hughes. Sailing from San Francisco last November, Mr. Smith girdled the globe, visiting nineteen countries and holding meetings and conferences at Honolulu, Tokio, Seoul, several cities of China, India and Ceylon, Cairo, Jerusalem, Constantinople, Athens, Sofia, Belgrade, Budapest, Vienna, Prague, Geneva, Rome, Coblenz, Paris and London. In all these places special committees of pastors, missionaries, business and professional men, secretaries of religious societies and branches of the World Alliance of Churches cooperated with his mission.

Speaking of the attitude of the Orient toward Christianity, Mr. Smith asserted that the conceptions of the religion of Christ in this country and the far east were widely different. The average Mohammedan regards Christianity, he said, as a religion of war and bloodshed. The Moslems, who freely advocate the sword, accuse Christians of insincerity in professing a love of peace while waging the bloodiest wars in all history. In

India a distinguished native Christian advised him not to use the word "Christianity" in his addresses in that country. "You can preach Christ," said this Oriental, "but you cannot preach Christianity. It is here regarded as the name of a western religion which has failed."

"I could multiply similar illustrations," said Mr. Smith, "from China and Japan. Hindus, Mohammedans and Buddhists are filling the far east with descriptions of western Christianity as a war-loving and war-promoting organization. The east says 'Christianity, a cannonball, a submarine and a gas bomb go together.' The west says 'Christ is the Prince of Peace and the Christian church is the instrument to make that doctrine effective throughout the world.' But the cold fact is that thus far Christian teaching has not produced that result even in nations where it has held a preponderance of the people. Passing peace resolutions does not remove this impression. I believe that the great war has set back by many years what might have been the progress of Christianity in China and India.

"The Christian church is the only organization with the world contacts which make possible a common binder for preserving peace. If the church fails in its new opportunity more and worse wars are coming. The stage setting is perfect for more outbreaks. Only the Christian gospel of brotherhood can furnish the moral and spiritual foundation that will make peace really possible."

lived places of abode and are going where their eyes are leading them, but many of them are met on the way by hunger and become its prey. But we who stay on the places have resolved to meet the death calmly. If the will of the Lord God is to save us from hunger by some miracle, let it be so."

The head of the Russian Evangelical Christian Union with its 300 congregations is Rev. I. S. Prokhanoff.

International Student Conference at Lake Geneva

It is doubtful whether any single thing that the Y. M. C. A. ever does is of more importance than the holding of the International Student Conference at Lake Geneva each year. The date this year is June 16 to 26. One of the problems to be faced this year is certain bad conditions which obtain in a number of colleges and universities in the United States. The Y. M. C. A. holds that these bad conditions are to be cleaned up by the students themselves rather than by seeking the legislative act of a faculty.

Lutherans Report Large Accessions to Churches

Interest in recruiting the membership of the churches continues to grow and the United Lutheran church is now gathering statistics for their membership. There are 3,775 congregations of the United Lutheran church in America, and 2,845 ministers. Reports have been received from 1,040 pastors which show that for the year preceding Easter the number of infant baptisms were 18,915, confirmations, 30,223, letters of transfer, 18,799 and total accessions to the membership, 43,577. When account is taken of the ministers who have sent no reports, it will be seen that the churches in fellowship with the United Lutheran church have been making a most significant growth. These churches follow almost altogether the catechetical and personal evangelism, and seldom or never use revivalism.

The Secular Press and Religion

Denunciations of the secular press in church circles is quite common, so common indeed as hardly to need repetition. But there is another side to the story which the church must in all fairness concede. In recent years the appreciation of the value of religious news is a marked feature of most newspapers in the large cities. In many cases religious editors have been secured, and the associated press despatches dealing with religious matters have become more numerous and more accurate. The tendency to distort the religious news by playing up scandals and quarrels has been displaced by a serious endeavor to present religious news sympathetically. An organization in Cincinnati is now serving over a thousand newspapers with scripture texts which are given large display in the papers each day. Over a hundred evening papers in the United States carried material during Lent from the Federal Council of Churches called "The Fellowship of Prayer." The Federal Council in its cam-

paign in behalf of universal disarmament has found a large section of the secular press sympathetic with this campaign. Meanwhile the churches are realizing that something is due the newspapers in return. In many cities display space is bought and paid for by the churches, and sometimes the newspaper is generous enough to make a special display of this with the addition of a sermonette in display. This is only to recognize that the subscription price of a newspaper only partly pays for its cost and the churches, if they are to find secular papers valuable helpers, must realize that it is their duty to pay part of the cost of the production of these papers. The pulpit might adopt a more discriminating tone in referring

to newspapers. It is a frequent occurrence to hear a minister denounce the newspapers, but how many times does a minister call attention to an editorial utterance with a tone of commendation? There is often opportunity to do this, and it helps to take the curse off of the critical word when it must be spoken.

In Prison for Their Opinions

Ninety-five men are still in Leavenworth prison serving terms of five to twenty years for no other offense than belonging to an organization disapproved of by the government during the war. These men in many cases have never read the constitution of the organization which

Evangelical Denominations Now Approaching Union

WHEN Jacob Albright, a tile maker of eastern Pennsylvania, began preaching among his German neighbors over a hundred years ago, he had no idea that he was founding a denomination. It was the logic of events that led his followers at the time of his death to found the Evangelical Association. In 1887 this vigorous denomination at the Buffalo conference became embroiled over some questions of administration. No question of orthodoxy or heresy was involved, but nearly half of the denomination seceded to form the United Evangelical church. Dr. H. K. Carroll tried to arbitrate the differences in this group of Christians in 1891, but the older body refused the arbitration.

Thus the unhappy division was perpetuated and the new denomination began the process of founding colleges and establishing newspapers. On the foreign field there were two kinds of Evangelicals, with no differences between them save that occasioned by an unseemly church quarrel. Thirty years have passed and many of the leaders of the division are dead or superannuated. The only thing that has maintained the division is sheer inertia. Two years ago a more active propaganda in favor of the union of the two denominations was begun, and it now looks as though it would be a success.

A plan of union has been formulated which comprises most of the difficulties. The name of the united church would be simply the Evangelical church, one denomination dropping the word Association and the other the word United. The plan of union involves the principle of a larger lay representation than the Evangelical Association has ever had, one layman from each church being chosen.

All the conferences of the Evangelical Association have so far voted unanimously for union. In the United Evangelical church, the vote is not quite so unanimous, though it is overwhelming in favor of union. The referendum of the conferences shows up to the present time 578 votes in favor of union, and 33 votes opposed. East Pennsylvania conference refused to vote, which is an attitude opposed to union. Ohio conference

has not voted yet but probably will. There are only 40 votes yet to hear from. The constitution of the United Evangelical church provides that two-thirds must call the question of union up for consideration, and it would take a three-fourths vote to actually consummate the union when the general conference meets.

The Evangelical Association will meet at Detroit this year, and it has invited the United Evangelical church to meet at the same time and place, but the United Evangelicals decided to settle their differences off by themselves. They will hold their conference at Barrington, Ill., in October. Barrington is regarded as one of the strongholds of the anti-union sentiment so the leaders of the denomination are carrying the war into Africa. It was thought that the large church at Barrington might be won to the union cause by hearing the debates that will be carried on.

The United Brethren church had its origin in eastern Pennsylvania a little earlier than the Evangelical movement. The backbone of this denomination as in the case of the Evangelical denominations is the German immigrant stock, and particularly that group sometimes erroneously called the "Pennsylvania Dutch." Unofficially the United Brethren church has in recent years approached the Evangelicals in behalf of union but in spite of the obvious similarities of creed, government and racial composition, these approaches have not been greatly encouraged, and the United Brethren church is at present negotiating union with the southern Methodists. It may be that the Evangelical Association leaders felt that union should begin at home. The United Brethren church has a problem of unity for it, too, split in recent years over a question of policy. Twenty-five thousand United Brethren founded a new denomination to keep up the historic fight on secret societies which the parent body had decided to abandon, after taking a referendum vote.

There are about 120,000 members in the Evangelical Association, and 90,000 in the United Evangelical church. The United Brethren church has 339,215 members.

This Is The Novel for Your Summer Reading

ABBE PIERRE

By JAY WILLIAM HUDSON
(Author of "Truths We Live By")

The setting is quaint old Gascony. To his birthplace here comes the old Abbe Pierre, on vacation from the college where he teaches, to live for a time with the whimsical, tender but stalwart folk of his native village. In this atmosphere, representative of the beauty and strength of the true soul of France, develops the delicate love story of Germaine, a Gascon girl, and David Ware, a young American, a writer of verse, and professor of English. Seemingly insurmountable differences stand in their way, but the Abbe Pierre, with his winning spirituality, his kindly heart and his humor, stands their friend, and their romance ends in happiness.

Comments on the Book

William Allen White—"A book full of charm, beauty and truth, and yet a powerful and moving story. Should have the right of way with the American public."

Gertrude Atherton—"Exquisite! I don't think I ever found as many beautiful thoughts in any one book."

Ida M. Tarbell—"I think 'Abbe Pierre' is delightful. It has left me with a whole gallery of pleasant pictures."

George Madden Martin, author of "March On"—"It is the other side of 'Main Street.' Comes like a breath of pure air amid so much that is dry and arid."

The New York World—"We move a vote of thanks for Mr. Hudson's book and, so far as we are concerned, it is unanimously carried."

The Boston Transcript—"Once in a while comes the publication of a novel which in the beauty of its inception and the charm of its telling stirs in the hearts of lovers of literature a sense of personal gratitude. 'Abbe Pierre' is one of these."

The St. Louis Globe-Democrat—"Searches the depths of the human heart, so near to smiles and always so near to tears, it grips one in a way that surprises."

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Can the Church Survive in the Changing Order?

By Albert Parker Fitch

"Can the church survive in the changing order?" It is a real question. We have a way of supposing that she cannot perish, but there is no such a thing as permanency of this sort in the social structure.

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they joined, and looked upon it simply as the workman's organization of their craft. If it was necessary as a war measure to put such men away—and many good and loyal citizens doubt this necessity—there is certainly no such necessity in time of peace. Other nations have all pardoned their war prisoners. They have not regarded this as any disloyalty to their soldiers, but as an act of expediency by which the hurt of the war may be healed as soon as possible. There are die-hards in every country who would pursue an extreme policy with these offenders, but they are a decreasing force in the world. When General Grant gave generous treatment to the soldiers of the confederacy, he was not disloyal to his country, nor would Abraham Lincoln have been disloyal if he had lived to carry out his generous policy in the reconstruction days. The men that are in prison are not making individual applications for amnesty. This seems to them to break the solidarity of their group, and to confess crimes which they insist they never committed. The agitation for their release comes largely from the outside. Prof. Harry Ward, a good Methodist, heads the American Civil Liberties Union which devotes its efforts to the case of these men who are now held in prison under the war-time acts. This organization is circulating widely a pamphlet which contains facts which are not generally known with regard to these prisoners. Through press and pulpit this organization is seeking to right a wrong which was committed under the excitement and suspicion of the war-time period.

Detroit Observance of Good Friday Has New Feature

Each year in recent years Detroit has closed up its stores and offices by proclamation of the mayor, and by the consent of the Chamber of Commerce, that everyone might attend a religious service. The response this year was greater than ever. The Detroit News made the following report of the day: "Long before noon, the big theater, one of the largest in the United States, was filled; every seat taken from pit to top-most balcony, and the aisles and stairways were jammed. Still came the gospel-hungry throng, and they were unable to force themselves into the theater. Rev. M. C. Pearson, executive secretary of the Church Council, saw that something must be done. In a few minutes he had arranged that the Madison theater, a few hundred feet from the capitol, be opened to the crowds. This was done and before twenty minutes after noon the Madison theater was also filled and hundreds were unable to get in and waited on the sidewalks. At one o'clock a service unique in religious history was given. Rev. Joseph A. Vance, president of the Detroit Council, two or three minutes before one o'clock arose in the Capitol theater and explained that he would lead, not only the people before him, but the people of the entire nation, in united recitation of the Lord's Prayer. Through the use of the radio-

phone people all over the middle west heard the great throng in Detroit repeat the Lord's prayer. All the churches in the central part of the city were thronged.

Famous Heresy Case Will Be Remembered

Prof. H. G. Mitchell, who many years ago was condemned in the Methodist church for heresy, has recently published through the Beacon Press of Boston an autobiography which bears the strange title of "For the Benefit of My Creditors." He recalls the charge of some callow theological students: "The impression made upon us is that his teachings are essentially Unitarian." The pertinent documents and letter in this case are given to the public. When the history of the church in America is fully written, this case will stand by the side of the one of Dr. C. A. Briggs, and others of the evangelical churches who have stood for a free ministry and a free teaching force.

Startling Note Struck in Evanston Conference

In the recent Conference on Christianity and the Social Order held in Evanston a startling suggestion was made by Rev. Paul Hutchinson. He proposed that the ministers put some of their theories on the wage question into operation among themselves. As is well known, there is among no class of workers so great an inequality in the matter of compensation as among ministers. A few hundred in the United States receive more than five thousand dollars a year, while many thousands receive less than twelve hundred a year. Why not begin the process of adjusting this inequality? If it succeeds here the ministers will have a better opportunity to commend it generally in the world of commerce and industry.

Archbishop Shocked at Episcopalian Irregularities

The high church party of the Protestant Episcopal church has been for some time busy with negotiations looking for

union with the Greek Orthodox church. Many interchanges of ecclesiastical courtesy have been made, but the wide difference between an organization that is catholic in a medieval sense and one which has received into it much of the view-point of Protestantism has been made manifest. Recently Archbishop Alexander of the Greek Orthodox church in a communication through the Living Church recently criticized the liberality of Episcopal ministers in this fashion: "I read of a Methodist conference held lately in Poughkeepsie, where an Episcopal, a Reformed, and a Methodist minister all partook of the 'Holy Communion.' It seems to me that all this is precipitate and unnecessary. In matters of faith there should be no concessions—no compliments. The Feast of our Lord is not a luncheon nor a reception. It is something immeasurably great, which one cannot approach with a light heart."

Disciplines Studying Cause of Ministerial Leakage

The hundreds of ministers of the Disciples of Christ who have quit to go into business constitute a problem. It was seen that it was no use to speed up the ministerial recruiting unless the leakage was stopped. Rev. F. E. Smith, secretary of ministerial relief, is charged with the study of all questions that have to do with the welfare of the ministry. He has sent out a questionnaire to each church in the communion, asking the names of ministers who have dropped out of their work, and some of the circumstances in each case. The relation of the salary question to this leakage is being studied as well as the question of the training of the men who have gone out. Constructive efforts will be made in behalf of the ministers, and among other ideas is that of officially endorsing some good books from time to time.

Girls Will Pick Cherries in the Country

The problem of getting girls away to the country for a vacation has found a unique solution on the part of some Y. W. C. A. workers of Chicago. A camp

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Five New Methodist Bishops in the South

The Southern Methodist church now has five new bishops. They are Revs. W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs and H. A. Boaz. By way of indicating the influence of the southwest in the councils of this church it is worth noting that three of these men have lived in Ft. Worth, a very influential city in the south. They have all been trained in the schools of the Methodist church, and several have been teachers as well as ministers. They bring to the episcopal office, therefore, a keen appreciation of the educational task of the church and of the need of an educated ministry in particular.

Sunday School of Tokyo Make a Demonstration

When the Prince of Wales visited Tokyo on Easter Sunday, he was greeted in front of the imperial palace by thirteen thousand Sunday school workers of Tokyo. Many of these Sunday school people had to walk across the city to reach the meeting. This is the first time that a Christian demonstration has ever been permitted to be held inside the palace gardens. The Prince of Wales attended the Anglican church on Easter Sunday just prior to this demonstration.

Presbyterian Missionaries Gather in New York

Seventy new foreign missionaries are to be sent out by the Presbyterian denomination this year, and these assembled in the Presbyterian building of New York on June 7. They spent a full week with the board in conference on the duties of the field. Dr. Arthur J. Brown made an address to the missionaries on "The Method, Motive and Message of Foreign Missions." The missionaries on furlough held a meeting in New York on June 5, and were given a dinner by the secretaries of the board.

British Getting American Version of the Gospel

The gospel in the American version is being served up to the churches of Great Britain this season and they like it. Rev.

C. E. Jefferson of Broadway Tabernacle of New York has been preaching for some weeks at the City Temple, London. Dr. Frederick B. Lynch is preaching in England throughout June and is conferring with British religious leaders on the proposed World Conference on Religious Life and Work. A little later other American ministers will go to Great Britain, among them being Dr. S. Parkes Cadman, Dr. Lynn Harold Hough, and Dr. Kelman. The latter will preach in Westminster chapel on September 10th. In the message of all these ministers there is a strong emphasis upon the idea of Anglo-American peace, as a basis for world peace. Meanwhile a number of British ministers are in this country expounding the gospel, but also adding their testimony in behalf of the great cause of world brotherhood.

Hunt Up the French Protestant Churches

Ministers and churchmen who expect to be in France this summer are urged by the Federal Council of Church to call upon Pastor Andre Monod, of the French

Protestant Federation, while in Paris. Pastor Monod will be prepared to give special attention to these visitors, and will see that they are afforded an opportunity to become acquainted with the important Protestant institutions in France. The Federal Council through its Commission on Relations with France and Belgium, was the channel through which the Protestant churches of America sent \$400,000 last year for the rebuilding of evangelical churches destroyed by the war. Pastor Monod is therefore glad to be able to show to American visitors something of the results which are being achieved in strengthening the Protestant forces in that country.

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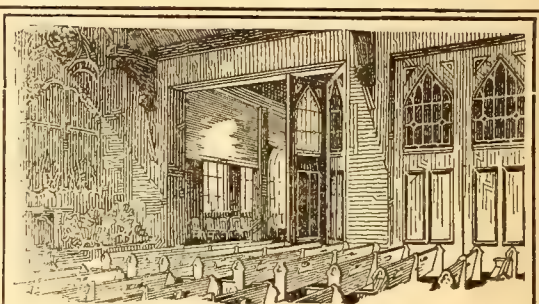
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Each day, the whole day long.*

*The train, the lights, the engine's throb,
And that one stinging memory:
Your brave smile broken with a sob,
Your face pressed close to me.*

*Lips trembling far too much to speak;
The arms that would not come undone;
The kiss so salty on your cheek;
The long, long trip begun.*

*I could not miss you more it seemed,
But now I don't know what to say.
It's harder than I ever dreamed
With you so far away.*



PHANTOMS

*Ghost of a mountain
And ghost of a moon;
Night birds sink droopingly
Over the dune.*

*Clouds drifting hazily,
Stars blurring through;
Darkness come close to me—
Darkness and you.*

*Mist on the water
And mist in the sky;
Netted with silver
The waves ripple by.*

*Ghost of a solitude
Lit with dead stars.
You have your memories
I have my bars!*

A Book of Prison Poems written by

RALPH CHAPLIN

an artist, writer and member of the I. W. W. who was convicted under the Espionage Act and is now serving a twenty year sentence in the Federal Penitentiary. The book also contains an Introduction by Scott Nearing.

Ralph Chaplin has spent five consecutive Christmases in jail. Mrs. Chaplin, in whose name the book is copyrighted, is working from day to day for the support of herself and her little son. Every cent made on this book, above the actual cost of manufacturing and distribution, goes to her.

Read the poems printed on either side of this page. They give you an idea of the quality of Chaplin's verse. You will want to own this book, and to pass it on to your friends and neighbors in order that they may realize just what kind of men we are housing in prison for their opinions. But more than that, you will want to do your part toward assisting the family of a man who is serving a jail term in the name of all our liberties.

Instead of ordering a single copy of the book, take five or ten copies and re-sell them or distribute them among your friends. This is a real opportunity for each of us, by doing a little, to help this man and his family a great deal.

PRISON NOCTURNE

*Outside the storm is swishing to and fro;
The wet wind hums its colorless refrain;
Against the walls and dripping bars, the
rain
Beats with a rhythm like a song of woe;
Dimmed by the lightning's ever-fitful glow
The purple arc-lamps blur each streaming
pane;
The thunder rumbles at the distant plain,
The cells are hushed and silent, row on
row.*

*Fall, fruitful drops, upon the parching
earth,
Fall, and revive the living sap of spring;
Blossom the fields with wonder once
again!
And, in all hearts awaken to new birth
Those visions and endeavors that will
bring
A fresh, sweet morning to the world of
men!*



MOURN NOT THE DEAD

*Mourn not the dead that in the cool earth
lie—
Dust unto dust—
The calm, sweet earth that mothers all
who die
As all men must;*

*Mourn not your captive comrades who
must dwell—
Too strong to strive—
Within each steel-bound coffin of a cell,
Buried alive;*

*But rather mourn the apathetic throng—
The cowed and the meek—
Who see the world's great anguish and
its wrongs
And dare not speak!*

Now that you have finished the reading of this message, and realize its full significance, please send your check for a dollar, and you will get a copy of the book; or for five dollars, and you will get six copies; or for ten dollars, and you will get fifteen copies. (Mail all checks to Edith Chaplin, 7 East 15th St., New York City.)

(Signed) HARRY F. WARD,
New York City.

THE CHRISTIAN CENTURY
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1922: Jan-Jun

DATE

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